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INDEX

VOLUME III.—FIFTH SERIES

VOLUME XXXIX. OF WHOLE SERIES—THIRTY-EIGHTH YEAR

THE MESSENGER

1903

	PAGE
Activity, Catholic, in Italy	719
Acts of French Ministry	227
Acts of French Tyranny	108
Advice to Editors, Newman's. Editorial	335
Agnes, Discovery of Head of St.	716
Alcocer, Bishop. What he has Already Done. Editorial	205
Alleged Teachings of Cardinal Parocchi	341
Allocution of Leo XIII on Christian Democracy	190
Allocution of Leo XIII to the Cardinals	218
Alsace-Lorraine, The Situation in	101
America. (Chronicle). See "Home News."	95, 212, 339, 467, 589, 709
American Bishops for the Philippines. Editorial	583
American College, Rome, Vice-Rector of	469
American Federation of Catholic Societies. Editorial	577
An Apology for Religious Orders. See Books Reviewed	366
Ancient Order of Hibernians	215
Anglo-Saxon Sentiment, Vain Appeal to. Editorial	209
Anti-Jesuit Law, The, in Germany	357, 477, 726
Anti-Slavery Congress, The	716
Anti-Vivisectionists. See "Is Vivisection Morally Justifiable?"	435
A. P. A. Defeated	95
Archbishop of Cologne, First Pastoral of the New	728
Architecture. See "Modern Church Building."	489
Argentina, The Papal Jubilee in	605
Armenian Massacres. See "The Mission Field."	575
Art. See "The Transitionists."	508, 639
Art of Disappearing, The. See "Books Reviewed."	364
Art of Life, The. See "Books Reviewed."	365
Assisi, The Real St. Francis. Father Paschal Robinson, O.F.M.	617
Associations Commissions, Report of	477, 596
Austria. (Chronicle)	115, 602
Austria, Review of the *Los-Von-Rom* Sedition	602
Babel and Bible. (Delitzsch)	359, 476
Bagot—Longmans, Green & Co. Editorial	462
Balkan Question, Religious Element in	362
Ballestrem, President. His Resignation and Re-Election	356

PAGE

Baron Clement von Heereman, Death of 729
Bavarian Ministry, the Fall of the 474
Belgium. (Chronicle) 114
Benedictines at Douai 345
Beneficent Labors of Italian Parliament 343
Bentley, The Late John Francis. John T. Comes 499
Bible Commission, The 594
Bible, The. See "The Errors and Submission of M. Loisy." Editorial 461
Bible in Public Schools, The. See "Invoking Religious Prejudices." Editorial . . . 459
Biblical Review, The New 731
Bills, Two New French 108
Birth-Rate in Brittany 230
Bishops and the Reaction, French 719
Bishops for the Philippines, American. Editorial 583
Bishops, New Archbishops and 589
Blowitz, M. de 354
Books Reviewed:
A Daughter of the Sierra. Christian Reid 739
A Roman Mystery, by Richard Bagot. Reviewed by F. W. Grey 611
A Round Table of Representative German Catholic Novelists 606
A Short Grammar of Classical Greek. (Dr. Kaegi) Engl. Ed. by James W. Kleist, S.J 739
An Apology for the Religious Orders. St. Thomas Aquinas 366
Anchoresses of the West. F. M. Steele 608
Annual Report of the U. S. Commissioner of Education 485
Brief of the Board of Education of the City of Rochester et al. W. A. Sutherland 610
Canterbury to Rome. B. F. De Costa 737
Compayré as an Historian of Pedagogy. Brother Azarias 485
De Deo Uno et Trino. Joseph M. Piccirelli, S.J 244
Discoveries of the Northmen in America. Joseph Fischer, S.J 487
Dominicana, January, 1903 367
Eighth Annual Report of the Superintendent of Parish Schools of the Diocese of Philadelphia 484
Everyman: A Moral Play 741
Evolución de los Errores Antiguos 120
Father Marquette. Rev. Samuel Hedges, A.M 609
Franciscans. John A. Mooney, LL.D. 611
Greek Exercise Book. (Dr. Kaegi) Engl. Ed. by James A. Kleist, S.J. . . . 739
Historical Records and Studies 486
In the Shadow of the Manse. Austen Rock 607
Instinct and Intelligence in the Animal Kingdom 740
Introibo. Rev. Cornelius Clifford 609
Letters to Young Men. Lacordaire 241
Life of St. Philip Neri. Vols. Father Bacci 364
Louis Kossuth 119
Manual of the Anderson Public Schools 484
Memoirs and Writings of Very Rev. James F. Callaghan, D.D. Emily Callaghan 742
Oxford and Cambridge Conferences, 1900-1901. Joseph Rickaby, S.J 241
Pastoral Letter of the Administrator Apostolic of Manila 488
Popular Errors About Classical Studies. Rev. Thomas E. Murphy, S.J. . . . 742
Religious Liberty in Maryland and Rhode Island. Rev. Lucian Johnston . 607
St. Augustine and His Age. Joseph McCabe 488
Stöckl's History of Scholastic Philosophy. Part II. Trans. by T. A. Finlay, S.J. 741
Studies in the Lives of the Saints. Edward Hutton 610
Teachers' Handbook of the Catechism. Rev. A. Urban 367
The Art of Disappearing. John Talbot Smith 364
The Art of Life. Frederick Charles Kolbe, D.D. 365
The Art of Living Long. Louis Cornaro 737
The Cambridge Modern History, Vol. I 117
The Catholic Mind 238

Books Reviewed—Continued: PAGE
The Civilizers of the Philippine Islands . . . 488
The Friendships of Jesus. M. J. Ollivier, O.P. . . . 741
The Life of John William Walshe. M. Carmichael . . . 239
The Month, Vol. C. . . . 242
The Sheriff of the Beech Fork. Henry S. Spalding, S.J. . . . 606
The Religious State, the Episcopate, the Priestly Office. St. Thomas Aquinas 243
The Review of Catholic Pedagogy. Vol. I. No. II. . . . 367
The Shroud of Christ. Paul Vignon, D.Sc. . . . 238
The Truth of the Papal Claims. Archbishop Merry del Val . . . 609
What Shall We Do With Our Dependencies? Moorfield Story . . . 488
Botticelli, Sandro. See "The Transitionists." . . . 508
Bouchet, Death of Right Rev. Mgr . . . 595
Bouquillon, Death of Rev. Dr. . . . 98
Braunschweig and Mecklenburg . . . 106
Bretons, The . . . 353
Brutes Have no Rights. See "Is Vivisection Morally Justifiable? . . . 447
Buckfast Abbey . . . 481
Bull of Leo XIII on the Church in the Philippines . . . 181
Cable Reports from Germany. Editorial . . . 458
California Episode, A. Story. E. Martin Smith . . . 299
Cambridge Modern History. See "Books Reviewed." . . . 117
Campello, Canon di—Conversion of . . . 100, 221
Canada, Apostolic Delegate to, Most Rev. Donato Sbaretti . . . 95
Canada. (Chronicle) . . . 735
Canevin, Right Rev. Regis. Coadjutor-Bishop of Pittsburg . . . 99
Cañon, The Romance of San Rafael. G. Pell Curtis . . . 658
Capponi, Death of Archbishop, of Pisa . . . 595
Cardinal Patriarch of Lisbon Excommunicated . . . 734
Carolina, In Old. Story. Claude M. Girardeau . . . 404
Carroll of Carrollton . . . 339
Catechism, Teacher's Handbook of the. See "Books Reviewed." . . . 367
Cathedral, The New Westminster. Illustrated. Thomas Henry Poole . . . 33
Catholic Charities in New York . . . 97
Catholic Generosity in Philadelphia . . . 591
Catholic Homes for Catholic Children in Massachusetts . . . 469
Catholics in the British Empire . . . 223
Catholic Institutions in New York . . . 467
Catholic Mind, The . . . 238
Catholic Movement in France . . . 228
Catholic Organization in Italy . . . 344
Catholic Reaction in France . . . 109, 353
Catholic "Reformers" in Germany . . . 358
Catholic Schools in France . . . 230
Catholic Social Action in Italy . . . 479
Catholic Students, Congress of, in France . . . 479
Catholic Summer School . . . 711
Catholic Truth Societies, A Word for. Editorial . . . 92
Catholic University of America. Editorial . . . 585
Cause of Cruelty to Children . . . 226
Centenary, A "Progressive." . . . 114
Centre-Party, The German. B. Guldner, S. J. . . . 157
Chamber of Deputies, The French . . . 200
Chaplains, Army and Navy . . . 216, 469
"Chartreuse" Affair, The . . . 724
Chatard, Right Rev. Francis Silas, Jubilee of. Bishop of Indianapolis . . . 712
Chicago, An Iniquitous School Bill in . . . 591
Children in Reformatory, Industrial, and Poor Law Schools in England . . . 345
Child Immigration from England . . . 359
China, Recent Martyrs in. See "The Mission Field." . . . 572
Christian Brothers in Ireland, The Work of the . . . 350
Christian Democracy, Papal Allocution on . . . 190
Christianity in China; Testimony of a Converted Brahmin . . . 360
Christie, Most Rev. Alexander, Jubilee of . . . 340

PAGE

Church Attendance in England . . . 346
Church Building, Modern. Thomas Henry Poole . . . 489
Church in the Philippines, The. Bull of Leo XIII . . . 181
Club No. 3. Catholic Boys' Association . . . 712
Colleges, Conference of Catholic . . . 338
Cologne Cathedral, Negroes Baptized in . . . 731
Colton, Right Rev. Charles H. Bishop of Buffalo . . . 711
Columbus, Knights of, and the Papal Delegate . . . 96
Columbus, Translation of the Remains of . . . 113
Conaty, Right Rev. Thomas. Bishop of Los Angeles . . . 589
Congregations, Accounts of the Authorized French . . . 725
Congress, Anti-Slavery . . . 716
Conversion of a Jewish Rabbi . . . 344
Converts . . . 717
Corporate Reunion with Rome. C. Coppens, S. J. . . . 629
Corruption, Official. See "The Laws in a Great City." . . . 388
Crime in France, Increase of . . . 109
Cronin, Rev. Patrick. A Veteran Newspaper Editor . . . 591
Cuba; Apostolic Brief "*Actum Præclare.*" . . . 735
Czar, The Manifesto of the . . . 605
Death-Rate in the French Army . . . 110
Declaration, The Royal, Again . . . 344
De Deo Uno et Trino. See "Books Reviewed." . . . 244
Democracy, Christian. Allocution of Leo XIII . . . 190
Deputies, The French Chamber of . . . 200
District Attorney, The. See "The Laws in a Great City." . . . 384
Divorce, Against, in Italy . . . 719
Divorce Bill in Ecuador . . . 603
Divorce in France . . . 163
Divorce in Italy . . . 101, 220
Divorce in Switzerland, Statistics of . . . 362
Divorce, No Room for, in Canada . . . 735
Divorce Question, Protestant Views of . . . 338
Dominicana . . . 367
Dougherty, Right Rev. Dr. Bishop of Nueva Segovia, Philippine Islands . . . 589
Dreyfus Digression, The . . . 725
Dynamite of the Anarchist, at Geneva, Switzerland . . . 362
Echoes of the Feast of Reason . . . 229
Ecuador, Divorce Bill in . . . 603
Ecuador, The Persecution of the Church in . . . 604
Editorials:
A National Dance of Death . . . 581
A Plea for Anti-Vivisection. (Communicated) . . . 702
A Vain Appeal to Anglo-Saxon Sentiment . . . 209
A Word for Our Catholic Truth Societies . . . 92
American Bishops for the Philippines . . . 583
American Federation of Catholic Societies . . . 577
Anti-Jesuit Novels and Their Publishers . . . 694
Bagot—Longmans, Green & Co., . . . 462
Cable Reports from Germany . . . 458
Colonial Courtesy Between Jesuit and Domine . . . 586
Commissioner Ide on the Philippines . . . 696
France and the Vatican . . . 455
Invoking Religious Prejudices . . . 459
Laicising in the Right Way . . . 84
Newman's Advice to Editors . . . 325
Our Duty to Our Fellow Catholic Italians . . . 89
Pope Leo's Silver Jubilee . . . 457
Protest Against the Religious Associations Law in France . . . 698
Religious Education for Young People . . . 329
Renaming the Episcopal Church . . . 700
Swiss Protestants Defend the French Religious . . . 94
The Catholic University of America . . . 585

Editorials—Continued: PAGE

The Errors and Submission of M. Loisy . . . 461
The Glorification of Judas Iscariot . . . 208
The Jubilee and the Temporal Power . . . 458
The Schools and the Sense of Duty . . . 587
The True Solution of the Philippine Problem . . . 203
What Bishop Alcocer has Already Done . . . 205

Editors, Newman's Advice to. Editorial . . . 335
Education for our Young People, Religious. Editorial . . . 329
Education in India . . . 235
Educational Items, American . . . 214, 339, 484, 590
Education Bill for London . . . 732
Education Law in England . . . 113, 222, 347, 598
Education Plot in Ireland . . . 349
Edward VII Decorates a Catholic Missionary . . . 112
Edward VII Visits Pope Leo . . . 714
Elections in Switzerland . . . 236
Electoral Campaign in Germany . . . 727
Encyclical Letter of Leo XIII to the Italian Bishops . . . 192
England. (Chronicle) . . . 111, 222, 344, 480, 598, 732
England, International Catholic Girls' Protective Association . . . 598
England, The New Abbot of Buckfast . . . 481
England, The Public House Trust . . . 481
England, Society of St. Vincent de Paul . . . 599
England, Statistics of Church Attendance in London . . . 481
English Catholics and the London Hospital . . . 482
English Congregation Converted . . . 480
English Protestants on the Persecution in France . . . 224
Episcopalian—The Graymoor Friary. C. Coppens, S.J. . . . 315
Episode, a California. Story. E. Martin Smith . . . 299
Evangelizing the Italians. Thomas F. Meehan . . . 16
Eviction Scenes in France, Some . . . 722
Evolución de Los Errores Antiguos. See "Books Reviewed" . . . 120
Excommunication of Cardinal Patriarch of Lisbon . . . 734
Expulsion of the French Congregations, A Protest Against . . . 218
"Expurgating" the Athanasian Creed . . . 345
Faith, a Manifestation of, in Spain . . . 114
Federal Appointment, A. Hon. John T. McDonough . . . 338
Federation of Catholic Societies. Items . . . 95, 212, 470, 590 712
Federation of Catholic Societies. Editorial . . . 577
Federation of Catholic Societies Abroad . . . 96, 236
Festival of the Goddess Reason . . . 110

Fiction:

A California Episode. E. Martin Smith . . . 299
A Romance of the San Rafael Cañon. G. Pell Curtis . . . 658
In Old Carolina. Claude M. Girardeau . . . 404
The Piper of the Leaves, (Concluded). Claude M. Girardeau . . . 69
To-Morrow. Pierre Suau . . . 556

France. (Chronicle) . . . 107, 227, 351, 477, 596, 719
France. See "A National Dance of Death." Editorial . . . 581
France and the Vatican. Editorial . . . 455
France, Cardinal Langenieux on the Religious Orders . . . 479
France, Congress of Catholic Students . . . 479
France, Divorce in . . . 163
France, Passions Let Loose in . . . 723
France, Some Eviction Scenes in . . . 722
France, The Catholic Protests . . . 596
France, The Position of President Loubet . . . 597
France, The Premier and the Vatican . . . 596
France, The Progress of Persecution . . . 479, 597
French Chamber of Deputies . . . 200
French Infidelity, Further Programme of . . . 722
French Ministers in Trouble . . . 109
French People, The Temper of the . . . 720

PAGE

French Persecution, Cost of . . . 726
French Persecution, Progress of . . . 724
French Religious, Swiss Protestants Defend the. Editorial . . . 94
French Saints to be Canonized . . . 231
Friars in the Philippines. Statistics . . . 712
Gavan Duffy, Death of Sir Charles . . . 351
General Condition of Ireland . . . 226
German Centre-Party, The. B. Guldner, S.J. . . . 157
German Emperor at the Vatican . . . 715
German Emperor's Profession of Faith . . . 475
Germany. (Chronicle) . . . 101, 231, 354, 474, 726
Germany, Cable Reports from. Editorial . . . 458
Germany Excludes Mormon Missionaries . . . 730
Gift of the Emperor of Austria . . . 218
Glennon, Most Rev. John Joseph, Coadjutor-Archbishop of St. Louis . . . 589
God in the Constitution . . . 97
Gospel, Mrs. Humphrey Ward's Latter Day. M. M. Mallock . . . 263
"Grand Act" in St. Louis University . . . 710
Graymoor Friary, The—Episcopalian. C. Coppens, S.J. . . . 315
"Gross Attempt at Proselytism" . . . 224
Hale, Dr. Edward Everett . . . 587, 709
Harnack on the Papacy . . . 727
Head of St. Agnes, Discovery of the . . . 719
Healy, Most Rev. John, Archbishop of Tuam . . . 483
Historical Records and Studies. See "Books Reviewed" . . . 486
Hoensbroech, Count . . . 730
Holden, Professor, on Religion and Science . . . 710
Homes for Catholic Children . . . 469
Home News. (Chronicle) . . . 95, 212, 338, 467, 589, 709
How News is Manufactured . . . 219
"Humbert" Affair, The, in France . . . 228
Ide, Commissioner, on the Philippines. Editorial . . . 696
Infidelity, Further Programme of French . . . 722
Illustrations:
A Capital in the Crypt—Westminster Cathedral . . . 36
Broad Street—View of Clarendon Building and Radcliff Camera—Oxford and its Colleges . . . 169
Capitals in the Nave—Westminster Cathedral . . . 36
Church of St. Cecilia, Rome . . . 285
Crypt Chapel and Tomb of St. Cecilia, Rome . . . 292
Daughters of Jethro, Detail from the early years of Moses, Sistine Chapel, Rome . . . 528
Ground Plan, Westminster Cathedral . . . 32
High Street, Oxford—Oxford and its Colleges . . . 168
Hugh O'Neil, Baron of Dungannon . . . 369
Interior when Completed—Westminster Cathedral . . . 40
Island in the Tiber, Rome . . . 281
Johann Müller . . . 617
John F. Bentley . . . 489
Maderna's Statue of St. Cecilia, Rome . . . 245
Madonna and the Infant Jesus . . . 652
Madonna of the Magnificat, Florence . . . 520
Madonna of the Pomegranate, Florence . . . 521
Madonna of the Ears of Corn—The Chigi Madonna . . . 573
Magdalen Tower—Oxford and its Colleges . . . 176
Martyrdom of St. Cecilia. By Guido Reni, Rome . . . 288
Merton College from the Fields—Oxford and its Colleges . . . 177
North Side, showing Campanile, Westminster Cathedral . . . 36
Our Lady and St. Francis of Assisi at San Cosimato . . . 293
Piazza di S. Maria in Trastevere, Rome . . . 432
Porch of St. Mary the Virgin, Oxford . . . 172
Portrait of Filippino Lippi, by Himself . . . 641
Reredos—All Souls' Church, Oxford . . . 173

Illustrations—Continued : PAGE

Sandro Botticelli, painted by himself . . . 529
Screen of the Chapel of SS. Gregory and Augustine . . . 41
S Maria in Trastevere, Rome . . . 424
St. Andrew-on-the-Hudson . . . 148
St. Andrew-on-the-Hudson, Quadrangle . . . 149
St. Cecilia and St. Valerian, by Domenichino . . . 289
St. Francis of Rome and Archangel, Rome . . . 284
St. John's Church, Frederick, Maryland . . . 145
St. Stanislaus Novitiate, Frederick, Maryland . . . 144
St. Thomas Aquinas presenting Cardinal Caraffa to Our Lady of the Annunciation . . . 643
St. Thomas Aquinas receiving from the Crucifix the approval of his work . 642
Tempietto of Bramante—In the Cloister of St. Pietro in Montorio . . . 420
The Annunciation, Florence . . . 512
The Apse, Westminster Cathedral . . . 37
The Assumption of the Virgin . . . 644
The Cathedral from the Southeast—Westminster Cathedral . . . 33
The Chapel—St. Andrew-on-the-Hudson . . . 152
The Cloister—St. Andrew-on-the-Hudson . . . 153
The Espousals of St. Catharine . . . 645
The Nave from the Apse, Westminster Cathedral . . . 40
The Nave from the Narthex, Westminster Cathedral . . . 40
The Virgin and Son . . . 653
The Virgin of Vision (St. Bernard-Badia) . . . 640
Tivoli, where St. Symphorosa and her sons were martyred . . . 280
Upper Portion of the West Front, Westminster Cathedral . . . 32
Westminster Cathedral, from the corner of Ashley Place . . . 32

Impediments of Marriage. See "Requirements of the Church for a Valid Marriage." C. Coppens, S.J. . . . 534
Impressions of a Wayfarer. Thomas Hughes, S.J. . . . 58
In Old Carolina. Story. Claude M. Girardeau . . . 404
India. (Chronicle) . . . 235, 360
Indian Bureau, Catholic . . . 468
Indian Department, Circular from the . . . 216
Industry of the Irish People . . . 349
Institutions, Bequests to Catholic . . . 469
Institutions, New York Catholic . . . 467
International Catholic Truth Society . . . 714
Invoking Religious Prejudices. Editorial . . . 461
Ireland. (Chronicle) . . . 113, 225, 348, 482, 599, 733
Ireland, Industrial Development and Local Government in . . . 600
Ireland, Quick Result of Catholic Protest in . . . 225
Ireland, St. Patrick's Day, A Legal Holiday in . . . 482
Ireland, The Great Land Bill in . . . 599
Ireland, The Prospects of the Country . . . 482
Ireland, The University Commission in . . . 483, 600
Irish Land Bill, Progress of . . . 734
Irish Parliament, An Informal . . . 733
Iscariot, Judas, Glorification of. Editorial . . . 208
Iselin, Mr. Adrian, Gifts of . . . 468
Italy. (Chronicle) . . . 101, 219, 342, 473, 594, 718
Italy Against Divorce . . . 342
Italy, Catholic Press in . . . 594
Italy, Christian Art in . . . 595
Italy, Desolation of Southern . . . 473
Italian Bishops, Encyclical of Leo XIII to the . . . 192
Italians, Evangelizing the. Thomas F. Meehan . . . 16
Italians, Our Duty to Our Fellow Catholic. Editorial . . . 89
Italian Schools, Mazzinian Morality for . . . 718
Japan. See "The Mission Field" . . . 571
Jesuit Novitiate, The New. See "New Landmark on the Hudson" . . . 141
Jesuits and "The End Justifies the Means." See "Count Hoensbroech" . . . 730
Jesuits. See "Anti-Jesuit Novels and Publishers." Editorial . . . 694

PAGE

Johann Müller, Father of Modern German Medicine 668
Jubilee of Leo XIII. Editorial 457
Jubilee of Leo XIII. General Items 99, 100, 341, 466, 471, 474, 593
Jubilees in Rome and Their Results. Thomas Hughes, S.J. 393
Jubilee of the Pope and the Temporal Power. Editorial 458
Kansas, A New Monument in 592
Kelvin, Lord, Scientific Views of 710
Korum, Rt. Rev. Dr., Bishop of Trier 459, 477
Korum, Rt. Rev. Dr. 731
Koslowski, Bishop Anthony 467
Kossuth, Life of Louis. See "Books Reviewed" 119
Krupp, Death of Friedrich Alfred 104
Lacordaire's Letters to Young Men. See "Books Reviewed" 241
Laetare Medal to Hon. Charles J. Bonaparte 592
"Laïcised," Definition of, by M. Lavisse 120
Laicising in the Right Way. Editorial 84
Land Bill, Progress of the 734
Land Bill, The Great Irish 599
Land Conference in Ireland 348
Latter Day Gospel, Mrs. Humphrey Ward's. M. M. Mallock 263
Laws in a Great City, The. Eugene A. Philbin 369
Leaves, The Piper of the. Story. Claude M. Girardeau 69
Leo XIII, Allocutions of 190, 218
Leo XIII, Bull of, On the Church in the Philippines 181
Leo XIII, Jubilee of. Editorial 457
Leo XIII, Jubilee of. General Items 99, 100, 232, 341, 466, 471, 474, 593
Leo XIII. Encyclical Letter to the Italian Bishops 192
Leo XIII on the Church in Cuba 735
Leo XIII, Roman Nobles and 341
Leopold, Attempt to Assassinate King 114
Life of John William Walsh. See "Books Reviewed" 239
Life of St. Philip Neri. See "Books Reviewed" 364
Lingens, Death of Dr. Joseph 106
Lippi, Filippino. See "The Transitionists" 639
Liquor Law in England 346
Loisy, The Errors and Submission of M. Editorial 461
London, Catholic Growth in 733
London, New Education Bill for 732
Longmans, Green & Co.--Bagot. Editorial 462
Ludicrous Reports About Divorce of Princess of Saxony 341
Madagascar. See "The Mission Field" 575
Mallock's Entanglement, Mr. W. H. Timothy Brosnahan, S.J. 245
Marriage, Requirements of the Church for a Valid. C. Coppens, S.J. 533
Martinique. J. M. Desnier, C. S. Sp. 121
Masella, Death of Cardinal. 190
Mazzinian Morality for Italian Schools 718
McDonnell, Jubilee of Rt. Rev. Charles Edward 712
McEvilly, Death of Archbishop 113
McLoughlin, Death of Rev. Thomas 98
Mind, The Catholic 238
Missions, A Protestant Witness for Catholic 470
Mission Field, The 178, 570
Modern Church Building. Thomas Henry Poole 489
Moeller, Most Rev. Henry. Coadjutor-Archbishop of Cincinnati 589
Month, The Vol. C 242
Morality, for Italian Schools, Mazzinian 718
Mormon Missionaries Excluded from Germany 730
Müller, Johann, Father of Modern German Medicine 668
Murphy, Rev. William G., Vice-Rector of the American College, Rome 469
National Dance of Death, A. Editorial 581
Negroes Baptized in Cathedral of Cologne 731
New Landmark on the Hudson, A. Illustrated. T. J. Campbell, S.J. 141
Newspaper Guild, Catholic, in England 733

PAGE

New Theological Faculty at Strassburg 231
New York. See "The Laws in a Great City." 369
New York Catholic Institutions 467
New York Staats-Verband 590
Newman's Advice to Editors. Editorial 335
Nilan, Death of Rev. James 98
Noncomformists and the English Education Law 347, 598
Novels and Publishers, Anti-Jesuit. Editorial 694
Novitiate of the Jesuits, New. See "New Landmark on the Hudson." 141
O'Connell, Rt. Rev. Mgr. Denis, Rector of the Catholic University 212
O'Dea, Right Rev. Edward. Seattle, Washington 469
Opposition to Polish Language and Nationality 235
Our Duty to Our Fellow Catholic Italians. Editorial 89
Oxford and Cambridge Conferences, 1900-1901. See "Books Reviewed." 241
Oxford and its Colleges. Illustrated. Ellis Schreiber 166
Papacy, Harnack on 727
Papal Commission for Biblical Studies 342
Papal Delegate and the Knights of Columbus 96
Papal Honors 714
Papal Jubilee in South America 604
Parliament, Informal Irish 733
Parocchi, Death of Cardinal 219
Parochial School Statistics 468
Passions Let Loose in France 723
Passionists Monastery at Pittsburg, Pa., Jubilee of 215
Pastoral of the Prussian Bishops 103
Pastoral of Most Rev. Dr. Fischer, First 728
Pedagogy 484
Pedagogy, The Review of Catholic 367
People, Temper of the French 720
Persecution, Cost of French 726
Persecution, Progress of the French 724
Peru, The Papal Jubilee in 604
Philadelphia, Catholic Generosity in 591
Philadelphia Catholic Truth Society 468
Philippines, American Bishops for the. Editorial 583
Philippines, Commissioner Ide on. Editorial 696
Philippine Literature 488
Philippine Problem 203
Philippines, The Church in the. Bull of Leo XIII 181
Picard, Death of Father 717
Pilgrimage, The Syrian 100
Pilgrim-Walks in Rome. Illustrated. S. J. 278, 417
Piper of the Leaves, The. Story. Claude M. Girardeau 69
Poland. (Chronicle) 235
Poles, Schismatical Movements Among the 467
Pope Leo, Edward VII Visits 714
Positivist, Testimony to Christianity of a 230
Premier Ross of Ontario on Catholics and Education 360
Principal Events in 1902. See "Review of 1902." 1
Progress of Catholicity in India 235
Protestants in France. The Number of 354
Protestant Philanthropy 217
Protest Against Public Utterances of Emperor William 356
Proselytism in Dublin 227
Prosperity of Italy 222
Quigley, Most Rev. James Edward, Archbishop of Chicago 98, 466
Quick Result of Catholic Protest in Ireland 225
Reaction, French Bishops and the 719
Reader, The 116, 238, 363, 484, 606, 737
"Religion as a Credible Doctrine." See "Mallock's Entanglement." 245
Religious Education For Our Young People. Editorial 329
Religious Liberty in Wisconsin 340

	PAGE
Religious Orders in France, Various Items on 107, 229, 479, 545,	597
Religious, Present Position of French	725
Religious Teaching in Schools in Italy	220
Requirements of the Church for a Valid Marriage. C. Coppens, S. J.	532
Rescue Work in London	112
Reunion With Rome, Corporate. C. Coppens, S. J.	629
Review of 1902	1
Rhodes Scholarships, The First	347
Right Way, Laicising in the. Editorial	84
Rochester Parochial Schools	709
Roman Municipality and the Italian Government	342
Romance of San Rafael Cañon, The. G. Pell Curtis	658
Rome. (Chronicle) 99, 218, 341, 471, 593,	714
Rome, Corporate Reunion with. C. Coppens, S. J	629
Rome, Pilgrim-Walks in. Illustrated. S. J. 278,	417
Rome, The Jubilees in, and their Results. Thomas Hughes, S. J.	393
Rooker, Right Rev. F. Z., Bishop of Jaro, Philippine Islands	589
Roosevelt, President, Address at St. Louis University	711
Roosevelt, President, Gift of, to Pope Leo XIII	592
Report, Death of Right Rev. Gulstan	215
Royal Declaration, The, Again	344
Russia, The Manifesto of the Czar of	605
Sadlier, Death of Mrs. Mary A	592
Salesian Missionaries	221
Sbaretti, Most Rev. Donato, Apostolic Delegate to Canada	95
Scandal at the Court of Dresden	354
Schæpman, Death of Rev. Dr.	342
Schismatical Movement Among the Poles	467
School Bill, An Iniquitous	591
Schools and a Sense of Duty, The. Editorial	587
Schools in France, Catholic	597
Scientific Work	338
Scientists, Virchow and Conservative Philosophy Among German. James J. Walsh, Ph. D., M. D.	41
Scotland, Jubilee of the Hierarchy of	602
Secchi, S. J., Father Angelo 221, 473,	553
Shahan, Death of Rev. Thomas	98
Shroud of Christ, The. See "Books Reviewed"	238
Sicilian Bishops and Christian Democracy	344
Social Work in Uruguay	234
Societies, A Word for Our Catholic Truth. Editorial	92
South Africa, The Church in	361
Spain. (Chronicle) 113, 234,	736
Spain, Political Agitators in	736
Spanish Ministry, The, and the Country	234
Strasburg, New Theological Faculty at	359
Students in Germany, Decrease of Theological	728
Supporting the Clergy in France	111
Suppression of the Religious Orders in France	544
St. Francis of Assisi, The Real. Father Paschal Robinson, O.F.M.	617
St. Vincent de Paul Society	711
Swiss Episcopate and the Press	237
Swiss Guards and the Nobles	219
Swiss Protestants Defend the French Religious. Editorial	94
Switzerland. (Chronicle) 236,	362
Tariff Reform in Germany. See "The German Centre-Party."	157
Taxation of Church Property	216
Temperance Movement in England	346
Theological Students in Germany, Decrease of	728
To-Morrow. Story. Pierre Suau	556
Transitionists. I, II. Gabriel Francis Powers 508,	639
Transvaal Emmett, A	350
Trier, Bishop of, and Prussian Government	731

PAGE

Truth Society, International Catholic 714
Truth Society, Philadelphia Catholic 468
Truth Societies, A Word for Our Catholic. Editorial 92
University of America, the Catholic. Editorial 585
University Notes, German 105
Uruguay. (Chronicle) 234
Vain Appeal to Anglo-Saxon Sentiment, A. Editorial 209
Vatican, France and the. Editorial 455
Vatican, German Emperor at the 715
Vatican Library, The 116
Virchow and Conservative Philosophy Among German Scientists. James J. Walsh, Ph.D., M.D. 41
Vivisection, A Plea for Anti- (Communicated) Editorial 702
Vivisection, Is It Morally Justifiable? C. Coppens, S.J. 437
"Voces Catholicæ," A Denial of the Allegations of 368
Voyron Report, The 109
Ward's, Mrs. Humphrey, Latter Day Gospel. M. M. Mallock 263
Wayfarer, Impressions of. Thomas Hughes, S.J. 58
Westminster Catholic Cathedral. Illustrated. Thomas Henry Poole 33
What Bishop Alcocer Has Already Done. Editorial 205
Whitman Story, The 340
Wolf, Character of Karl Herman—(Los-Von-Rom) 115
Woodlock, Death of Rt. Rev. Dr., Bishop of Ardagh, Ireland 227
Work, A Fruitful. Buffalo Public Library 212
Work of the Ladies of Charity in England 111
Work of the Majority in the French Parliament 351
Working People of Italy, to Pope Leo XIII 341
Year's Work, A—Catholic Girls' Club 97
Young Men and Their Work in Ireland 225
Young People, Religious Education for Our. Editorial 329

THE MESSENGER

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REVIEW OF A.D. 1902.[1]

FRANCE has been the chief battleground of the Church during the past year, both on account of the interests involved and the contagion of religious persecution. For more than a year now the French Republic has employed its time and power in waging war on the Catholic religious orders. The absurdity and bad faith of the original pretext, that there was danger to the republican form of government from the teaching, wealth and number of the religious orders, have long since been made evident. The forms and ordinances of law have been arbitrarily thrust aside, to push the work "to the end," as the Premier, Combes, expresses his purpose. It has been very clearly shown, especially by M. Prache (see MESSENGER, September, p. 278), that all the recent anti-Catholic legislation of France was traced out beforehand in the Masonic Lodges. One measure has followed another, growing progressively worse and directly tending to provoke civil war, averted hitherto by Catholic long-suffering and lack of political union. By skilful organization, and by availing themselves of all the anti-Catholic influences and all the indifference, in France, by availing themselves, particularly, of the vast army of officials who depend on the government, the secret societies have succeeded in maintaining in power the ministries of Waldeck-Rousseau and of Combes.

The Waldeck-Rousseau ministry passed the Associations Bill in July, 1901. It prescribed government *authorization* for all religious associations as a condition of existence in France. A *complete list of all the members* must be furnished *with minute details of each.* A hostile government could make use of such a list with fatal effect, as well as forbid the reception of any one to whom it objected. These

(1) A summary of the events of the year from the Catholic Chronicle published monthly in THE MESSENGER.

must be made ready for official inspection—even of an infidel prefect or his clerk—an exact account of receipts and expenditures, a financial statement of the preceding year and an exact inventory of all things possessed, movable or immovable. In case of inaccurate lists or accounts, a fine is to be imposed. Thus intolerable interference in all affairs of religious associations was allowed by law. No member of a religious association may acquire property or receive any gifts; and everything acquired by the community must be declared at once. Even when authorized, a religious establishment may be closed by a ministerial decree; nor may even a new village school be opened without a decree of the Council of State. It was, furthermore, intended to break up the organization of the religious orders by making them diocesan and subject to the Bishops. The motive of this bill was to hinder the religious teaching of the associations, as was avowed, clearly enough, by Waldeck-Rousseau in his speech at Toulouse (MESSENGER, January, 1901, p. 71).

Seeing the character and purpose of the law, many of the religious orders declined to apply for authorization as a useless or precarious measure, and as unjust to them as injurious to the rights of the Holy See. They were not willing to surrender to the adversaries of the Church works blessed by her, and long and laboriously carried on in her name. Moreover, the granting of authorization would depend on the good will of the Parliament.

A large number of religious associations, particularly of women, were already authorized, and a large number applied for authorization before the last day fixed, October 4. The others have been suppressed, and in large numbers have left France. About 3,000 schools have been closed. Of the sixty-one congregations of men who applied for authorization only four or five are likely to obtain it.

According to the Associations Law itself and the decisions of the most eminent lawyers, as, for instance, M. Roche, ex-Minister of Commerce (MESSENGER, December, 1902, p. 749), associations authorized before July 1, 1901, needed no further authorization, either for existing or new schools. *Private* schools—owned by lay persons, even though such persons employed religious to teach—*cannot legally be closed except by a decision of the law-courts.* Nor could *any* schools be closed by a ministerial *circular.* The forms of law, however, as well as personal rights, have been overridden from the beginning. Explanations—that is, modifications—rendering it more hostile, have been added to the law by the Council of State; 135 schools were

closed by a *circular* of the Premier. Establishments belonging to private persons, not religious, have been entered by officials and gendarmes without legal authority, and to such establishments government seals have been attached in an equally illegal manner. Government prosecutions have been carried on for the most absurd causes —for instance, against ex-religious because they preached in the churches. Seven archbishops or bishops have been deprived of their stipends for protesting against the persecution of the religious orders, and the seventy-four who signed a joint recommendation in their favor have been condemned by the Council of State as guilty of an abuse of their authority. Existing laws have been abrogated and new ones hurriedly passed to suit the persecuting policy of a ministry sure of its parliamentary majority. The old Falloux law, allowing liberty of religious education, in force since 1850, is being revoked—as to whatever provisions of it yet remained—by a ministerial measure. Premier Combes is hurrying through Parliament a supplementary bill to make the Associations Law more convenient—against religious orders and education ; and at his instigation *the Council of State has just changed deliberately an essential provision of the Associations Law*, and now authorizes *either* Chamber to refuse or recommend authorization for any religious congregation. *According to law*, the agreement of the two Chambers was required.

Such revolutionary and irreligious measures as these ; the methods —and, notably, the election methods—of the ministry and their supporters ; the progress of *dechristianization*—the word is that of André, Pelletan and Lanessan, Ministers of War and Marine—the open partisanship in army and navy ; the enormously increased deficit in the budget ; the socialistic strikes, especially in the mines and at Marseilles, have brought France to such a pass that her future is anything but reassuring.

The growth of Catholic spirit, intelligence, power, and influence in Germany is undoubtedly one of the most consoling and encouraging things in the Church at the present hour. The German way is methodic, scientific, persevering. And thus, by systematic organization, by loyal and constant union, by dauntless self-reliance and courage, by prudent intelligence, Catholics are not only obtaining, step by step, and in defiance of bitter non-Catholic hatred, the redress of their wrongs, but they have actually become the dominant factor in the German Empire. Their splendid annual congresses unite and inspire

the whole Catholic body. In these particularly all the great Catholic needs are provided for.

At the congress of Mannheim, in August, 20,000 workingmen, representing 120 societies in various parts of the empire, marched in procession. The Volksverein, or People's Union, composed of the élite of the Catholic body, has held in one year 1300 popular assemblies, giving conferences, establishing libraries, etc., struggling in everyway against revolutionary socialism and anti-Catholic propaganda. The Bonifatiusverein, for building churches and schools and supporting teachers among the poor, received in one year 2,600,000 marks. The Society of St. Charles Borromeo maintains 2,000 local libraries, and spent 300,000 marks for books. Other societies, too numerous to enumerate, have similar records.

The Catholic press has been developed in an extraordinary manner. Almost every town with a Catholic population has a Catholic paper. There are at least 170 daily papers ; and, in many places, several daily editions. One-hundred and twelve appear more than twice a week. Cologne has four Catholic dailies, and one has a circulation of 27,000.

Catholics are steadily growing in university life, notwithstanding the unjust discrimination employed against them. The appointment of Professors Spahn and Müller to the University of Strasburg occasioned very unworthy manifestations of bigotry, even from such men as the historian Mommsen. Münster has been made by decree a Royal University, because of its added faculty of Law. Courses of Catholic Apologetics are given at several state universities, in order to safeguard the faith of the Catholic students. These latter are aided by Catholic societies, which contribute money, and protected by university clubs, which are excellently organized and extended everywhere.

The Centre party, "the pioneer of social legislation," has introduced into the Reichstag several laws in favor of working-people, and especially for the protection of children, as well as the Toleration Law, which aims at remedying the anti-Catholic codes of two or three of the smaller German states.

The Bavarian Catholics, who are two-thirds of the population of their country, have forced the "liberal" and Protestant ministry to grant a denominational school law. They are endeavoring to obtain their rightful share in the government of their country and in the teaching of their three universities, in which non-Catholic professors form the large majority.

In Baden the Centre-party has forced the government to allow the establishment of a few religious houses of men, where none have been allowed for a hundred years. Of the 124 professors of Heidelberg, Freiburg, and Karlsruhe, who protested against this authorization, only eighteen were natives of Baden.

The saddest story from Germany is the persecution of the Polish Catholics. Enormous sums are spent by the German government to buy up their land and plant it with German Protestants. Attempts have also been made to suppress the use of the Polish language. Those unjust and foolish measures have not only not succeeded as was desired, but have aroused a spirit amongst the Poles everywhere that may be very dangerous for Germany.

The emperor himself has shown personally remarkable favor to the Catholic religion. He has sent rich presents to the Pope, desires to protect Catholic missions, and in his speech in Aix-la-Chapelle, in June, after speaking in the most laudatory manner of the Pope, he said he "looked to our two great creeds" (Catholic and Protestant) for the good of the people and the safety of the Empire.

The Catholic King Albert of Protestant Saxony; the heroic Cardinal Ledochowski, confessor of the faith during the Kulturkampf; the loyal and learned Archbishop Simar of Cologne, and the splendid leader of the Centre, Dr. Lieber, died during the year.

The galling Dictatorship, from which Catholics suffered so much, especially in earlier years, has been abolished in Alsace-Lorraine.

Catholics are steadily growing in Germany, notwithstanding great losses by mixed marriages. They number 20,321,441, as against 35,231,104 Protestants. In Alsace-Lorraine, Baden and Bavaria they constitute the majority of the people.

The *Los-von-Rom* sedition in Austria has been a humiliating failure. It is certainly an extraordinary spectacle to see spring up in the neighboring and allied nation of Germany—most closely linked in the bond of the Triple Alliance—a movement of great magnitude, deliberately, most skilfully and most expensively planned, to disrupt the Austrian Empire, and, furthermore, to destroy its Christian faith, and all this for the vilely selfish purpose of taking possession of a large portion of its territory. The German Protestants have poured in their gold, a deluge of their insulting publications, a horde of their Protestant ministers and other proselytizers; they have built churches, appealed to the lowest elements of the people, taken advantage of political disunion, fostered racial and religious hatred, to succeed in

this traitorous and impious purpose. But the good-natured Austrians and Hungarians have at length been aroused. Led by the heir to the throne, Prince Francis Ferdinand, and by the bishops, they have rolled back, at least to a great extent, the unclean tide. Nay, great good has come of it. Catholics have become organized, Catholic education improved, and even the indifferent have been awakened.

Catholicity and Ritualism are growing healthily side by side in England, in presence of a still hostile majority. Hostility is shown, however, much more decidedly against Ritualism than against its prototype. The genius of old-fashioned Protestantism instinctively feels that High-Church beliefs and practices are leading the people Romewards.

During the year the famous Dr. Lee of Lambeth entered the Fold, and died in it. His example has been followed by many others ; and Cardinal Vaughan affirms that converts are rapidly increasing in number.

The consciousness of increasing Catholic strength was shown in the very energetic protests made from all parts of the British Empire against the Royal Declaration accompanying the Coronation Oath. Yielding to these, the Privy Council has made some modification, but still unsatisfactory.

The new Education Bill, now almost through its final stages, is remarkable, not only because it places denominational schools on an equality with board schools, but also because it indicates a decided reaction against the modern system of non-religious education. A majority of the school children of England attend denominational schools. Catholic schools are multiplying and their success in public examinations is pronounced. Of the 1307 successful students in the senior division of the Oxford Local Examinations, 260 were from Catholic schools.

The increase of the Catholic religious orders is so remarkable, that at present there are more religious women in England than at any previous period, even before the so-called Reformation.

The Young Men's Conference at Carlisle, and the Catholic Conference at Newport have been sources of new inspiration and more intelligent action.

In the "Sister Isle" of Erin, Catholics are making the most of what advantages they have and continue to show the old spirit of religion and morality. They lead in the Royal University examinations. The newspapers have successfully protested against immoral

plays ; the teachers, against un-Catholic text-books ; and all the people, against abuses of the liquor traffic. The Irish parliamentary party's address to Pope Leo was as worthy of them as of the people whom they represent.

With traditional stupidity the government has placed the country —admittedly crimeless—under a most galling and oppressive coercion law, instead of intelligently endeavoring to do justice to the people. The Secretary, Mr. Wyndham, admits that parts of the west of Ireland—all agricultural—are worse off than the slums of London ; yet, in the words of Bishop Foley of Kildare, he "teaches the people that the surest way to remedial legislation is by law breaking."

A Royal Commission has been examining, during several months, Ireland's claims for a Catholic University—with what results remains to be seen.

During the year the country has had to lament the deaths of Archbishop Croke, and the two poets, Aubrey de Vere and Lionel Johnson.

Italy, Spain, Portugal, Belgium and France, have been shaken by evidently pre-concerted outbursts of revolutionary and anti-religious socialism, or whatever else it may be called.

In Italy a revolution was averted by the rapid mobilization of 200,000 soldiers, and the distribution of $6,500,000 to prevent a general strike of railroad employees. The policy of the government was fiercely attacked in the Italian parliament during a five days' debate, which was followed by the resignation of the Minister of War.

The acknowledged remedy of socialism in Italy is Catholic organization ; which, now unified under the name of Christian democracy, and vivified by the active direction of Pope Leo, has really had an enormous development, and has inspired the Catholic body in Italy with a new life. Count Grosoli the new head of the Work of Congresses—the central bureau of Catholic organization, as we may call it—arouses well-founded hopes of greater things.

The determined, and truly national, resistance to a divorce bill forced the ministry to abandon it. But as it is planned by the secret societies, and the ministry is the creature, or servant of these, another divorce bill has been introduced into parliament. It is met, however, by even more decided opposition than before.

Three months ago Catholic journalism and the Catholic cause lost a most able and loyal leader in Father David Albertario, editor of the *Osservatore Cattolico* of Milan.

The Catholic temper of the Spanish people is proved by the inability of a "liberal" ministry to violate the Concordat with the Holy See and persecute the religious orders. Two anti-clerical ministers, Gonzalez and Canalejas, were dropped from the Cabinet. Taking advantage of depression in trade and agriculture, great efforts were made by anti-Catholic agitators to stir the people to violence. There were sanguinary riots in Barcelona and elsewhere. But in Spain, as in other Catholic countries, persecution has led to greater activity and manifestation of faith amongst Catholics. The national congress of clergy and people at Compostella was attended, with apparently equal zeal, by liberals and conservatives.

The accession of the sincerely Catholic young king has been hailed with great popular enthusiasm. After failure and several "crises" the liberal ministry has been replaced by a conservative one.

Belgium, probably the happiest, best governed and most prosperous nation in Europe, with the most Catholic, if not the only sincerely Catholic government on that continent, crushed with stern vigor a most audacious and causeless attempt at revolution. The elections, following soon after, have been a complete triumph for the ministry, which has retained power longer than any other now existing in Europe. University life and extension have a very marked influence on the nation. Very notable during the year were the International Eucharistic Congress at Namur and the manifestation of loyalty to Pope Leo shown by the Catholic press. The journalists presented 124,330 francs to His Holiness. The people have had to mourn the death of the pious and most charitable Queen Marie Henriette.

Catholic strength in Holland is almost as marked as in Germany. There are three Catholics in the ministry, and twenty-five amongst the fifty-eight deputies of the Second Chamber. The five Episcopal Sees are fully equipped; vocations are many, and missionary organizations are growing. The population is divided into 1,700,000 Catholics and 3,000,000 Protestants. Even in the Protestant parts of Holland, excellent Catholic churches are erected everywhere, often even in remote villages.

Switzerland, which we are accustomed to consider Protestant, has a Catholic President, Dr. Zemp, who occupied the same exalted station in 1895. So great is the social and religious activity of the energetic Swiss Catholics that Pope Leo wrote to their leader, M. Decurtins, "You know how to combat false economic liberalism, as well as the progressive dechristianization of states, laws and indi-

viduals." The enthusiasm with which the International Congress of Our Lady was celebrated at Fribourg is an excellent augury for the future of Switzerland.

In all the new countries the Church is very decidedly manifesting her inborn vigor. Cardinal Moran has said that he knows of no greater expansion in the history of the Church than that which is taking place in Australia. Catholics have increased thirty per cent. in ten years in some places. The Catholic population of New South Wales has doubled in the eighteen years of Cardinal Moran's administration. There are over 20,000 children in the Catholic schools of the archdiocese of Melbourne, and 24,000, all taught by religious, in the archdiocese of Sydney. Here there are 5 colleges for boys, 21 colleges or academies for girls, 24 Superior day-schools and 150 primary schools. The government inspection, as far as it has gone, proves these schools to be equal or superior to the public schools.

Of Canada we may say almost the same as of Australia. There has been but little immigration to swell the ranks of Catholics, yet they are, according to the last census, 41.5 per cent. of the population. They number 2,229,597. The next religious body to them in number, the Methodists, has 916,862 adherents, out of the total population of 5,371,315.

In South America, notwithstanding almost continual revolutions, the evil fruit of secret societies, without which they would have been, generally speaking, impossible, there is very positive Catholic development in organization and missions. Two new sees have been created in Brazil. A first Provincial Council and a first Catholic Congress were held there with excellent results at the close of 1901. Attempts to excite hatred of religion amongst the people have received but little favor. The disruption and desecration of Catholic family life by divorce laws have been energetically resisted, even in Ecuador, where a small band of impious men, successful through revolution, are aiming at the destruction of the Church. They have foisted a divorce law on the helpless masses of the people.

Colombia, with a thoroughly Catholic government, after a three years' war against international Freemasonry, as Uribe, the rebel chief, avowed, has won a victory as complete as unhoped-for.

In Guatemala the impiety of the government and its persecution of the Church are almost inconceivable. The administration is anything but honest and intelligent. During the pagan festivities of the revived goddess, Minerva, the unfortunate country has been desolated by

terrific volcanic eruptions. Since last April 250 earthquakes have occurred, and done only less damage than the volcanoes.

The Church has rejoiced with Cuba on the election of its first president. Catechetical work and missions are undertaken amongst the people. Some priests and nuns have come from the United States and are infusing new life into the Catholic body. There is, however, much religious indifference, and not a little disorder, increased by an active and money-fed Protestant propaganda.

We have had many testimonies as to the loyalty of the Catholics in Porto Rico. The Catholic societies of the island have lately federated with their brethren in the United States.

In the United States the development of the Catholic Church is unrestrained and undiminished. Nowhere is this extraordinary growth surpassed, and in few places, if in any, equalled. The recent deaths of Archbishops Corrigan and Feehan have drawn attention to the expansion of Catholic life and influence in the two great centres, New York and Chicago. Since the appointment of Archbishop Corrigan in 1885, the Catholic population of New York has been doubled, and the increase in the priesthood, schools, and charitable institutions, has kept an almost equal pace. There are, at present, in the archdiocese, 276 churches, 120 chapels, 716 priests, and 50,000 children in parochial schools. In Chicago, 21,800 children have been confirmed in one year, 10 new schools built, 14 new parishes established. The young Catholics in schools and colleges number 67,318.

Two new Episcopal Sees have been erected—Sioux City, Iowa, and Lead City, South Dakota. One of the most important events of the year has been the growth of federation of Catholic societies. Federation was effected at the Cincinnati convention in December, 1901, and confirmed and expanded greatly in the later convention of Chicago. The influence of the movement began to be felt immediately. Amongst other results, the government investigation concerning proselytising in the Philippine schools was begun directly after the protest of the federated societies.

Amongst the countless indications of Catholic development, we may mention the marked cordiality between the United States Government and the Church, the change in sentiment and policy in Philippine affairs, the yielding of great publishing houses to Catholic protests against unjust statements in the books which they edited, the increase in converts and in mission work amongst non-Catholics. Three or four Episcopalian clergymen have entered the Church during

the year. A colored non-Catholic, Colonel McKee, left by will $2,000,000 for Catholic works of education and charity. A Missionary College has been founded at Washington by the Paulist Fathers for the training of apostles, especially for the Southern States and the new insular possessions. The Hague Court of Arbitration decided the Pious Fund case in favor of the Church, thus awarding to it the sum of $1,500,000 in Mexican coinage, and the annual sum of $43,000.

Mgr. Falconio has succeeded Cardinal Martinelli as Apostolic Delegate.

The Indian Catholic schools must henceforth be sustained by private contributions, all State aid being withdrawn. Archbishop Ryan and Mr. Bonaparte have been appointed Indian Commissioners.

The appointment of the Taft Commission to regulate in accordance with the Holy See the affairs of the Philippines, has been styled by the New York *Herald* "a new and radical departure" in the policy of the United States Government. Although the immediate withdrawal of the Friars, upon which the Commission insisted, was not allowed by Pope Leo, as being disastrous to Catholic interests and contrary to the treaty between the United States and Spain, yet good feeling prevailed, and negotiations are successfully and amicably continued between Governor Taft and the lately appointed Delegate to the Philippines. The Catholic General Smith will henceforth have, practically, charge of the schools, the General Superintendent, Mr. Atkinson, having resigned. The latter is succeeded by Mr. Bryan, who will not antagonize the Catholic Filipinos, as Mr. Atkinson did.

The figure-heads of anti-Catholic intrigue, Aguinaldo, Buencamino and their associates, have been dethroned ; and an attempted schism under the leadership of the suspended priest, Aglipay, Aguinaldo's "Vice-General," has met with little favor on any side. The Friars have been eloquently defended, notably by Mr. Bonsal in the *North American* for March, 1902, and by Mr. O'Shea in THE MESSENGER for April, and by several of our Bishops and their clergy and representative laymen.

Owing to the vigorous and concerted action of the Catholic press, aided by the Catholic Truth Societies of the country, and by all the prominent Societies of Catholic men and women, several of our leading publishers have agreed to revise certain of their publications, particularly the two most widely circulated encyclopædias, and to make them satisfy reasonable Catholic criticism. We chronicle this fact among the important events of the year in the United States,

because it has created a new spirit of vigilance and zeal, especially among our Catholic men.

The mission work of the Church, so wonderfully developed during the nineteenth century, is daily increasing. Even the almost unparalleled ravages in China have not arrested its course. Many thousands of converts have been recently baptized there, and far more enrolled for instruction. The martyr's crown is still meted out. In the province of Sze-Chuen, about a thousand Christians have been slain within a few months.

In the centre of the Catholic world, the silver jubilee of Pope Leo's Pontificate has brought out into more significant relief his character and his reign. All the states of Europe, including Turkey, have sent national envoys with presents to congratulate him. The occasion has called anew to Rome a great and representative multitude of Catholic pilgrims.

The great pontiff himself seems to yield in nothing to the weight of extreme old age. In a recent Encyclical he completes the arrangement of the Bible Commission, thus confirming the New York *Sun's* estimate, that he "is the sole bold, uncompromising champion of the Bible as the Word of God." Amongst the institutions which he has created during the year, may be mentioned a seminary in connection with his Leonine Institute at Athens.

Seventy Bishops were *preconised* at one time towards the end of 1901. Of these, one-seventh are in English-speaking countries. Cardinal Gotti has succeeded Cardinal Ledochowski as Prefect of the Propaganda, being thus placed directly in charge of all the missionary affairs of the Church.

In the Mission Field.

The splendid mission records, *Les Missions Catholiques Françaises au XIXe Siècle*, just now issuing from the press, under the direction of Father Piolet, S.J., are an eloquent defence of the religious orders so bitterly persecuted in France. Five large volumes, excellently printed and illustrated, have been already published by the Librairie Armand Colin, 5 Rue de Mézières, Paris. Anyone who reads therein the wondrous story of toil in the mission harvest-field—of toil unto death and almost without temporal resources, of success possible only to the grace of God, of love for the souls of the outcasts of the earth, love greater than which no man hath or could have—will, with ready acquiesence, apply to the persecuting ministry of the Third

Republic the verdict of the ancient pagans—"whom the gods determine to destroy they first make mad."

From Father Piolet's volumes and from review articles written by him we learn that of the 6,106 priests in the Catholic foreign missions, 4,500 are French. Let us study in detail the French contingent of the mission host.

The priests are aided in their work by about 4,300 lay-brothers, who take vows as the religious priests, and who direct workshops and agricultural training or teach. For the education of girls and various works of charity—hospitals, dispensaries, leper-houses, orphanges, etc., there are about 10,500 religious women. To those 19,300 missionaries, men and women, of French nationality, we must add the native priests, lay-brothers, and religious women, whom they have trained, and who are associated with them. There are, in the French foreign missions, about 1,500 native priests, 500 religious men not priests, and from 2,000 to 2,500 native sisters; let us say 4,000 in all. Thus the regular army of the French missions will be about 23,300.

There are, moreover, very many employed as catechists, teachers in schools, directors of mission stations or Christian villages, who would number, all told, from 15,000 to 20,000. The total forces of the French missions, therefore, may, without exaggeration, be counted at 40,000.

The native missionaries are chosen and trained with great care, and, as far as possible, very well educated in normal schools, seminaries, etc., and under the eyes of the Europeans. Not unfrequently they are sent to France, where their formation is as complete as that of their fellow-laborers in the vineyard. This care is amply repaid. The natives thus chosen make excellent priests and religious, and not rarely have their names been called in the muster-roll of martyrdom.

With the exception of one great body, the French missionaries belong to religious orders. In a total of 4,500 the religious are 3,369. The splendid Society of Foreign Missions has 34 bishops and 1,131 priests, with 598 native priests, spread chiefly through the south and east of Asia. The others, a varied host—Lazarists, Franciscans, Dominicans, Oblates, Assumptionists, Redemptorists, etc.,—are in every land on the face of the earth which the sun scorches or the north wind chills. From the birthplace of civilization to far beyond the Arctic Circle, from our Rockies to remotest isles of

ocean, the red man and the black, and men of every shade between, see the robe of the Religious of the Catholic Church, and hear the age-old Gospel story, ever the selfsame, from the lips of all. And of all those bands of heroes, exiles for the love of God and men from the France which they love and still forever serve, the august Republic has AUTHORIZED *only two.*

Nay, not even two. The Lazarists have been condemned in France. And they, with the other religious orders, who have been the chief means of extending French prestige and power, who have been perhaps prejudicially loyal, have been suppressed and expelled as enemies of the Republic and as being demoralized by vows.

Some thirty-eight or forty congregations of men and sixty-seven of women supply the battalions of the missionary army. By these every need—bodily, mental and spiritual—of outcast humanity is provided for. Some of those congregations have no other work but missions. From others come numberless volunteers—commonly the best subjects, and especially approved for posts of danger. How many realize the superb sense of renouncement, the absolute self-offering, heroic in the highest degree, in the hearts of those missionaries! Those who do realize it are not surprised at their zeal, their constancy, their preterhuman success, their frequent martyrdom.

The chief source of monetary aid to our vast and countless Catholic missions is the Work of the Propagation of the Faith and that of the Holy Childhood. The former sprang from the devotedness of two ladies of Lyons, who began it about eighty years ago It is now directed by two central councils, one at Lyons and one at Paris. These forward the modest funds to about 300 dioceses, vicariates or prefectures apostolic. The largest annual sum ever contributed was 7,072,811 francs, in 1890. The entire amount hitherto collected is 321,601,385 francs ($64,320,277); and of this France alone has given 208,000,000 francs.

The work of the Holy Childhood was begun in 1843 by the Bishop of Nancy. It furnished 3,668,065 francs in 1899. From the beginning 65,185,473 francs have been collected, out of which France contributed 46,500,000. These works are sustained principally by the poor, the offering to the Holy Childhood being only a penny a month from each associate.

The Work of Eastern Schools, begun in 1855, to aid the schools, orphanages, etc., in the missions of the Levant, has been specially directed by Pope Leo to aid the work of reunion and the formation

of a native clergy. Of the 10,650,000 francs collected for it, up to the present, France has given 9,890,000.

The French Ministry of Foreign Affairs allows 800,000 francs for French establishments in the East. The French Alliance supports a certain number of schools on the condition that the French language be taught in them. The Anti-Slavery Society, founded by Cardinal Lavigerie, is just now chiefly engaged in founding *free villages*—places of refuge for slaves.

With the exception of the Propagation of the Faith and the Holy Childhood, contributions from other sources are relatively small, making in all probably not much more than 15,000,000 francs.

Compare with these the millions of dollars so generously or lavishly contributed by Protestants, and very frequently for the destruction of the Catholic faith, in countries which have been civilized exclusively by Catholic missionaries and which have for centuries belonged entirely to the Catholic Fold.

Protestant missions are supported by a great number of societies, in various countries, and are not centralized. Hence it is very difficult to know exactly how much money is contributed for them. Father Piolet estimates that it is at least eight times as much as all the monetary aid given to Catholic foreign missions ; which, however, are "incomparably more numerous and more important."

The foreign missions of the Catholic Church to-day depend chiefly on religious orders. And thus it has ever been from the first great expansion in Apostolic and early post-Apostolic days. Christian civilization, especially in the countries where it has remained dominant and where it has completely developed—in Europe, namely—has been a monastic enterprise. Naturally, therefore, the bitterest calumnies against the Church—which, indeed, the Founder foretold and first endured—fall principally on the religious orders. But they spring congenitally from her spirit, and are as indestructible as she. Suppressed, they revive ; persecuted, they flourish.

EVANGELIZING THE ITALIANS.

No more difficult problem has ever confronted the bishops of this country than that of providing our Italian immigrants with the means of practicing and preserving the religion to which they all belong, and the only one which they will ever profess.

Driven by thousands every week from a country which, after robbing the church of its patrimony, is now taxing the poor out of existence, these good people come here penniless, and though eager to work and support themselves decently, they are utterly unable for the time being to erect churches or support pastors. Their condition is in many respects like that of the Irish immigrants who were forced to seek refuge here at the time of the famine, and of the German and Polish Catholics who came in numbers later, and like all these our Italians will in time generously support the Church which must now make so many sacrifices to help them. As it is, poor and downtrodden though they be, they are a credit to their religion by the sobriety, industry and by the domestic virtues of the adults, and by the intelligence and remarkable purity of the children.

Two years ago, in February, 1901, we published an account of "The Italian quarter of New York," in which we enumerated the various Catholic parishes and agencies which had been successfully established for this latest accession to our Church and country, and since then neither in New York nor in other large cities have the ecclesiastical authorities been idle.

We are indebted to the Rev. Patrick J. Hayes, Secretary of Archbishop Farley, for the following statistics of the Italian population in the Archdiocese of New York, showing the number of Catholic churches, schools, institutions and other data pertaining to the administration of the same:

St. Anthony Padua—Sullivan street, between Prince and Houston streets; seven priests, three lay brothers, fifteen sisters; School, boys, 422; girls, 465. St. Anthony's Chapel, 154 Sullivan street, baptisms, 999; marriages, 258; conversions, six; souls, 8,000.

St. Brigid—Eighth street and Avenue B, Lower Church for Italians; three priests; estimated 1,000 souls.

St. Catherine Sienna, 420 East Sixty-ninth street—Lower Church for Italians; one priest; estimated 500 souls.

St. Elizabeth, West 187th street and Broadway—One priest; estimated 500 Italians.

Epiphany, Twenty-second street and Second avenue—Italian congregation in charge of Rev. L. Riffstein, about 800 souls.

Immaculate Conception, Fourteenth street and Avenue A—Italian Congregation in charge of Rev. A. Cattogio, 1,000 souls.

St. Joachim, Roosevelt street—Three priests, missionaries of Piacenza, Italy; baptisms, 932; confirmations, 348; marriages, 216; souls, 23,300; teachers in Sunday School, 30; boys, Sunday School, 300; girls, Sunday School, 450.

St. Lucy's, 344 East 104th street—Three priests; baptisms, 479; marriages, 92; conversions, 2; souls, 8,000; boys in Sunday School, 280; girls, 395.

Most Precious Blood, 115 Baxter street, Manhattan—Four priests, two lay brothers; baptisms, 1,914; confirmations, 234; marriages, 488; souls, 18,000; boys in Sunday School, 276; girls, 546; teachers, 30.

Our Lady Good Counsel, Tompkinsville, Staten Island, N. Y.—Italian Chapel in charge of Rev. N. J. Murphy, O.S.A.

Our Lady of Loretto, Elizabeth and Bleecker streets—Four priests, ten lay teachers; School, boys, 358; girls, 365; baptisms, 1,188; marriages, 180; souls, 12,000; teachers in Sunday School, 10; boys, 310; girls, 297.

Our Lady Mt. Carmel, 453 East 115th street—Six priests, five sisters, ten lay teachers; baptisms, 2,721; confirmations, 488; marriages, 326; conversions, 15; souls, 13,200; boys, Sunday School, 468; girls, 576; teachers, 9.

Our Lady Pompeii, Bleecker street near Varick—Three priests; baptisms, 547; confirmations, 239; marriages, 196; souls, 8,500; school children, 520; Sunday School, boys, 325; girls, 450; teachers, 6.

O. L. Scapular Mt. Carmel—Italian congregation in charge of Rev. E. P. Southwell, O.C.C. Estimated 800 souls.

St. Patrick's Old Cathedral, Mott street—Italian congregation of 28,000 souls administered to by the three English-speaking and one Italian priest. Baptisms, 102; marriages, 36; over 2,000 children attending the School, more than two-thirds of whom are Italians; 22 Religious and 9 lay teachers; 98 boys and 287 girls from public school and work attend the Sunday School, three-fourths of whom are Italian.

St. Philip Neri, Bedford Park, N. Y.—Two priests; baptisms, 157; marriages, 30; conversions, five; souls, 1,600; in Sunday School, boys, 85; girls, 80.

St. Rita Cascia, 148th street and Cortlandt avenue—Two priests, nine missionary sisters of Sacred Heart; School, boys, 150; girls, 150; baptisms, 251; confirmations, 60; marriages, 32; souls, 6,000; Sunday School, boys, 100; girls, 120.

St. Roch, 932 East 150th street, Bronx—Rev. John Milo, pastor. Baptisms, 27; marriages, 10; converts, 1; souls, 631; Sunday School, boys, 22; girls, 35.

St. Stephen's, East Twenty-eighth street.—About 800 Italians worship at this church.

Transfiguration, Mott street—Three priests, four sisters, two lay teachers; baptisms, 101; souls, about 7,000; Sunday School, boys, 75; girls, 110.

St. Peters', Williamsbridge—Just formed. Rev. J. Cirringione, Rector.

OUTSIDE THE CITY OF NEW YORK.

St. Michael's, Croton Dam, New York—One priest, Rev. Mons. Cassanetti.

Our Lady Mt. Carmel, Mt. Vernon—Italian congregation in charge of one Franciscan priest; baptisms, 132; marriages, 26; souls, 3,000; Sunday School, boys, 25; girls, 30.

St. Joseph's, New Rochelle—Italian congregation in charge of Rev. Pasquale

Manzelli; baptisms, 43; marriages, 12; souls, 1,500; Sunday School, boys, 53; girls, 77.

St. Anthony Padua, Yonkers—One priest, Rev. Michael Sarubbi.

New Italian parish just organized in White Plains, Rev. Jos. Marinaro, Rector.

St. Peter's Missionary Band—Organized by the Most Rev. Archbishop Farley, to give missions to Italians. Apply to Rev. Joseph Cirringione, Williamsbridge, New York City.

CONVENTS, INSTITUTIONS, ETC.

Convent of the Missionary Sisters of the Sacred Heart, Fort Washington avenue and 190th street, New York City—Ten professed sisters, five novices, eight postulants.

Convent of the Missionary Sisters of the Sacred Heart, West Park, Manresa, Ulster County—Rev. P. Bavasso, Chaplain; twelve professed sisters, three novices.

Holy Family Day Nursery, 252-254 East 112th street—Under the care of the Sisters of the Pious Society of Missions—Average attendance, seventy.

House for Italian Emigrants, 315 East Twelfth street—Rev. V. Bertolino, Chaplain.

Columbus Hospital, 226 East Twentieth street.—Twenty missionary sisters of the Sacred Heart and five lay sisters. Patients treated during the year, 1,022; remaining, fifty-nine. Rev. J. Rinaldi, Chaplain.

Sacred Heart Orphan Asylum for Italians, West Park, Manresa, New York. —Ninety girls, fifteen Sisters.

Total, 18 parishes; 2 chapels; 7 churches, in part used by Italians; 52 priests; 133,100 souls; 8,670 baptisms; 1902 marriages; 6 schools; 3,316 pupils; 5,770 in Sunday Schools.

This is a great deal, but in view of the suddenness with which these vast multitudes have come to our shores, and in view especially of the active Protestant propaganda, organized ostensibly to help and uplift, but in reality bent on robbing of their faith these poor people whom a godless government has driven from their country, we need, not only in New York, but elsewhere in large cities and in some less populous districts, where Italian men are employed in great numbers, to make more active and concerted efforts in their behalf, and we are pleased to observe that the Archbishop of New York and his clergy are actually making such efforts, and are in no way disheartened by the task, nor overawed by the magnitude of the resources, or by what is too often the pretense and boast of the Protestant agencies in this field, confident that the Catholic laity will support them generously in this good cause by their contributions and active coöperation. In order to impress on all the urgent necessity of this enterprise, here and elsewhere, we commend to our readers the careful perusal of what follows:

Among the works of the New York City Mission and Tract Society,

ever one of the most active and potent factors of local proselytism, is the publication of *The New York City Mission Monthly*, a record of its labors and their results. The issue of this *Monthly* for October, 1902, devotes so large a portion of its space to the Italian colony and its doings, that it directs attention to the extraordinary vigor with which not only this battalion of soul hunters, but their other denominational allies, are now pursuing the thousands of Italian immigrants, and especially their children, added of late years to the polyglot conglomeration of metropolitan life. The facts and figures that follow are taken from the latest official reports of these evangelizing Missions and from interviews had, as late as November 10, 1902, with their superintendents, managers and missionaries.

There were 121,139 Italian immigrants landed in this country during the year ending June 30, 1901, as compared with 100,135 for the preceding year. The total for the current year bids fair to even exceed this great number, and the Rev. Dr. A. F. Schauffler, the executive head of the Mission and Tract Society, voices in its *Monthly*, of which he is editor, the interest which the evangelizers are taking in the chances afforded them for a foray on the faith of the new comers. "It certainly is a significant fact that these foreigners from sunny Italy are still coming in such large numbers," he writes in the October *Monthly*, "and it behooves all who deprecate importation of mediæval superstitions to give to these people the light and truth of the Gospel as it shines in the face of Jesus Christ, unobscured by saints, images, and all manner of gilt and tinsel externalities."

Mr. Morris K. Jessup, the millionaire president of the Chamber of Commerce is head of the Tract Society, and the Rev. Dr. Schauffler as vice-president and manager occupies a handsome suite of offices in the United Charities Building. When the Reverend Doctor was there on November 6, he was asked if his sect and the others were not making new and extraordinary efforts to evangelize the Italians. His answer was immediate and enthusiastic: "Of course. We must, the immigration is overwhelming." In reply to further questioning as to the success of these measures and whether they succeeded best with the men or the women he said:

"It is a fact the men have been soured against the Roman church. The confessional on the other side has turned them against it. The women however are still largely loyal to the church. You will find in all these missions a proportion of about eight men to one woman. But the rush of the children is enormous. You can open a Sunday-School in any section where there are Italians and the children will flock to it and the priests can not prevent it.

Their parents send them and it will go on until the priests provide Italian Sunday-Schools for them."

In his *Monthly* he gives the following additional details of the movement elsewhere :—

"Our sister city of Philadelphia has, during the past winter, been doing quite a remarkable work in the Italian section of their city. During the last summer they have held nightly services in a large tent on Tenth Street, near Washington Avenue. Here they have made use of the stereopticon to convey Gospel truth to the minds of their Italian hearers. During August and September the attendance at this Italian tent, at seventy-two services, reached a total of 30,000. The great majority of those were Italian adults, at least four out of five being men. It was our privilege on Monday evening, September 29th, to be present at one of these gatherings. There were no less than 800 present, and the interest and attention was marked. . . . We were told that the priests in the vicinity strongly antagonized the work, going so far as to stand outside of the tent and forbid the people to enter, saying that their souls would be lost if they attended the service. These threats, however, were absolutely vain, for the attendance continued steadfast in spite of all efforts to the contrary. Our Philadelphia friends propose this winter to erect a temporary structure on the ground occupied by the tent, where they may harvest the fruitage of the summer, and lay foundations for a more permanent work among these Italians."

About the work of his own organization on the east side in this city, Dr. Schauffler says in the preface to the annual report for 1901 :

"Owing to the great changes in the neighborhood and the continuous and steady influx of Italians, more emphasis is henceforth to be laid on the Italian work. The Board believes that a great field of usefulness, increasing from year to year, is open to it in that district among the Italians. So great has been the influx of these peoples, that the Board has felt constrained to hire a whole house, in a new locality on the west side of Broadway, where missionaries from the Woman's Branch are now carrying on a constantly growing work. In the near future we shall undoubtedly have to provide some ordained minister to consolidate the growing work there.

"On the extreme East Side, where Mr. Elsing has labored so long and so faithfully, the Italians are beginning to crowd the Jews out so that the Board has made provision for the engaging of an Italian worker to act as Mr. Elsing's assistant, in reaching those Italians who have already moved into that district. The City Mission is largely favored in being thus able rapidly to readjust itself to changing circumstances, thus meeting the wants of new populations as rapidly as they occur, and as the finances entrusted to our care warrant us in moving. Undoubtedly with larger means we could do much more work among swarming thousands of immigrants."

It is evident to the most casual investigator that evangelizing missions have already been located or projected in the various sections of New York where the crowded Italian colonies are to be found. Even the Salvation Army has a wretched dirty store at No. 147 Mott Street, labeled "Esercito della Salvezza," where a scrawling sign on

a card in the window proclaims "L'Evangelio annunziato ai poveri." Not only the direct missionaries, (usually sleek-fed brands rescued from the burning) but a whole army of auxiliary tempters in the "extension" workers, kindergartens, fresh-air funds, sewing and vacation schools, day nurseries, missionary nurses, King's Daughters, Epworth Leaguers, Christian Endeavorers, Mother's Meetings, cooking classes and gymnasiums and numerous others are enlisted. While the adults come in for as much salvation as they will assimilate it is the quest of the children that takes up the major effort of all. It is best perhaps to let extracts from the official reports of these organizations speak for themselves in this respect.

Let us start with the Seventy-Ninth Annual Report of the Woman's Branch of the New York City Mission and Tract Society, presented, February, 1902. In this we find the following notable paragraphs from the statement of Mrs. Lucy S. Bainbridge, Superintendent, the typographical accentuations of the report being retained in each quotation:

"It is not enough to allow our foreign-born citizens to vote and make the laws under which we must live, it is not enough to educate their children in the public schools, it is not enough to give them parks and pleasures and charity; if we would save our land, if we would save our city, we must, and with all our might, give to them the gospel of Jesus Christ.

. . . . . .

"Our work, in all our various lines, is, in reality, for THE CHILDREN. It is difficult to classify it, for are we calling in the homes, it is with the aim of winning the friendship of the boys and girls; do we hold mothers' meetings, giving comfort and counsel, the thought under all is that of helping the mothers to do better work for the bodies and souls of their children.

"The workers of the Woman's Branch hold meetings between the Sundays, for the boys and girls, and call such rallies by different names, but all are for the same purpose—character building. Children who do not attend Sunday school, as well as those who do, Roman Catholic, Protestant, Jews, Gentiles, Americans and foreigners, all flock into the CHILDREN'S HOUR.

Our work with the ITALIAN BOYS AND GIRLS of the lower West Side has outgrown the rooms rented for it, and last May an entire house, at 194 Prince Street, was secured. The expenses of rent and coal, gas, etc., have been met by special gifts and the help of our City Mission Society.

"So successful and steady has been the growth of this work, under the leadership of our missionaries, Miss Pendleton and Miss Hart, who speak Italian, that our New York City Mission has kindly agreed to assume the entire rent and coal, hence upon the Woman's Branch will fall the other expenses."

The City Mission Nurse is then described. According to the rules she must be "a woman of Christian character, possessing tact and common sense and be a member of some evangelical church." Such

nurses in their tenement house work cared during the year for 4,500 different patients.

"Advice, encouragement, rebuke, sympathy and the gospel message of divine love, all come into the day's ministry of one of our nurses," says the report. . . . "We are in close touch with two of the Children's Aid schools, where the children are from the poorest Italian families.

. . . . . .

"Many children of Roman Catholic homes are in our Sunday school classes. The mother is not willing to attend a Protestant church, but she welcomes the lady who comes to her and tells of the lesson her children have tried to explain."

And then in the same line, of course, of the Sewing Schools :

"One plan is carried out with all of our schools—the system of sewing is adapted from a course taught at the Pratt. Each school learns the same Bible verses, and studies the same subject, so that at the close of the year's work we were again able to hold a sewing school children's rally at one of our mission churches. Recitations of Scripture, facts about the customs and missionary work among the North American Indians, were repeated, followed by a treat of music and ice cream and cake."

. . . . . .

"Near the Tabernacle there is a very successful dressmaker, a young Italian woman, who said as she finished a white satin dress made for a bride, 'When I am asked where I learned to sew, I always say in your sewing school.'"

. . . . . .

"Our fresh-air work has been no small affair, and its results reach from time to eternity. . . . Glance at some of the results—Children who never attended Sunday school come for love of the teacher who sent them away for a two weeks' outing."

The same trend is carried out in the Ninth Annual Report (1901) made to the New York City Baptist Mission Society by its secretary the Rev. R. G. Boville, in which, among other things, he states, speaking of young Baptist theological students engaged during the summer to build up the Sunday Schools :

"Through them the organization of the daily vacation schools for children was made possible, five of which were conducted during the months of July and August in our Mission Churches, which were opened daily during the forenoon. By them the children were gathered in off the hot streets and given during these months more Bible lessons than could be given in a year of the regular Sunday School, thus opening new lines of influence among the thankful mothers of the neighborhood, a fact which reinforced the Sunday School, as shown by the school statistics. In this manner our Mission Churches became this year during midsummer busy centres, where hitherto the work has languished, and wore such an air of activity that people were startled. The school vacation period is a great religious opportunity for work among children of every nationality and religion, and the prejudice against it less than that encountered by the Sunday School."

In a supplementary "Story of a summer's work (1902) among children of the east side, presented to the Friends of Childhood, irrespective of race or creed, on behalf of the Society" the Reverend Secretary is quoted as saying:

"The school vacation of July and August is the richest opportunity of the year for the churches of the East Side and of lower New York generally. Myriads of children have no resorts but the heated streets. . . .

"As these schools are open to children of all creeds and races, neither denominationalism nor dogma has a place. The Bible is the text book. . . .

"Figures do not convey any adequate idea of the good which was accomplished by these Daily Vacation Bible Schools, but it is gratifying to be able to report that during the seven weeks there were registered 2,711 children, with a total average attendance for that period of 5,599."

. . . . . .

"The largest attendance of any school was that of the First Italian Church, which Mrs. Dassori herself conducted," says the report. . . . "Mrs. Dassori's words will give you an outline of her work:

"'In order to give a detailed account of the work done in our summer school, a large book could easily be written. During the seven weeks, 263 girls and 227 boys were enrolled as members, the total enrollment being 490, with an average attendance of 162. The teaching of the daily Bible lessons did much good, and several of the parents acknowledged it. . . .

"'As the main object of the vacation school was to help build up the Sunday school, I am glad to report favorably along this line, as our Bible school is fully 100 per cent. larger. We hope to reap a bountiful harvest, as the parents of all the new children are to be visited by our Bible reader, and spiritual work done in their homes, in order to reach their parents and have them attend regularly.'"

Other reports would be merely a repetition of similar stories. To take a glance at the individual missions will now give some idea of how they are worked. How hard it is for both adults and children to escape the meshes of the net so wide-spread for them, it is only necessary to quote this list of the weekly services and meetings held at the Broome Street Tabernacle, corner of Centre Market place, one of the largest Italian Missions in the city. It is about the centre of the swarming colony that ranges along Mott, Mulberry and Elizabeth Streets:

Sunday: 11 A.M., Divine Worship and Sermon. 2:30 P.M., Sunday school, Five Dep'ts. Young Men's, Young Women's, Adult's Bible Classes. 4 P.M., Outdoor or Lodging House Meetings. 7 P.M., Church Steps' Meeting. 7:45 P.M., Evening Evangelistic Service. 9 P.M., Inquiry Meeting. 10 A.M. and 7 P.M., Interm'te and Junior Choir Meeting.

Monday: 3:30 P.M., Girls' Cooking Class. 7:30 P.M., Boys' Gymnasium Class and Junior B. B. Team. 8 P.M., Normal Class for Bible Study. 8:30 P.M., Teachers' Meeting and Lesson Study.

Tuesday: 2 P.M., Church Workers' Conference. 3:30 P.M., Primary

Boys' Gymnasium Class. 7 P.M., Young Men's Gymnasium Class and B. B. Team. 7:30 P.M., "Truth Seekers'" Circle (Girls). 8 P.M., Compañeros Club (Young Ladies). 8 P.M., Frequent Social Events, as announced.

Wednesday: 2 to 3 and 7 to 8 P.M., Pastor's Office Hours. 7 P.M., Junior Choir Meeting. 8 P.M., People's Evangelistic Service. 8 P.M., S. S. Missionary Meeting, last Wednesday of month.

Thursday: 2 to 4 P.M., Women's Pleasant Afternoon. 2 to 3 P.M., Women's Monthly Cooking Class. 3:30 P.M., Girls' Gymnasium Class. 7 P.M., Boys' Gymnasium Class and B. B. Team. 7:30 P.M., Ladies' Physical Culture Class. 7:45 P.M., Roosevelt History Club (Young Men).

Friday: 2 to 3 and 7 to 8 P.M., Pastor's Office Hours. 3:30 P.M., Band of Hope (boys and girls). 7 P.M., Intermediate Choir Meeting. 7 P.M., Junior Christian Endeavor Society. 8 P.M., Senior Christian Endeavor Society. 9 P.M., Senior Choir Meeting.

Saturday: 10 A.M., Sewing School (Girls). 10 A.M., Cheerful Labor Club (Boys). 8 P.M., Young Men's Gymnasium Class and B. B. Team.

A Free Public Reading Room and Circulating Neighborhood Library (2,500 volumes) are open every day except Sundays and holidays, 8 A.M. to 9 P.M.

A Penny Provident Fund (Savings Bank), in connection with the Library, is open from 2 to 8 P.M.

The Broome Street Tabernacle was built by the late William E. Dodge some years ago, when the character of the neighborhood was very different to what it is at present. There are very few English-speaking people there now, and the big building, which has an auditorium seating one thousand, is practically given over to the Rev. Antonio Arrighi, who makes of it an Italian Evangelical Church.

"Really, this Italian work is one of the most hopeful of all those which the City Mission is conducting," says the Tract Society Superintendent writing of it. What the Rev. Arrighi says of it himself is to be found in his report for the year:

"We have received into this church 917 persons on their confession of faith in the Beloved, thus making this church the largest in the world of any Italian Evangelical Church by conversions from the Church of Rome. This Italian Evangelical Church is the mother of nearly all the Italian churches and missions of Evangelical faith in the United States, and of one regularly organized church and two missions in Italy. It has in the mission field 12 of its young converts, all of whom have been regularly ordained to the Christian ministry; 11 are preaching the Gospel to the Italians in America, and 1 in Italy, Mr. Mangeri. During the year 1901, we have been greatly prospered by the Saviour in our work of saving souls. . . .

"Sunday morning, at 10 o'clock, we have our Sunday school, and since the whole of Sunday forenoon has been given for our Sabbath school work, the number of scholars attending it has more than doubled. On the last Sunday of the year (1901) we had an attendance by actual count of 543. We have now two large primary classes. There is no feature of our work that is so encouraging, and that promises such a rich harvest as our Sunday school work.

"Years ago we used to feel very discouraged about our Sunday school work, for these Roman Catholic parents would let their children come to our Sabbath school for years, or until they were old enough to be confirmed, and then take them away and would forbid them to come to the church. They were generally confirmed between the ages of 12 and 15. So that for years afterwards we would not see them again, and we would feel sad and discouraged, believing that we had labored in vain and that no good had been accomplished for Christ. Now, however, we have reason to believe otherwise, for we have realized the truth of that beautiful saying, 'Cast thy bread upon the waters, for thou shalt find it after many days.' For what has been my surprise to see some of these dear children come back to us."

The Sunday-school work is a translation into Italian of the English "International Lessons." The hymns sung are also translations of the ordinary gospel hymnal. He has a brief service at 11 o'clock Sunday morning and his principal preaching service at 4:45 Sunday afternoon. On Tuesday evening he has a general prayer meeting, and on Thursday night another preaching service. His style is the severely plain. The Italian, he explained, when speaking of the services in his church, had all the pomp of ritual and ceremony in the mother church if he wanted to stay there. When he gets out he goes to the other extreme and wants no frills of ritualism. But to return to his report :

"We have an Italian Christian Endeavor Society which meets at the Italian Reading-rooms Sunday at 3 P.M.

"Through the kindness of Mrs. Anson Phelps Stokes six years ago, an Italian Free Library and Reading-room was opened for the benefit of these people. There are now over 3,000 of the very best works in Italian. We take 32 Italian daily papers from various parts of Italy. This institution, which is the only one in the city for Italians, and which has exerted the most healthy and beneficial influence over the minds and hearts of these sons of Italy, is maintained and supported by the generosity and liberality of this dear Christian lady.

"In connection with this institution we have one of the largest and the best sewing schools in the city, and if any one should doubt the truth of such statement, come and see for yourself. The school meets every Saturday morning at 10 o'clock and closes a little before 12 M.

"The Italian Library is located at 149 Mulberry Street, near Grand. We are doing settlement work, for we have in it: Monday night the Working Girls' Class meets; Tuesday at 2 P.M., a large Mothers' Meeting; Wednesday after school hours the boys come and enjoy the fine innocent games; Wednesday at night, school for singing; Thursday afternoon little girls come to enjoy the games suited to them; Friday afternoon at 3 o'clock the Band of Hope meets; and Saturday night the Young People's Club. So the blessed work in the name of the Master is carried on in various ways."

To this library the Italian government has sent through its representatives here, 1,200 volumes. King Umberto added his portrait and

that of the Queen with their autographs inscribed. These pictures, framed, hang on the walls of the main reading-room. The volumes circulated, the librarian will tell you, are the pick of Italian literature, fiction, historical, philosophical and general, but nothing controversial. Perish the thought. The Catholic and the Protestant Bibles, he says, lie amicably on a shelf together. The sort of figs that can be gathered in this field of non-sectarian thistles may be imagined easily.

His son, Garibaldi Arrighi, is the librarian and manager at No. 149 Mulberry Street. He claims that the visitors to the library in the year numbered more than 50,000. Father and son both assert that it and its work is entirely "non-sectarian." What might be expected in this line from the elder is indicated in a note he makes in the October issue of the *City Mission Monthly*, after a description of the processions among the Italians, on September 29, St. Michael's Day:

"Such a scene as the one I have tried to describe takes place almost every week," he says. "What to me looks very strange is that all these shows and parades are headed by one or more policemen. Thus our municipal authorities are Americanizing the Italians; yes, by allowing them to go on this way. They will soon have the American people *Italianized;* yes, the City of New York is being transformed into the 'Bella Napoli.'"

He has a kindred spirit in one of his female assistants, who, in the same publication, tells about the procession of Santa Fortunata in Elizabeth street, on September 15:

"Please realize as you read the following story, written by our Italian worker, Miss Tealdo, that she is not describing events of darkest Europe hundreds of years ago. All this display of idolatry was to be seen a few weeks ago in the streets of New York City.

. . . . . .

"The people seemed delighted, one man remarking, 'In Italy we can do nothing, but here we enjoy ourselves,' and another, 'HERE WE HAVE LIBERTY.'"

"As we stood watching the wonderful transformation of Elizabeth Street, a prayer went up from our hearts, that all that multitude may learn to know the One, who is yearning to transform their lives, by bringing them out of such gross darkness into His glorious light, teaching them to worship Him in spirit and in truth."

Arrighi, according to his own account, was born in Florence in 1837. He certainly does not look his age. At twelve he became a drummer in Garibaldi's army, was captured and kept a prisoner for some time at Civita Vecchia. When released he came here and wandered about the country vending plaster casts. In 1858, he was "converted" at a Methodist revival in Iowa and started in to convert his fellow-countrymen. "Up to that time," he says, "I had

been a devoted Roman Catholic. I had all the superstitions of my countrymen. I fairly hated and despised all other religions but my own." After experiences in various theological schools he finished in Boston in 1869, and was sent to open a Mission in Florence. He was ordained a minister in Rome by Bishop Simpson, and remained in Italy till 1879, when he returned here and was given the Italian Mission at the Five Points House of Industry. Thence he went to the Broome Street Tabernacle, where he is now.

The Italian Mission at No. 194 Prince Street, mentioned in the statement of the Women's Branch of the City Missions Society, makes this report of its work during the year :

		Average At.
Sunday, 4:30 P.M.	Boys 'and Girls' Meeting	60
Sunday, 4:30 P.M.	Children's Meeting	25
Sunday, 8 P.M.	Young People's Meeting	50
Tuesday, P.M.	Club Meeting	18
Thursday, 2 P.M.	Mothers' Meeting	15
Friday, P.M.	Club Meeting	18
Saturday, 10:30 A.M.	Sewing School	25
Saturday P.M.	Club Meeting	18
Saturday P.M.	Industrial Classes	14

House open every afternoon as a home-play place for the poor children of the neighborhood.

Baptist missionary activity, backed by the Standard Oil millions of Mr. John D. Rockefeller, also extends towards the Italians. "Mariner's Temple, at the corner of Oliver and Henry streets," says their Missionary Committee's report for 1901, "like the Parthenon on the Acropolis, lingers as a splendid ruin of former religious life, surrounded by a babel of tongues, the glare of sweatshops, and flanked by the Bowery with its lodging houses and roar of traffic. It is the home of two churches, one English speaking and one Italian." The Rev. A. S. Dassori and wife have this last in charge, and the report gives them this eulogy :

"The thriving character of this Church under the leadership of Mr. and Mrs. Dassori is shown by the condition of the Sunday School, which averages 167 regular attendants, an increase over last year of 61. Mrs. Dassori superintends and keeps in close touch with all the related societies which seek to interest the boys and girls. To belong to these Societies it is necessary to be connected with the Sunday School, and so the Mission Band, the Sewing School, the Girls' meeting and the Boys' Brigade, work hand in hand with the Sunday School. In all of the services and societies for the young, the work is conducted in the English language. The Church has increased by thirteen new members, and quite a number who have renounced Roman Catholicism are regular attendants on the services. Mr. Dassori has preached during the year to an average morning congregation of 57,

evening congregations of 120 and Thursday evening to 62. Miss Cignarole and Mrs. Pezzano are the Church visitors, and a large relief and Fresh Air work has been done during the year. The prospects of the Church were never better, and the greatest need is a Church building where the work can be enlarged."

In the church at Second Avenue and Tenth Street there is a special "Italian children's service" tagged on to the other work of the week, to catch any stray lambs from the fringe of the big flock a few blocks further east. In the Judson Memorial, Washington Square and Thompson street, the Rev. V. L. Calabrese is installed as "Pastore Italiano" by this sect. He is now a Baptist, but was first a Methodist when "converted" in Rome. He preached in Rome, Florence and Naples before his New York "call," and up to a year ago ran for four years what he called the "New York Foreigners' Mission" at No. 21 Mott Street. He now claims a congregation of fifty adults and turns the children over to the English Sunday-School classes of the Memorial. He spends most of his time during the week drumming them up. The Judson Memorial with its campanile is one of the most conspicuous buildings in that part of the city and is valued at more than $500,000. Its appointments are lavish and of the most attractive character. There are about 500 children in the Sunday School, largely Italian. They will, according to the Rev. Calabrese, "grow up among the English people and will be Christians and American citizens." He finds, he says, "the men easier to get at than the women." The trouble with the latter is that "they are so superstitious about the Virgin Mary."

Not far away, at Prince and Thompson streets, was another Italian mission, in the old Episcopal Church of St. Ambrose; but this, again, according to the Rev. Calabrese, has been closed, because it was run by a Scotchman who did not understand the Italian character and could not get along with them. Near it is a branch of the Young Women's Christian Association, aimed at Italian girls, which is still open. The chief Episcopalian Italian centre is the new and fine church (with usual social adjuncts) San Salvatore in Broome street, near the Bowery. This owes its existence to the munificence of the late Miss Catherine Lorillard Wolfe. The Rev. George F. Nelson, who comes from headquarters at No. 29 Lafayette Place, is the pastor. It has a congregation of 325 and a Sunday-School of 175. Mr. Nelson also has charge of St. Barnabas' Chapel and refuge at No. 366 Mulberry Street, in the heart of the old Italian quarter. Here he lodged 26,543 persons during 1901.

Methodist effort seeks "Little Italy" in the Harlem section, and has placed the Rev. A. Tagliatela in charge of their mission at No. 307 East 112th Street. It is a comfortable brick building, where, he says, he has a congregation of 250 and almost as many children in the Sunday-School. It was opened in 1895. They also put his name on a religious paper printed in Italian and made up of translated scraps and clippings from their English organs.

The "Cappella M. E. Cristiana," Rev. Joseph Vital, pastor, divides space and honors with the English missionaries at the neat-looking "People's Home" building, No. 545 East Eleventh Street, and there is another Methodist mission, at No. 151 Bleecker Street, established in 1889. It has a congregation of 150 and 100 children in the Sunday-School. The Rev. Vital lives in Yonkers, and is about to open a mission there. He is also pastor at the chapel in the big Five Points Mission, at No. 63 Park Street. This is for adults; the children are cared for by the English-speaking organization, which has been located at the Five Points for fifty-seven years. Always one of the giant engines of proselytism, this mission is now specially vigorous among the Italians, who almost entirely compose the residents of its immediate neighborhood. According to the statement which the managers of the mission have just issued in an appeal for funds for the annual Thanksgiving dinner, during the current year 1,901 children have been taught in its school. The average daily attendance is 638, almost entirely Italians. During the year the mission distributed 19,670 articles of clothing, 1,463 pairs of shoes and served 121,204 dinners, all at a cost of $27,585.59. The number of persons assisted was 6,295. The mission keeps up the usual programme of kindergartens, sewing schools, clubs, gymnasiums, etc., to be found in all these places. In speaking of church work, the last annual report notes:

> "An Italian service, a prayer and praise service, an Epworth League meeting, the mothers' meeting, a concert or lecture, and a choir rehearsal have been maintained and greatly enjoyed. The fresh-air work was carried on, and children exchanged for a time the reeking atmosphere of the crowded tenement for green fields and pleasant pastures."

It is to be noted, also, that among the items enumerated in the treasurer's table of receipts is $9,149.53 from the Board of Education. Now Article II of the printed constitution of this "Five Points Mission"—the legal title so amended by legislative enactment, March 14, 1900, reads:

"The object of this Society is to raise funds to support one or more missionaries for this city, who shall be appointed in accordance with the requirements of the Discipline of the Methodist Episcopal Church."

The reception of this money from the public treasury of the city will, no doubt, be explained through some one of the usual curious "non-sectarian" formulas which only apply to Protestant charities.

Within sight almost of this big "convert" factory is another, the Italian Industrial School of the Children's Aid Society, at 156 Leonard Street. Fifty years ago the Children's Aid Society sprang into existence as the concentrated effort of the energies that had been working for a previous generation to capture the children of Irish immigrants—the unfortunate victims of misgovernment and poverty and our vicious tenement-house system. The Methodist Murphys, Baptist Reillys, Presbyterian Kellys and the rest of their various kinds that sprinkle the great West, tell the story of how well the Children's Aid Society has done its evil work. Charles Loring Brace, eulogized at the last general meeting of the organization as its founder and inventor, is still its directing head. "The principles he advocated fifty years ago," says this tribute, "are to-day the guiding principles of all those who are active in charitable work." Mr. Brace is doing now for the Italian children what in former times he tried and too often succeeded in doing with the children of Irish birth and blood.

The last official statement of the Children's Aid Society (1901) shows that from March 2, 1853, to October 1, 1901, it has expended in its work the enormous total of $10,177,786.34. It has now nineteen day and eight evening schools in this city, and in these the rolls state that there are 5,670 Italians. They are to be found in twenty-two of these schools, as follows: Avenue B, 57; Duane Street, 344; East River, 302; East Side, 35; 53d Street, 8; German, 11; Henrietta, 50; Leonard Street, 1,096; Jones Memorial, 5; Low Memorial, 3; Mott Street, 1,219; Phelps, 90; Pike Street, 6; Rhinelander, 2; 6th Street, 43; Sullivan Street, 705; Tompkins Square, 12; West Side, 55; Jones Memorial, evening, 18; Sullivan Street, evening, 60; West Side Italian, 429, and the Italian evening (Leonard Street), 1,120. These figures tell their own story. It is notable that in the tables of the Society's schools only 975 children are now set down as "Irish." The totals of all the schools of the Society are 15,671 children of school age, 7,876 boys and 7,795 girls. The total expense of these schools for the year was $190,747.51, or $25.34 per

capita for the average daily attendance. The receipts from all sources for the year were $439,035.52, and the payments $437,263.79. The schools are supposed to be "non-sectarian." It is hardly necessary to waste space here explaining what that means. It enabled them, however, to draw from the educational funds of the treasury of the city of New York, during the year included in the report, $204,993.72. Yet the city has nothing to do with the direction or management of these schools!

The Leonard Street Italian school was erected in 1874. In her annual report for 1901, the principal, Mrs. Eleanor E. Staats, begins with this statement:

> "Our school is a haven for the newly arrived Italian immigrant. The parents are given advice or letters to help find employment, and the children are taken into the schools to learn the language. They are fresh from their work in the fields and are ignorant of the simplest rules of cleanliness and decency. The teachers visit the children in their wretched homes, see to their food, clothing, and sanitary condition, and strive, as far as they are able, to get the children away from their wretched surroundings, and to secure to them some hours of schooling each day; but they are struggling against centuries of ignorant and superstitious environment."

There are kindergartens, sewing schools and clubs attached to these schools and one of their great specialties is the serving of hot dinners to the children. During the year the Leonard Street school supplied 28,167 meals, West Side Italian, 53,450, Sullivan Street, 76,972, Mott Street, 39,152, and the others lesser totals. The Society has not yet invaded the Harlem colony but it will soon be there. "We need a building in 'Little Italy' on the upper east side," says secretary Charles Loring Brace, in his annual report, and further on the receipt of $1,250 as the starting of a fund for that purpose is acknowledged.

Brooklyn which is now part of the Metropolitan district has several large Italian colonies and the same agencies are at work there, though perhaps with less aggressive force than on the Manhattan side of the river. There are Italian missions at Henry and Degraw Streets, at the Union Church, at No. 29 Front Street, and at No. 139 Van Brunt Street, the last named is the most important. The Rev. S. L. Testa is the pastor and he has there the assistance of the Brooklyn Children's Aid Society with its "neighborhood work" of sewing and cooking schools, library, manual training class, Penny Provident Fund, etc. That this field is ripe for further effort is hinted at in the Society's annual report for 1901.

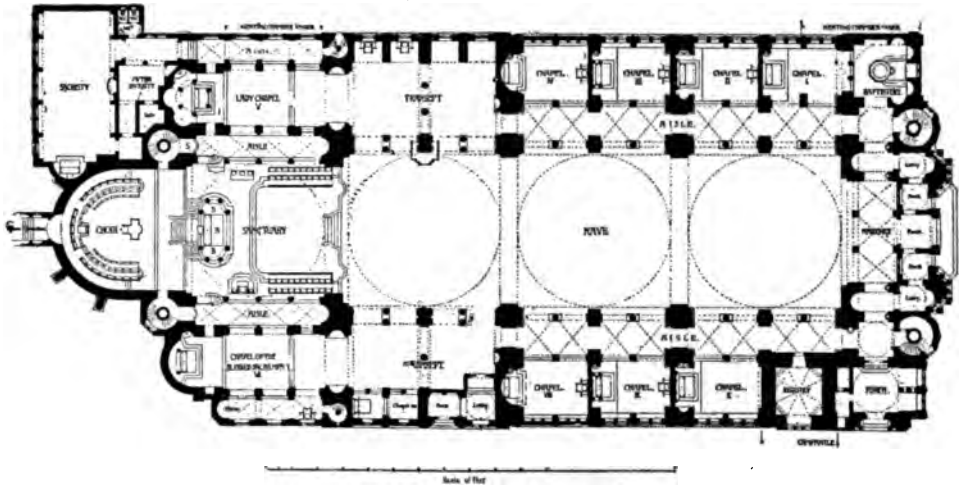
"Industrial Classes and other work for the children of this populous neighborhood are accommodated in an old building ill adapted to our purposes," it says. "Who will give us a new structure in which a larger and better work can be done? Who will contribute to a fund for the improvement of the present building? The neighborhood swarms with children, they come eagerly to the classes. Where could you invest ten thousand dollars or any less sum to better advantage? This building would be a strong influence toward good citizenship."

The moment the Italian immigrant lands on Ellis Island he is met by the agents of these organizations, ecclesiastical and secular, and, as has been shown in the foregoing, their influences encompass and permeate his daily life after he has settled down among his countrymen. Something must be done to offset the results. What is the proper remedy? Its need is pressing and immediate. To my mind—it may be a crude lay opinion—after a personal investigation of the work going on in all these Italian centres, it seems that we need a more effective, general and practical system of Catholic organization, the abandonment of many old time methods fostered and continued through racial antipathies and traditions, and the adoption of the tactics of the enemy. We may scoff at "settlement work" and the kindred varieties of modern professionally trained philanthropy but their disastrous results stare us in the face on all sides. And what do we offer in their place as a practical substitute?

THOS. F. MEEHAN.

WESTMINSTER CATHEDRAL

HIS EMINENCE CARDINAL VAUGHAN



GROUND PLAN.

A.—High Altar. B.—Baldacchino. C.—Archiepiscopal Throne. S.—Staircase to Roof.
Chapels—No. I.—SS. Augustine and Gregory. V.—Our Lady. VII.—Blessed Sacrament.
VIII.—St. Joseph. X.—The Holy Souls.

WESTMINSTER CATHEDRAL, FROM THE CORNER OF ASHLEY PLACE.

UPPER PORTION OF THE WEST FRONT.

THE CATHEDRAL, FROM THE SOUTHEAST.

THE NEW CATHOLIC CATHEDRAL, WESTMINSTER, LONDON, ENGLAND.

DEDICATED
TO THE MOST PRECIOUS BLOOD OF OUR LORD
JESUS CHRIST,
TO HIS BLESSED MOTHER,
HIS FOSTER FATHER, ST. JOSEPH,
AND ST. PETER, HIS VICAR.

SECONDARY PATRONS:
ST. AUGUSTINE AND ALL BRITISH SAINTS,
ST. PATRICK AND ALL SAINTS OF IRELAND.

The corner-stone was laid June 29th, 1895.

THE style of the new Cathedral, as described by the architect, the late Mr. John Francis Bentley, is early Christian Byzantine, and is the same in which St. Sophia at Constantinople is built. The style is in no sense of the word Italian. The nearest approach to it in Italy are the churches of St. Mark's, Venice, and St. Vitalis, Ravenna.

It is modelled, as far as the main idea is concerned, after the Byzantine churches of Eastern Italy and Dalmatia, with a more general refinement in its ornamentation and details, and redistribution and grouping of its component parts, where found necessary, to fulfill the new and varied requirements of a modern cathedral, subject to the important conditions of site, cost, etc.

The new Cathedral is surrounded on three sides by narrow streets and high buildings. The beauties externally of a Gothic structure would therefore for the most part have been lost to view. It would also have taken many years longer to build and the present cost would have been from two to three times as much.

Another advantage in using this particular style of architecture is that nearly all the interior enrichment, not being a structural part of the edifice, can be added from time to time as the funds or pious donations will permit, while yet the building for practical purposes can be used during and long before the time of its final completion.

The introduction and adaptation of this particular form of architecture will undoubtedly awaken much criticism, and it is hardly likely

that the wisdom of using as a general basis the Byzantine formation will be apparent to the public until the interior of the edifice is decorated in all the richness and magnificence that the elaborate and extensive use of rich mosaic and highly-colored marble work alone can give.

In Gothic structures the wall spaces are for the most part covered with more or less beautiful tracery, panelled, ornamental and diaper work, arcadings, foliations, carvings, etc., which, while they produce a beautiful effect in lines, are lacking in the spirit, life and movement that magnificently colored mosaics (illustrating, for example, some of the great events in the history of the Church or of some of the heroic acts of her saints and martyrs) alone can give. These representations will be ever present, bringing with equal force and clearness alike to the minds of men and children, the learned and the unlearned, the truth, the beauties and the glories of the Catholic Church, a constant living sermon to all, and an example and incentive to the doing of good works and great and heroic deeds.

Gothic architecture interiorly belongs more, as it were, to the land of dreams—vague, beautiful, ever changing with the varying lights and shadows, giving a fair background for the imagination to fill in with forms, strange, fair and fanciful it may be, but not of the age practical.

On the other hand the Byzantine, with all its possible wealth of color, richness and clearness of design, proclaiming truth in unmistakable language, standing forth with power and strength in the fullness of day, cannot help but arouse men not only to enthusiasm, but to what is of still far greater importance, viz., action and emulation.

And further, I cannot help but think that the revival of this particular style, when subjected to all the conditions and requirements of modern civilization, and with the proper use and introduction of modern methods of construction, will go far to solve the at present somewhat difficult problem of church building in large cities, more especially in those of the new world.

THE EXTERIOR OF THE BUILDING.

The external dimensions of the new Cathedral are : extreme length, 360 feet ; width, 156 feet ; height of nave, 117 feet ; height of façade, not including the turrets, 99 feet ; height of campanile, 273 feet ; and to the top of the cross, 284 feet.

Internally the dimensions are : length from the main entrance to the

sanctuary, 232 feet; depth of the sanctuary, 65 feet, and of the raised choir beyond it, 45 feet; making the total internal length 342 feet; width of nave, 60 feet; width across the nave and isles, 98 feet; and across nave and aisles and side chapels, 148 feet; and of its three domes, 112 feet. The whole building covers an area of about 54,000 square feet.

Compared in size with other English cathedrals in superficial area, it stands tenth, and in cubical contents probably exceeds all but St. Paul's.

It possesses the loftiest vault and the widest nave.

It exceeds in length the cathedrals of Chester, Hereford, Rochester, Bristol, Ripon, Carlisle, Oxford and Truro. It is exceeded only in width by those of Lincoln and St. Paul's.

The height of the campanile is exceeded by the lantern of St. Paul's 365 feet, and the spires of Salisbury, 404 feet; St. Michael's Coventry, 320 feet, and Norwich, 313 feet, the clock-tower at Westminster 315 feet.

The total height of the campanile is 284 feet. It will be crowned by a metal-covered dome or cupola, surmounted by a double cross.

The walls generally are built of brick and faced with red brick with wide mortar joints, and the dressings, bands and copings are of Portland stone. The brickwork is laid in many ways, herring-bone fashion, on end, etc., introduced into arches between stone voussoirs, used as label mouldings, etc.

About 9,300,000 have been used, their laying requiring about 12,000 tons of Portland cement, and about 42,000 feet of Portland stone have been used in the dressings.

The four domes over the nave are formed entirely of concrete, with a thickness of from 2 feet 6 inches to 3 feet at the bottom, diminishing to 1 foot 6 inches at the crown. They are formed with external ribs, resting directly upon which are further coverings of granolithic slabs, allowing a free space for the circulation of air beneath. This prevents unequal expansion of the concrete, and over each dome is an outer covering of stone, with an air space between the stone and concrete. The weight of the material of each of these three domes is about 700 tons. The pockets of the pendentives (that portion of a groined or ribbed ceiling springing from one pillar or impost and bounded by the ridges or apices of the longitudinal or transverse vaults) are brought up to a level terrace, on which the domes stand. The different terraces and roof levels are so arranged that one can easily walk

around all parts of it and obtain many interesting views both of the building and its surroundings. No iron was used in the construction of these domes. The sanctuary dome is lighted by twelve windows. These domes from the exterior are barely visible, being at a great elevation, and only two-thirds of a hemisphere in height internally. Externally they are slightly less.

The great west front of the Cathedral, both in its general grouping and massing of its parts, is certainly as original as it is effective. The first projecting group contains the three main entrances, enclosed under the main entrance arch which is forty feet wide. This arch is very richly decorated and carved. The tympanum will be filled in with a magnificent mosaic panel.

The doors are to be made of teak and later will be covered with highly wrought bronze plates and panel work. The use of teak for this purpose is somewhat unusual. It is a native wood of different parts of India, Burmah and Ceylon. It is strong and durable, easily seasoned and shrinks but little. It contains a resinous oil that resists the action of water and repels the attacks of insects of all kinds.

The second projection forms the outer wall of the vestibule and shows above the first projection. It contains three windows and is surmounted by a row of circular headed niches, the loft domes being finished in shell fashion.

Then rising above this is the end or west wall of the church itself. It contains a segmental headed window directed into three lights by V-shaped mullions and the window openings are filled in with terra-cotta geometrical tracery, having some resemblance to the usual pierced stone-work of this period.

On each side of the main entrance are the two dectagonal towers, which form a finish to the work in and about the main entrances. The domes are of copper. The baptistery is on the south and a subsidiary porch on the north side of this central grouping.

Beyond the tower are the first and second chapels of the nave, treated alike with untraceried windows under an enclosing arch, surmounted with a deep parapet wall of brick with stone lacing courses and occasional niches.

The third chapel is lighted by a couple of three-light windows with traceries in the upper portions. Above these chapels rises the lofty wall of the aisle or curtain-wall connecting the buttress piers ; and again above that the wall of the nave proper.

The transept is roofed at a lower level than the nave and termin-

NORTH SIDE, SHOWING CAMPANILE.

CAPITALS IN THE NAVE.

A CAPITAL IN THE CRYPT.

THE APSE.

THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS

ated with twin gables. These turrets or gables are finished with a stone pyramidal roof and connected with the body of the edifice by an open arcaded gallery.

The bay of the Church beyond the transepts comprises the sanctuary. The dome of this bay is rather lower than those over the nave and is pierced with circular-headed windows. Beneath on either side are the clerestory windows, each forming a large lunette divided into three parts by V-shaped piers, the intervening windows being filled in like several others with terracotta tracery. These traceries vary in character, being sometimes geometrical and sometimes of a reticulated type, formed of squares and laid lozenge-wise, resembling the meshes of a net, based on the Italian method of pierced slabs, but built up of separate blocks and carried over the whole surface of the windows.

On the north side of the sanctuary is the Lady Chapel and on the south side the Chapel of the Blessed Sacrament, each having apsidal ends.

The apse has an open gallery with a green slate roof and a foliated iron apex cross, the square end wall of the sanctuary forming an abutment for the slanting roof. On either side of the apse and forming part abutments of the sanctuary wall are the flanking towers, similar to those described on the front or west elevation.

The south elevation is similar to the north except that the portion of the campanile on the north is occupied by an additional chapel on the south, and the walls are treated with less detail of ornamental work.

One very disagreeable feature seems to be the long level lines of the parapet which are only broken by the capping of the buttresses, now either plain or finished with capstan-like finials. There can be little doubt but that these will eventually be removed or surmounted by statuary. This is very noticeable on the front, where there is a very distinct want of finish. The sky line generally is unsatisfactory being a long line for the most part unbroken and from the street the building would appear to have a flat roof—the domes being scarcely visible.

Green slates cover the timbered roofs and asphalted concrete and stone slabs the greater part of the building.

THE INTERIOR OF THE BUILDING.

The interior of the Cathedral consists of a spacious porch, a noble narthex or vestibule, the nave and two aisles with transepts, a bap-

tistery and eight side chapels ; a sanctuary 4½ feet above the level of the nave, having on the epistle side of the High Altar a spacious chapel of Our Lady and on the Gospel side that of the Blessed Sacrament. Beyond the sanctuary is the apsidal choir, raised thirteen feet above the nave, with a crypt beneath it ; over the aisles and the narthex are spacious tribunes or galleries and behind the chapel of Our Lady are two large sacristies and the rooms connected with them. Prominent features of the interior are the twelve lower arches on each side of the nave supporting the tribunes or galleries ; above each two of these arches a lofty arch seventy-three feet in height ; above each two of the latter a still loftier arch of ninety feet ; and resting above the highest arches, the three domes of the nave, each sixty feet in diameter.

Of the marble columns in the interior some are *verde antico* (shaded greens, mottled white-and-black), obtained from some ancient quarries in Thessaly and one in Eubœa—others a more delicate shade of green, the famous *cipollino* marble from Switzerland and Eubœa ; from the quarries near Verona came the *breccia* marbles, purple and grey and yellow, with streaks of white and columns of red marble from Languedoc.

There are two superb columns in the narthex, of red polished Norwegian granite with finely carved caps of Carrara marble.

The twenty-nine columns in the nave and transepts are of *verde antico* Greek and Swiss *cipollino*, Languedoc, Italian *breccia* (mottled red), grey granite from Norway, and the red granite which has the character of the ancient porphyry. Each of these monoliths stands on a moulded base of Norwegian granite and terminates in an elaborate carved cap of Carrara white marble. All the caps being of different design.

The columns dividing the aisles of the Blessed Sacrament and of the Lady Chapel from the sanctuary are of jasper and red Norwegian marble. Their bases are of Devonshire fossil marble and the caps (not yet carved) of white Carrara marble.

The High Altar will be one solid stone weighing twelve tons, of grey granite from Cornwall, unpolished but fine axed. It will stand 12 feet long and 4 feet wide, without any gradus ; the six great candlesticks, with the central crucifix, standing alone upon the altar.

It will be covered with the baldacchino supported by eight columns. These columns are 15 feet high, in *onyx doré* (cream white and yellow) and *onyx nuagé* (clouded). The upper part of the baldacchino

will be of white marble inlaid with mosaic and surmounted by a cross.

A great crucifix 30 feet high, of Byzantine form, is to hang from the arch which divides the sanctuary from the nave. A figure of Christ is to be painted thereon, with the four Evangelists at the extremities. On the reverse side towards the Altar will be painted a figure of the *Mater Dolorosa.*

There will be eleven altars in the Cathedral in addition to the High Altar dedicated as follows :

The Blessed Sacrament Chapel, the Lady Chapel, the Chapel of St. Gregory and St. Augustine, the Chapel of the Holy Souls, and St. Peter's Chapel in the crypt.

The dedication of the other chapels has not yet been decided upon.

THE CHAPEL OF SS. GREGORY AND AUGUSTINE.

The coupled columns between the chapel and the aisle are of Swiss *cipollino* (green and white, striped and in waves). The small columns of the baptistery screen are of *pavonazzo* (cream and white with purple veins), and the screen is inlaid with *brechê violette* (cream ground, brown, yellow and purple veins), *pavonazzo* and *vert campan* (mere green, deep green mottled and white streaks). The piers are lined with *verde antico* and *Levanto* (green, red and brown, speckled and mottled); the south wall with slabs of *breccia* (mottled red); divided by white strips with black inlay patterns. The floor will be paved with slabs of *bardilla fiorita* (slate blue and white streaks and *brechê violette*, with inlaid strips of black, *vert des Alpes* (dark green, black and white veins, and Sienna (reddish mottled) marbles. The predella has *rouge jasper* (rose and yellow ground, large purple veins) and *brechê violette* panels, with inlaid borders of black, white and Sienna. The altar frontal is of *breccia*, with borders inlaid with *lapis lazuli* (rich azure blue) and mother of pearl. The altar slab is of *rosa d' Italia.*

The *opus sectile* immediately over the altar, representing St. Gregory and St. Augustine with four of his companions and the mosaic scenes from the life of St. Gregory and the mosaic ceiling are in course of preparation.

The other chapels are for the most part yet undecided upon.

The baptistery is situated right of the narthex on entering the Cathedral. The font will be of Byzantine design and is being executed in Rome. It was designed by Mr. Bentley. A copy of Thorwaldensen's

statue of St. John the Baptist will be placed in a niche in the baptistery.

The upper sacristy is 60 feet by 30; the lower one is not quite so long. There are also outer sacristies on both floors, and large storage places.

ST. PETER'S CHAPEL IN THE CRYPT.

Beneath the apsidal choir is the crypt in which will be erected the altar to St. Peter. The crypt is supported by six superb red Norwegian granite columns, each of a single block, together with four granite piers. The carved caps are of pale grey marble, each varied in pattern. The statue of St. Peter will be a facsimile of the famous statue of St. Peter in his basilica at Rome.

It is intended to cover the whole of the lower walls and the piers to the height of about thirty-eight feet, as also the front of the nave tribunes or galleries with marble; and the whole of the upper part of the piers and walls and the vaults and concrete domes will be decorated with mosaic work, illustrating the history of the Church.

In conclusion, I think it will generally be felt, at least by those who give the matter any reasonable consideration, that the new Cathedral is the satisfactory result of a noble effort to solve the difficult problem of building a modern cathedral under anything but favorable circumstances, conditions and surroundings.

It would be but idle criticism to find fault with this or that particular bit of detail or some real or supposed flaw in the main, or more detailed parts or of its various groupings generally or in particular. Let us only consider it in the strength and beauty of its general character and the fact remains that (eliminating the question of individual taste as to whether a Gothic or Renaissance building would have appealed more favorably to the popular taste or not, or for other reasons have been more desirable) a magnificent and unique structure has been produced and one that is at least bound to leave a feeling that a great work has been undertaken and successfully accomplished. It is certainly to be hoped that, that very important part, viz., the interior, will be carried out in full sympathy and with the same completeness of ideas, that is so characteristic of its exterior, and that when complete in all its parts it may be a worthy monument, marking the dawn of the revival in all its new life and vigor, of the Catholic Church in England.

THOMAS HENRY POOLE.

INTERIOR WHEN COMPLETED.

THE NAVE, FROM THE NARTHEX.

THE NAVE, FROM THE APSE.

SCREEN OF THE CHAPEL OF SS. GREGORY AND AUGUSTINE.

VIRCHOW AND CONSERVATIVE PHILOSOPHY AMONG GERMAN SCIENTISTS.

VERY few men of the nineteenth century so well deserved the epithet "myriad-minded" as Virchow, the great German Professor of Pathology at the University of Berlin, whose death at the beginning of September put the whole scientific world into mourning. His fellow-countrymen had a saying that when Virchow died it would be found that Germany had lost not one man but four. We have heard so much, however, of Virchow as a pathologist, as an anthropologist, as a practical sanitarian and as a patriotic politician, that most people may fail to realize that this greatest medical scientist of our age, or perhaps of any age, had the distinguished merit of being above all a great conservative thinker—a philosopher in that best sense of the word—a zealous, but not over enthusiastic lover of wisdom for its own sake and especially that wisdom that is expressed by the happy phrase, moderation in all things.

Even those who devote themselves entirely to the cult of the natural sciences are beginning to realize that philosophy in that narrower sense of an organized system of thought with regard to man and life and the universe, their relations and destiny, is not medievally out of date, just because the subject of paramount interest to mankind at the present moment happens to be the study of external nature. As a matter of fact, it is impossible for thinking men to get away entirely from the consideration of the principles that are involved in these basic problems of their existence and men will philosophize even though they may pretend to think that philosophy in the present state of our knowledge is scarcely more than idle speculation.

A recent critic of Professor Ernest Hæckel's last book, "The Riddle of the Universe" (or as Professor Frank Thilly of the University of Missouri, with more attention to the original German, proposes to call it, "Hæckel's World Riddles"), bases his objections to the Jena biologist's conclusions on the fact that no man can neglect philosophy with impunity and that Hæckel's amazing lack of it justifies the existence of a discipline like philosophy. "Men will philosophize," he adds, "even natural scientists—that is plain—and so long as they continue to do that, it is essential that they do it well. And they can not do it well without being trained to the work."

This somewhat surprising admission of the value of philosophy as mental training and as the basis for speculation culminates in the expression "it is just as impossible for a man to ignore the history of philosophy and to attempt to originate a system without regard to the race's experience in system building stretching over a period of 2500 years or more, as it is for him to accomplish anything in physics or biology without profiting of the intellectual labors of the past and present in these fields. The man who tries to construct a system of philosophy in absolute independence of the work of his predecessors can not hope to rise very far beyond the crude theory of the beginnings of civilization." (1)

It is a source of no little gratification then to find that Virchow, an immensely greater man of science than Hæckel ever was, and who amply fulfilled the expectations aroused by the discoveries of his early years in a way that Hæckel very disappointingly failed to do, should have been one of the most conservative of philosophic thinkers among the devotees of natural science. Standing head and shoulders above all the men who made their mark in the various sciences that bear intimate relations to man and the higher forms of life, Virchow insisted on not allowing himself or his contemporaries to be carried away by alluring theories into conclusions far and away wider than the premises on which they were based. He emphasized again and again the necessity for observation rather than constructive hypotheses and by judicious criticism repeatedly made clear that modern observations and discoveries while important in themselves have no such wide significance in biology as their authors would claim for them.

Virchow had no religious principles. He considered that we know and under present circumstances can know nothing about the Creator's present relations to His creatures, or the possibility of life hereafter. He was an agnostic, pure and simple. His early training in Lutheranism failed to leave any residual basis of faith and religious principles on which his adult thought might raise the superstructure of practical submission to any church. In this he resembled most of the great scientists, who have been brought up in Protestant countries, and under Protestant influences. Their early religious training does not suffice to support the logic of their own developed intellects. While great Catholic scientists, discoverers in medical science for instance worthy to be mentioned in the same breath with Virchow, men

(1) *Popular Science Monthly*, September, 1902.

like Morgagni or Laënnec or Pasteur remain faithful children of the Church, or like Claude Bernard return to her bosom after wandering from the fold, Prostestant scientists almost without exception drift into positive infidelity or politer agnosticism. It has often been pointed out that the difference is due to the careful religious training given to Catholic youth and the example of faithfulness to religious practices as a duty and not a mere emotional satisfaction that is early impressed upon them. Notwithstanding Virchow's agnosticism, however, he became and remained one of the most conservative of thinkers.

Virchow after having touched all the depths of modern biological knowledge and having passed through an extremist phase of thought almost materialistic, came back to the realization that real knowledge was much more in accord with the older systems of philosophic thought than any pretended, new fangled explanations of the old yet ever new mysteries of life. This reversion of opinion so displeased Hæckel that according to a recent writer, the Jena professor was inclined to consider it as a manifestation of failing intellectual power—a sort of second childhood. He associated with Virchow, however, in this precocious senility of intellectual faculties such distinguished scientists as Du Bois Reymond, Helmholtz and Wundt, men who like Virchow were during very long careers consistent types of the highest productive scientific scholarship and who proved far more progressive with advancing years than Hæckel himself. It is probably the sure index that a critic himself is growing hopelessly old, when he begins to say that his more successful contemporaries are already in the hide-bound grasp of senility, because they fail to agree with him, and especially because they fail to cling to doctrines beyond which their mental development has carried them, though he has been left behind.

To those who recall the circumstances of Virchow's early training, it can not be a source of surprise that he should have been conservative in his philosophic views throughout his career. During his medical studies he came especially under the influence of the distinguished physiologist, Johann Müller. Müller was and always remained a consistent vitalist,—a faithful teacher of the doctrine that vital energy is a something absolutely apart from all other forms of energy, independent in its origin, in its action and above all, its potentialities.

Müller taught very clearly that vital energy may direct chemical or physical forces, but it must not be confounded with them for it remains the guiding principle that rules them. This was an extremely conser-

vative position to hold in physiology at a time when the recently announced manufacture of urea by Woehler and the subsequent synthesis of other chemical organic products seemed to have removed one of the essential distinctions between living and non-living matter. Besides, the discovery of the great principle of the conservation of energy had made the physical factors in life so prominent as apparently to present the animal body as a heat machine. For Germans this discovery came from the physiological observations of Mayer as to the color of the venous blood in the tropics so that this principle of the conservation of energy had special weight in all physiological discussions of the significance of life.

Müller himself showed better than any other in his textbook of physiology that most of the vital processes in the human organism and in the animals take place according to physical and chemical laws and that many of them are capable of mathematical demonstration. This did not disturb his realization, however, of the fact that behind all these varied forces there was an essential principle of life that made for their proper co-ordination. It was, providentially it would seem, this thoroughly conservative teaching in physiology that formed the ground work of the biological education of perhaps the most brilliant group of students that ever gathered around a professor in any age.

For Virchow's fellow students of Berlin were many of them destined to be only a little less famous than himself in the history of nineteenth century science. Among them were Hemlholtz, the greatest of German physicists, Du Bois Reymond, who in spite of his French name was to add luster to German science and whose fame as a physiologist was to equal even that of his master, Müller himself, Theodore Schwann the great founder of modern biology who by his great discovery that all living tissues are composed of cells laid the foundation of true progress in biological science, Remak, Claparéde, Reichert, Troschel, Henle and Lieberkühn, all of them the bearers of names that will not soon be lost in the history of nineteenth century medical science.

It is characteristic of the lasting influence of a great teacher that practically every one of these men and especially the greater thinkers among them exerted during most of their lives a similar conservative influence to his own on the biological science and thought of the time. Some of them, in their younger years, departed somewhat from the conservative ways of the master, but the greater thinkers among them all came back to a truer state of mind with regard to life and its mysteries.

Of all of these brilliant young men of genius only Theodore Schwann failed to be affected seriously by the materialism then so prevalent in biological science. Schwann owed his fortunately conservative intellectual disposition to the Catholic influences of his early education. He was the son of good Catholic parents of the Rhineland and his youthful training at the Jesuit Gymnasium at Cologne, while laying the foundation of proper principles in intellectual matters, did not hinder him from making what was practically the greatest and most far-reaching discovery of the age in the rising science of biology. After his discovery was made, his thorough intellectual training in Catholic principles kept him from supposing as so many of his contemporaries were led to suppose, that the newly discovered principles in biology revealed as the result of Schwann's initial observation, would surely prove subversive of orthodox teachings, with regard to life and the relations of living things to one another.

In spite of his thoroughly orthodox conservatism however, Schwann became and remained one of the most respected and honored of the wonderful group of men who were gathered at Berlin at this time. He was a favorite pupil of their great old master Müller under whose training he began his physio-physiological studies at Bonn, before Müller was called to Berlin. Schwann whose attention had for a time been diverted to theological studies soon followed him there to take up his fruitful investigations into physiology and biology. There seems no doubt that Schwann's influence stood for much in keeping many of these rising men of science more conservative than they otherwise would have been and that the memory of his kindly liberal ways did much to help bring back those who for a time were less conservative.

While Schwann preferred to teach in a great Catholic university rather than in a German university he constantly remained in touch with these friends of his youth. At least three times in life he was offered the position of Professor of physiology at one of the German universities in which there would have been more honor, and be it said, more pecuniary reward than in Belgium. But he remained to do his teaching at Louvain and at Liége. When, near the end of his life, the celebration of the fortieth anniversary of his occupation of a University Professor's Chair gave the opportunity for his friends to show their appreciation of his work, but still more their regard for his personal character, there was scarcely a great scientific man in Germany, or for that matter in all the scientific world, who did not send his tribute

of respect and honor down to the patriarchal professor at the Catholic University of Louvain.

As we have said, most of the others yielded more or less during their plastic younger years to materialistic influences but all of them submitted to a happy reaction to more orthodox views in the fulness of their powers. They tell of Helmholtz, the great physicist, and one of the greatest men of science of the nineteenth century, that he was not slow to express his materialistic ideas in the first flush of successful investigation. He was the inventor of the ophthalmoscope and in his earlier years of observation upon the structure of the eye there is a characteristic story that illustrates this tendency.

He found so many defects of construction, so many errors of correction, so many possibilities of accident, that he is said once to have remarked that if he were an optical instrument maker he would not care to let so imperfect an optical contrivance leave his shop, or assume the responsibility for its manufacture. Later in life, when further investigation had shown him more of the manifold compensations for its possible errors that are contained in the eye, when he found its wonderful adaptability to its special purposes and had come to realize what marvelous corrections nature had at hand for what at first glance seemed almost fatal defects, he could scarcely express sufficiently his admiration of the simplicity of the means employed to obtain such excellent results. The possibilities in the mechanism itself for making up for the degeneration of years and the accidents of life were especially a source of frequent remark.

Du Bois Reymond, another of the famous scientists of this group of great men and fellow students, went through a not dissimilar experience with regard to materialism. When the first reaction from the older vitalistic teaching best represented by the doctrines of his old master Müller gained ground, Du Bois Reymond for a time permitted himself to express views in physiology decidedly materialistic. Later came the change in this regard that give Hæckel his grounds for associating him with Helmholtz and Virchow, in the common accusation of either not having the courage to express their true convictions with regard to biology or as having lost their acuity of intellect,—courage and scientific acumen being supposed to be reserved solely for those who cling in desperation to the inchoate views of earlier life.

If there was a materialistic period in Virchow's scientific development, as Hæckel implies, it must have been brief, for his discoveries from the first made for vitalism. His first great practical contribution

to conservative philosophic thought, with regard to life and its significance, was his brilliant discovery that every cell comes from a preceding cell. The principle—*omnis celhula e cellula*—every cell from a cell, was at least as important an axiom for biology as Pasteur's subsequent demonstration of the truth of the formula—*omne vivum ex vivo*—every living thing from something living. Even Schwann, the founder of the cell doctrine in biology, accepted the theoretic assumption, apparently founded on many and trustworthy observations, that in diseased conditions new pathological cells, that is, new portions of living tissues might arise as a consequence of the morbidly heightened vital activity in the affected parts. These new cells he supposed to have their origin from the fluids of the body, the old idea of the blood being the most important factor in life, yet retaining most of its importance. In the preceding century, philosophers had suggested a possibility that the blood might be the portion of the body to which the soul was primarily attached, so that the suggestion of cell formation from it did not seem very far-fetched.

Virchow stated some four years ago in his Huxley address in England, on Recent Advances in Science and their Bearing on Medicine and Surgery, that he himself was taught the discontinuity of pathological growth, that is, that new portions of tissues might arise by cell formation not necessarily connected with previously existent cells. This view would logically lead back to the teaching that living matter might originate from non-living material, since the fluids of the body can scarcely be considered to be living material in the sense in which cellular tissues are living structures.

Schwann without fully realizing what the ulterior significance of the admission might prove to be, ascribed the new cells that he thought he saw originating *de novo* in pathological fluids to the *nisus generativus* of the morbid condition. Pathology had not yet succeeded in getting away from the idea that disease was an entity, a something superadded to the ordinary body forces and not merely a change in the normal function of the body. Schwann's admission soon led to a more serious one. His studies in cytology—the science of cellular biology—naturally prompted him to researches into fermentation, a process at that time mysterious, but in which there were evidently great similarities to the processes seen in living tissues. In fermenting liquids, Schwann saw the little bodies on which the process of fermentation depends. We know now that they are really unicellular living ferments. He did not realize their significance in this

respect, but inclined to the opinion that they originated in the liquid somewhat as crystals in a saturated solution.

This would have been practically to admit the possibility of spontaneous generation. At that time, however, the great nineteenth century controversy on the vexed question of abiogenesis had not taken place. Virchow was the first to demonstrate the falsity of this teaching. He was especially impatient of the theory of the similarity of cell formation to that of the origin of crystals. This had become a popular doctrine among even the biological scientists of the day and was urged by chemists and physicists as an explanation of life. The use of such terms as the growth of crystals was even suggested as a spontaneous recognition of this essential similarity by common sense. Even Schwann, in discussing fermentation, had suggested that the ferment cells which were seen to multiply in the liquid originated as crystals in a saturated solution. Virchow deprecated the use of such an analogy as a serious argument in biological science and stated in an article in his own monthly journal of medicine and the allied sciences known as Virchow's Archives, that there was no justification for it.

In reply to Lotze, who urged this method of cell formation, Virchow said :

"The expression, organic crystallization, which is so often misused, as if it formed an explanation of cell formation, cannot be considered as anything more than a mere figure of speech. The result of crystallization is and must ever remain only a crystal. In the exact sense of the term we should speak of organic crystallization only with regard to such substances as seem very likely to be made up of very fine crystals, or at least where this theory of their composition is the most probable one. There are examples which seem to justify the use of the term in this sense. Schmidt has spoken of the molecular crystals that compose a cell membrane, and I have myself seen the formation of fibers of fibrinous material out of a regular arrangement of molecular crystals."

"Cell building in its entirety is, however, something entirely different even if we consider that the composition of certain parts depends on the crystallization of special albuminous material. The energy whose expression culminates in the living cell is quite different from the energy whose ultimate term is the crystal. This energy is not something immanent in matter, but it is the product of preceding life. It is not something merely dynamic and mechanical, given a new direction, but it is an actual communication. It is not only the basis and the

cause of life, but it is also the result of it, since living material goes forward in living material and gives a continuous series of motile phenomena whose common character is that of life itself."

It may seem strange that so great a man as Schwann should not have realized the conclusion that almost inevitably follow from the admission that portions of living material might come from non-living matter. As a matter of fact, however, even a great genius seldom takes more than a single step and his labors must be supplemented by those of others. The immediately following steps may sometimes seem to the distant observer almost obvious and directly in the line of the work of a great discoverer who yet failed to see them. Obviousness of conclusion, however, like prophecy after the events, is a matter mainly of standpoint.

It was Virchow's development of cellular pathology that firmly established the cell doctrine of the constitution of the tissues of all living beings even under pathological conditions. The result of his demonstrations was that far from spontaneous generation of living things being possible, even the minutest portions of living material originated by a process of birth from previously organized elements. These newborn portions of tissues reached their development by a true process of growth from within and not by any manner of accretion analagous to that which takes place in so-called inorganic chemical solutions in the process of crystallization. The doctrine of abiogenesis, that is the rise of life from previously non-living material, thus received its first great modern negation. Before long the labors of Pasteur and after him of Tyndall were to give spontaneous generation, as it was more commonly called, its death blow.

In the article on The Old and New Vitalism from which we have already made citations Virchow quoted with approval the expression of Professor Chauffard of Paris:

"A little pathological anatomy takes men away from vitalism, but a good deal of pathological anatomy, leads them back to it. Our vitalism is different from that of the old teachers of vitalistic doctrine. It may be designated as cellulism." This transfers the mystery of life from the cruder functions and activities of organs and tissues to the energies that are developed within the cells,—a scientific movement that leaves the whole of the essential problem of the mystery of life still to be worked out, notwithstanding all that has been done. The biological position, thus assumed, does not appear surprising however, when we realize that physics and chemistry are practically

at a similar standpoint with regard to the constitution of matter. It is intramolecular physics and chemistry that are studied in the new science of physical chemistry, attracting so much attention of late years, and it is frankly conceded that the essential constitution of matter is still as much of a mystery as ever.

Virchow's deliberate teaching and his efforts to influence fellow workers in science were at least as conservative as were the tendencies of his discoveries. He was ever a faithful attendant at scientific meetings and his voice was often raised in protest against the unwarranted claims of scientists, who saw at times in unimportant observations made by themselves a foundation for the most far reaching subversion of traditional teaching. Virchow had little patience with such men and took no pains to conceal his disgust at their methods of securing cheap notoriety. One of his most important expressions of conservative thought was made in his famous address on the third day of the fifteenth conference of the association of German Naturalists and Physicians, held in Munich, in September, 1877. The title of his address was "The Freedom of Science in the Modern State." (1)

The scientific world was all agog just then with the theory of evolution and the possibility of the development even of human life from animal ancestors. The monkey as a human progenitor was the subject of perennial discussion. One of the sessions of the conference was taken up by a paper of Hæckel's who insisted on the possibility of such physical forces as we know being quite sufficient to explain all of the phenomena, even the intellectual manifestations of human existence. Virchow's paper had been prepared with the idea of combatting these specious notions and especially of condemning the tendency of biological scientists to make their conclusions wider than their facts.

With regard to the attempt to bring psychical processes into immediate connection with those which are physical and explain intellectual action as a mere function of an organ of the brain, Virchow said:

"I must protest against the attempt to make a premature extension of our doctrines in this manner and of the tendency to be ever thrusting into the very foreground of our exposition that which has so often proved an insoluble problem."

It is a quarter of a century since Virchow's protest was uttered. It would fit very well, however, some of the claims made by our over enthusiastic biologists in America in this year of grace 1903. When

(1) Our quotations are from "The Freedom of Science in the Modern State. Second Edition, John Murray, 1878, London.

at the beginning of the past year the newspapers were full of the discoveries made in the biological laboratories of the university of Chicago, with regard to the mystery of life and the problem of nervous transmission, and when we were told that now scientists were about to "handle life" in their laboratories and that thought and nervous impulses were to be proved to be nothing more than the expression of varying states of nerve cells, one can easily imagine with what a fatherly air the old master in Berlin would listen to the renewal of claims that he had heard so often and seen so often disappointed. As a matter of fact, the present writer recalls an occasion some years ago when Virchow demanded of the American students in his laboratory whether the observations of one of these men could be depended on as of scientific value since the evident purpose to attract public attention made them appear suspicious.

Virchow deprecated very much the evil that might follow from overhasty generalizations and their announcement to the public as scientific principles with the consequent disappointment which inevitably reflects on true science. He said in this Munich address "Nothing has been more hazardous in the natural sciences, nothing has more damaged their progress and their place in the esteem of the people than a premature synthesis, that is, a premature connecting of scientific elements as yet discrepant, a leaping to conclusions without the justification of observed relations."

He felt the evils of this habit of the enthusiastic investigator so much that he puts himself on record in words of warning to all students of science. "Gentlemen," he says, "let us not forget that when the public see a doctrine which has been exhibited to them as certain, established, positive and claiming universal acceptance, proved to be faulty in its very foundations or discovered to be willful and despotic in its essential and chief tendencies, many lose faith in science. Then they break forth into reproaches at the scientists. 'Ah, you yourselves are not quite sure. Your doctrine which you call truth to-day is to-morrow a lie. How can you demand that your teachings should form the subject of education and come to be a recognized part of our general knowledge.'"

Much of Virchow's earnestness on this occasion was aroused by the declarations of opinion with regard to the theory of evolution and especially the tracing of the descent of man from the animals then so popular. The air was full of the subject and Hæckel took the occasion to make the most sweeping statements as to what might be ex-

pected from the general adoption of evolution in the near future. Among other things he said : "As theoretic science so now also will practical philosophy and pedagogics take their fundamental principles not from supposed revelation but from the natural recognition of the doctrine of evolution. This victory of monism over dualism opens up the most hopeful prospect of moral as well as intellectual development."

It is not a matter for surprise if such extreme statements drew from Virchow a decided rebuke. Hæckel had demanded the teaching of the new doctrines in the schools and Virchow set forth his idea of what the true basis of teaching should be and how carefully teachers should refrain from misleading by over statement.

He insisted very much on the care that teachers must exercise in keeping their students thoroughly informed as to what is really matter of knowledge or only matter of opinion. He recognizes how difficult it is to attain the ideal in this regard, and refers to his own thirty years of teaching, during which the practical difficulty has been so often presented to him. He went so far as to say that the phrase most frequent in the mouth of the professor of science should be:

"Observe that this is my opinion, that this is not proved,—that it is *my* opinion, *my* idea, *my* theory, *my* speculation." He adds "It is incumbent on us who profess science, whose lives are spent in science to refrain from putting our mere suppositions into the heads of men and—I would say here with special emphasis—especially into the heads of the teachers in our schools."

It seems too bad that Virchow's wonderfully conservative attitude in the matter of scientific theory and speculation was not more generally assumed by the professors of science of his generation. In the light of scientific progress towards the end of the nineteenth century, we know that much of the supposed conflict between science and religion during the fifth and sixth decades of the century had really no reason in the nature of things for taking place. Had scientists carefully distinguished in their teaching between what were facts and what were only opinions, between actual observations and hypothetical conclusions there would have been very little or none of the unfortunate unpleasantness.

Virchow called attention particularly to the lack of positive knowledge on many points, even among the specialists in a great science. As yet science is only in a transitional period, and the lacunæ of knowledge are much larger than the spaces that have been mapped

out and explored. As an example of how little one might know of a cognate science to one's own, Virchow quoted his own lack of knowledge in chemistry. It had always been a favorite subject with him. In his early years he had made something of a specialty of it. His duties in other lines had kept him from following it closely, and so he realized that while he would be able to understand the explanations of progress made in it, he could not hope to enter fruitfully into a discussion of up-to-date chemical problems. He adds, very naively: "That which is my accomplishment, however, is just the knowledge of my ignorance, which will keep me from rash assertions or conclusions with regard to chemical problems or those involving the application of chemical principles."

He spoke of the lamentable failure of Bathybius, the supposed lowest form of life, specimens of which were thought to have been discovered by Huxley in certain almost shapeless masses of protoplasm in the ooze from the bottom of the ocean. For a time this had been accepted very generally by men of science as a veritable discovery. There was even question of introducing the teaching of its existence and significance into the schools. Needless to say, this would have been, as Virchow pointed out, a sad mistake. From it he drew the lesson that, with regard to science in the making, we must therefore say to teachers in any but distinctly scientific schools, "Do not teach it," that is to say, do not teach it until assurance of truth has been positively reached.

With regard to the possibilities of error in arguing by analogy, no matter how great the apparent similarity, Virchow was ever insistent. "Prudence," he said, "enjoins reserve in these matters." It is perfectly possible to have the same results follow from entirely different causative factors. He quoted, as an example, the process of fermentation as it may take place under two different circumstances. Bread, if chewed long enough in the mouth, becomes sweet. There is evidently a conversion of the starch of the wheat into sugar. The same change may be brought about by fermentation. It would be very easy and apparently conclusive to say that like effects must be produced by like causes.

As a matter of fact, however, the change in the bread in the mouth, so far as we know (and this is true even to the present day), is brought about by an organic ferment that bears no relation to the minute cellular bodies that produce ordinary fermentation. The processes of digestion in the stomach are brought about in the same way as the

salivary change of starch, yet they, too, have nothing to do with the organized ferments that produce similar changes outside of the body. At times the presence in the digestive tract of the minute cellular organism known as ferments, or yeasts, may cause a special set of fermentations, but these nearly always are a source of disturbance to digestion rather than a help to it. The whole subject illustrates the necessity for stating only observed facts and drawing no conclusions from supposedly significant relations that may after all prove to have only the force of analogies.

When Virchow's Munich address was delivered in 1877, the chemistry of the carbon compounds occupied, if possible, an even more important place in modern chemistry than at the present moment. Organic chemistry, that is, the chemistry of living structures, was supposed to be entirely explicable on the principles that could be derived from the chemistry of the carbon compounds. Virchow was inclined to make fun of the inconsequential conclusions of the chemists and spoke of the exaggerated claims in this matter as a consequence of the tendency, then very rife in Germany, of forming and promoting large commercial companies. He said that sooner or later from present indications they would apparently be satisfied to see all the great functions of the human body placed under the control of "Carbon & Co."

This materialism was something that especially failed to appeal to Virchow. His studies in pathology had made him realize the wonderful co-ordination that exists between the almost innumerable cellular elements of the body. He had seen so often that distant portions of the body apparently quite out of physiological sympathy with other portions, were yet brought under pathological conditions to compensate for failures of function in important organs that he could not bring himself to think of the ordinary chemical or physical forces as in any way serving to furnish a substantial ground work for the explanation of vital processes. Such a doctrine could only be accepted by those who looked at but one narrow field of biological processes in the higher animals, but was unworthy of the intelligence of the true biologist. Virchow's development of the cell doctrine followed this line of thought, as is amply demonstrated by his Huxley lecture, delivered in 1898, when he was over seventy-seven years of age.

Virchow was not only thoroughly conservative in scientific theory, but also in the application of social principles to the amelioration of living conditions of all classes of people. It is well known how ready

he was to give up his precious time to political purposes and never for any selfish aim, but for the good of the community. It must not be forgotten that had he wished to be the political servant of royalty, he might very well have secured distinctions for himself and probably hereditary nobility for his family. For Virchow, however, the personal meant very little. Life was to be lived for the good he could do to his generation, and thus he lived it. It is not generally known that he was one of the most active members of the Berlin Union for the Uplifting of the Family and for the Spread of Popular Education. He was besides this, in the midst of all his work, a lecturer for the Berlin Mechanics' Union.

He devoted himself to the popularization of science with something of the energy that he gave to everything else he took in hand. It is interesting to find that great investigator as he was, he possessed also the rare faculty of making even abstruse scientific subjects attractive to the mass of the people. The two faculties, that for original investigation and that of popular exposition, are but rarely combined in the same man, as perhaps some of us have had the opportunity to realize. It is extremely fortunate then since Virchow had these philanthropic tendencies that his attitude towards important biological problems was not of the extremist order, and apt to lead people to still further misunderstandings on the part of the public of the great recent advances in the sciences concerned with life. He might have done almost incalculable harm, while in reality he proved to be an apparently providential agent for the dissemination of the safer views in scientific philosophy. Intellectual continence was the touchstone of his wonderfully successful life, and it can be found in all he did. How eminently conservative Virchow was in the application of certain principles to practical social science may be appreciated very well from some quotations from his pamphlet on The Education of Woman for her Vocation, which is really a somewhat extended reprint of an address delivered before the German Society for the Advancement of Family Interests in the auditorium of the Grey Cloister in Berlin in 1865. With his German training it is not surprising that Virchow should not have looked with entire patience on the new woman movement. For him "the emancipation of woman can only come at the cost of the family." There are many men after the thirty-five years of additional experience since Virchow used the expression who would find it even truer to-day than it was in his time.

Virchow believed that woman should be educated first and always

to be a housewife. Some few women will, it is true, never be given the opportunity to fill their true vocations as the heads of families, but that constitutes no reason to his mind why the education of women generally should be arranged with the idea of providing occupation of mind or a satisfactory career for these few exceptions. The great majority of women are destined to be housekeepers and mothers of families. Woman should be brought up for the house then and not for society. As a matter of fact, the modern education of women Virchow thought was mainly directed to the cultivation of a series of tastes entirely of secondary importance, compared to the principal vocation of women in life. Most of them he said were more fitted after graduation to be musical amateurs or art critics, or even school teachers than housekeepers.

Virchow emphasized the fact that woman must have the chief care of her children and must be a deserving teacher of them for many years in their early life. He quotes with approval Fenelon's expression that women should be educated with the idea of being the guide and faithful instructor of their boys until the boys went to college and of their girls until their marriage. This implies the necessity for solid education but not the exclusive devotion to what will enable them to shine in society that has seemed to be too much the aim of woman's education.

Virchow recognized that this would require self-denial, that a good deal of the modern idea of the supremacy of personal development to every other object in life must be given up and the concluding sentences of his address contain some almost sublimely beautiful expressions of the value of self-denial even from a mere natural standpoint. He says that "there is not the slightest doubt that the greatest and purest spring of human contentment is not the constant seeking of enjoyment, but voluntary self-denial undertaken for ethical reasons." "Such self-abnegation is a sacrifice," he adds, "that will be rewarded by the sweetest of blessings, by the beautiful gift of a worthy vocation in life and the satisfactory consciousness of duty fulfilled."

For an adequate conclusion to any consideration of Virchow as a conservative thinker we must revert to his evangel of philosophic conservatism, the address at Munich in 1877. Virchow closed that address by the quotation of Bacon's well known words "Scientia est potentia," "Knowledge is power," and then he adds "Ah, yes, knowledge is power, but what Lord Bacon intended by the word knowledge was actual and not hypothetical knowledge." Over and over again in

life Virchow insisted on the necessity for keeping clear the distinction between facts and theory, between actual observation and constructive hypothesis. "It is hypothesis," he used often to say in his medical lectures, "that has most delayed the true progress of medicine," and then he would add by the way, "Yes and it is hypothesis that has delayed the progress of all science and has caused most of the friction by which scientific advances fail of acceptance so often in their own generation."

The lessons of Virchow's life are many, but none is more important in its own way for our beginning twentieth century than this one of supremest care in teaching facts as facts and opinions and hypotheses as nothing more than they are. The lesson has been partly learned but much is left to be desired. It is to be hoped that on stepping stones of the illustrious dead this generation will rise to that higher view of things that looks at scientific truth only for its own sake and not with an eye to the chance of attracting the personal attention that the announcement of the unexpected always brings. There is a cheap, despicable notoriety that is sure to follow the public utterance of doctrines at variance with the great principles of philosophic thought as regards life and its significance, but it is surely unworthy of the serious student and teacher. These great principles have successfully survived many attacks aimed in many different ways and are at present more triumphant than ever. Surely Virchow's life will long remain as a model of conservatism with regard to philosophic thought which scientists cannot afford to neglect.

JAMES J. WALSH, Ph. D., M. D.

IMPRESSIONS OF A WAYFARER.

I.

It was a sultry summer day, and we were speeding through the great plain of Strasburg. The Vosges on the one side and the Rhine on the other, with the Black Forest beyond, had disappeared from view. One might imagine he was careering over an American prairie wrought up to the high culture of Alsace and toned down to all the dyes of so many products and fruits in a hedgeless, fenceless, interminable farm. Still there were moors here and there, and there were ranges of insignificant brush, which showed that the flood of the great river, though not discerned from here, made itself felt by its backwaters and its fens. When the drowsiness of the afternoon and the coming and going of the very nice people about Strasburg and Metz had left us in the later hours to the residue of travellers for distant parts, I found myself in company with a German gentleman of the most ample physical proportions, who was at the same time active and interesting. There was indeed about his ways the military smartness which everybody seems to have under Prussian rule.

I was not going so very far. I meant to stop off soon. But I had not said so to the conductor, when, somewhere on the line, he asked me a question about my destination; and I suppose, in a drowsy mood, I told him my ulterior one. He swept the corresponding coupons out of my ticket-book and passed on. Now I observed the gap in my book, which would leave me at a discount the next morning. "He's taken out coupons beyond Luxembourg!" I exclaimed.

"Ah, so," said my friend; and he examined the book. "Never mind," he observed; "we'll see."

"But we've only one more station," I said, recollecting with anxiety the indefinite capacities for talk among Italian officials or the imperious obstructions I should meet with among French martinets.

"One station's enough," answered he.

At the next stop my friend stepped down. He made a sign; he whistled. He signified to station-master, or to conductor direct: "Coupons taken. Have them returned," etc. And off we went again. And lo! my proximate destination. I stepped out. The conductor was there. He said not a word. Sitting down on a box

near the gate of the collecting agent he drew out a whole handful of green coupons very much like my own. He turned them over, and out of the pack he selected precisely mine. I called his attention to the fact that they might be rejected to-morrow, because they were now detached from the book. He wrote a note on them. During all this time he had not said a single word. He arose and returned to take charge of his express.

At the first specimen of my companion's ordering persons and things about, without a word being wasted in reply, I passed a remark upon the scene as something noteworthy. A number of things might have been said—particularly as it was I myself who had omitted to give the necessary information.

"Ah," he answered, "they know how to obey, and not to say another word."

I did not presume the gentleman himself was an official of any kind. And when I inquired further, on mentioning the incident to other persons, I was told that such is the way everything goes in Prussia. Besides, every one of these men in office on railroads is an army veteran. And, in time of war, every wheel will roll on the railroads very much as every step will keep time in the regiments.

I knew these ways somewhat, when one fine morning I stood on the platform of the station at Coblentz. The early express from Cologne to Frankfurt was standing alongside ; and that was the train for me a part of my way. People had mounted or dismounted. The baggage was all in. But my valise, which I had entrusted to a porter, had not yet come upstairs. At first I was fidgety, and I had mentioned the circumstance to the station-master as he passed by ; and again to the conductor. But the quiet, decisive way, in which they said : "All right, sir !" reassured me, and made me remember that I was dealing with Prussian management. Of course, I was quite alive to the fact that the Prussian principle was very different from the case of an Irish station, where I had seen a starting train pull up and stop, because two belated priests came hurrying into the station ; and the officials seemed to be complimented that they were able to provide places for us. But the confidence inspired was much the same.

So I stood watching and alone on the platform—the whole train waiting. "Do you know the number?" I was asked. "Yes, sir, No. 18." "Send down for 18 and the valise !" And there, No. 18 appeared. No one said a word to him, as he struggled along the

whole length of that platform, with the weight of twenty-three kilograms in one hand. They only looked at him. And he looked very sheepish. I had not made a choice of a carriage, leaving that to the porter. He bolted for a fine empty wagon at the rear of the train. The weight was just nicely put into the rack, when the order came ringing down: "Wrong carriage!" and out again, with the fifty pounds of weight, into the right compartment.

"You nearly missed the train, sir!" said a passenger.

I did not think so.

II.

To this promptness of obedience they are all educated. However artificial and merely factitious may be the set of motives applied to the people, and of impressions created in them, the other people above, who devise and apply these levers in the military nations of Europe have come now to move whole generations, as though with wires and cords. The young, who have been born under the ascending star of the autocrat and the bureaucrat, have been formed to regard the mechanism, the blind obedience and uncomplaining patience of military service as a dignity and a glory, as the exercise of that life which they are taught to call patriotism. It is not to any fruitless purpose that text-books have been printed and flags flaunted and statues raised and holidays selected, to give a ply to the minds of the young. These now look on those chains as golden, which in other ages would have sent a shiver through the marrow of these same populations, and which to-day, in the English-speaking peoples, no politician would look askance at for fear of wrecking a political career.

It was a beautiful day in mid-winter, almost on the eve of the New Year, when, before the bright sun had declared itself, we had broken out into the darkness from Frankfurt-on-the-Main; and now we had entered, with the break of day, the northern frontiers of Bavaria. We hugged the Main awhile, and then penetrated a mountainous watershed, to come out on the Main again, which, like the Arno betwixt Florence and Falterona, had gone down south on a long, long trip, only to come back to the latitude on which it had been before. Beneficent vagary of life-giving waters! But railroads are severely practical; and they will disembowel a mountain to serve a turn or save it. So we struck the Main again, without any poetic vagaries, just where we wanted it. And then it was a fair spectacle of picturesque

valleys amid rolling hills ; and the peaceful husbandry with its damask of tillage lay over every slope and trailed in the bustling waters of the river, which made some show of life and importance, as it followed its way scooped out in this high plateau. All together it was not unlike the valley of the Kansas. The brilliant sun scattered warm rays everywhere, but it was scarcely strong enough to dissolve the sprinkling of snow. Then far away on the southern horizon there stood out the menacing profile of the fortress of Wurzburg, and beneath it and over against it clustered the spires of the city, which sat opposite to a salient angle of our river, and looked up with the waters and looked down with them, without having to turn its head either way.

A little while, and we suffered our train to go on to Vienna ; and then another was at our service for more southern parts. A young man was now in the compartment with me. He, too, had come from Frankfurt in that train of the early morning. He spoke English and was fresh from London. He had been in business there for two years ; and he hoped yet to visit an uncle in America. "Does London suit you for business?" I inquired. "Oh," he answered ; "there's no place like that ! You can learn business there." He noticed, though, among other peculiarities : "How they do throw pounds away there, as you would spend marks [shillings] here !" And why had he broken off? He was returning, under summons, to serve his time in the army. He was now of age.

Here was a young fellow, breaking off a promising career to go and spend several years on a drill-ground and in a barracks. And for what? And why? And at whose behest? He hoped, he said, that his father, or his uncle, who was an official, would get his term reduced to a certain number of months. As I felt sympathy with this lamentable kind of case, which, however, is a universal condition of things, I sounded him—Was it not a pity to have to come thus, and to prejudice everything else, at a most interesting time of life? Not at all ! He had at once upon his lips some formula which embodied the word "patriotism." I felt chilled. Small good does it do the poor patriots—unless, perhaps, their fathers or uncles are purveyors to the army and have the dealing in shoes, guns, knapsacks, tents and the like. Were it not for this industrial side to a noble undertaking, methinks the military service of Europe might find as small a footing in this hemisphere as the educational machine of both this and the other hemisphere would be like to enjoy, if made to rest on the same basis of unremunerative aspirations, and a lofty generosity

which does not pay. The things that pay the few who exploit the many are the noble, lofty speculations of the hour ; and they include plebiscites, invasions, robbery of the Church and the degradation of entire peoples.

It was about an hour or two before noon when we were at Wurzburg. As the hours of the day wore on, while we rode over the high plains of Bavaria my young friend ate nothing. He said he did not want anything. We reached the Danube and Ingolstadt as the night was about to fall. And it had fallen, and Munich was all alight with electricity, when we arrived at last and set foot in the capital of this kingdom. Yet, from Wurzburg at least as far as Munich at seven in the evening or later, that young man of twenty years had not tasted food or drink. Evidently he had not unlearnt his early lessons of thrift while in London ; and he did not spend his marks at home as they despatched sovereigns there. Yet he seemed quite well-to-do.

III.

His self-control was admirable and worthy of being copied. But, as to all the rest, there are degrees and degrees in this world. And, though eventual success may crown the Prussian and the Bavarian, I do not stop to consider whether such an eventuality is quite worth the candle. For there is another order of things, consisting of bliss, fulness and happiness, and the knack of laughing in the sunshine. And come to Italy for that—even to the Italy spoiled with half a century of persistent and vicious revolution.

So I had just left the land of the man-machine and the great army-machine, where, in the grey of the early morning, I had heard the tramp of the horses' hoofs and a line of rumbling artillery loomed up over the garden wall, every helmeted head of every rider, as he sat erect, appearing of the same height and form as every other helmeted head, like an endless band of chain-mail rolling up into sight and rolling out again. Only man can go into that condition. The one free being of God's creation is the only one whom his fellow-man can make a machine of. If he tries to make machinery elsewhere, he must pull creation to pieces and put the pieces together some other way, and then he has a machine of his own, not of God's making.

We were four in a compartment, as we set out on one of the highways of the world over the Alpine range of lakes and of mountains. One gentleman, who spoke only German, had just come from Russia and the Caucasus, deeply impressed with the boldness of

nature there. Another German spoke English and French besides. A third, a Portuguese, scarcely uttered a word, though he seemed to be at home with French. We struck out into the path of water-edge, climbing and tunnel-piercing, and we went flying to and fro among the sheets of blue and green water, which are locked at every angle amid the shoulders and elbows of the mountains.

The water-side rose up precipitously, and, beneath the bare peak of the grey height, 6,500 feet above, the forests of October came creeping down like mottled moss, as far as they dared, and peeped over the precipice at the far, deep waters below. And there in those regions above, where the mass stood out in its native and solitary grandeur, a drift of woolly mists came clothing it in an every-changing mantle and cape, which made the horrid barrenness resplendent in the glorious sun. Or, on a rounded lower limb, it bore a tiny Swiss house perched up yonder with a green lawn in front, and farm and house seemed to be tumbling down the side, but they just remained suspended in their fall. In less audacious eyries the houses got a footing by means of terraces.

Our progress consisted in climbing a ravine, which had little length to it and less width. Before us at present and after awhile directly over us, towered the snow-capped height of St. Gothard. It was forenoon just now. But ere the early hours of the afternoon were passed, there was not a valley in that 9,000-foot mass of snow-besprinkled rock, not an angle of dazzling prominence nor a deep retiring shadow, east or west, north or south, which we had not twirled round and run up to and left behind us and come back to, in our determination to get the better of it and pass on. We did get the better of it faster than the sun, though he had the whole sky for elbow-room and we had not room to turn round. We had to turn and pirouette inside the mountain ; and we came out again and again on an upper story, abandoning the galleries below us and scrambling to the trellises still high above us. At length, after a couple of hours from the time of our first start, we had all those spider-web trellises beneath us, with three distinct levels visible of the galleries threading in and out the lower sides of the ravine.

We were not at our height, not that of the mountain which rose 3,000 feet higher, but that of our tunnel, which was to pierce it, nine miles long. Dropping one engine, the other dashed out of the sunlight into the darkness. There was scarcely a light inside. Thirteen minutes have passed and the steam-white panes begin to be traversed

with heavy drops as of a rain storm. A deafening uproar too commences and is almost unintermittent, till we near the end. After seventeen minutes, with a screech we pass out. The hoary giant above us is also behind us. And the fine country road reappears. Probably it has wound its way over the mountain since we saw it, only twenty minutes ago for us. But for it, what a long story of labor and climbing and untold perils to life and limb—the lot that befell the pilgrims of other days.

Now down the torrent Ticino, famed in the history of wars and invasions. At first, it is no torrent. We go skimming without steam down a gentle sloping valley, with some villages seated on the gentler declivity. Far ahead, the prolongation of our Alpine mass shows another snow-capped height—which we shall have nothing to do with. Now the stream becomes a torrent. And our turns and tunnels and loops and rings are correlative factors with the fast disappearing stream, which goes down deeper than any discreet machine can reasonably keep up with or pretend to go down with. So we run in and trip down back galleries and peer out of lower stories. But the torrent has cut a deep incision in granite walls, to go hurrying, skurrying down the faster. Altogether, we seem to be in a great fret not to be left behind by that fuming, plunging thing! Grimly historic and blood-stained Ticino!

Sustaining walls bank the mountain up. A cordon of elevated parapets, built of solid masonry, flank our path, standing back to catch the avalanche, if the rocks or the ice do come down. In this mild season threads of silvery water tumble down every fissure, regardless of height or of depth. There is one yonder, coming through a natural arch, high above and over against us; and the mass of the water is so tempered to the depth of the fall that all of it becomes foam while making the leap; and, leaving for a moment the rounded cliff below, it starts at once on its second trip as a foaming curtain, like the "Rideau" hard by Ottawa on the Ottawa.

From the head of Lake Maggiore we pass through a ridge into Lake Lugano. We circle round and round and then shoot right across it, as a bird of prey eyes, wheels and swoops down on a thing of life and beauty. "Wunderbar schön!" exclaimed our friend from the Caucasus, for the second time that day. Then, before we reach Lake Coma, we are in Italy.

While we were in the heart of the big mountain, coursing through the tunnel, we were just then passing the Rhone, which sprang there

to our right; and we were also passing the Rhine, which sprang there to our left. And we exchanged the lowering skies of the Teutonic peoples for the deep receding blue of the Romance and the Roman. The world turns over a leaf just there. It begins a chapter as different as is the southern clime into which the Rhone flows from that favored by the northern Rhine. The warm Mediterranean of the one laps on the southern rivieras, and reposes anon like a placid lake under the moonlight in January. The shivering North Sea of the other, unseen for its brooding storms, dashes upon Low Country dikes, unseen for their everlasting mists. And, when the sky there is visible, it is but grey or white.

IV.

We had not advanced far on the rich plain of Lombardy, when, close by our road, there appeared a regiment, returning from the manœuvres of an autumn day. Two field officers rode on horseback in the rear. The rest were all afoot and heavily accoutred. Beyond that, as for order and discipline, one might not have taken them for soldiers at all. The only thing that kept them in any kind of line was the double country fence, which made the battalion follow some sort of trail. Otherwise, it might have loosened out into a free and easy mob. There was neither step kept nor file nor silence.

I was afraid the German gentleman might ask me what that mob meant. And I should not have known what to say for the dear Italians. But it was in perfect accord with the whole make-up of the nation. That is the way these musical people sing the Litanies at a Benediction. Everyone sings his own chant, and minds neither the tune nor time of anybody else. And, as to drilling, you may see an officer arguing with his men, and perhaps addressing them by name, where a Prussian would knock them over right and left with his sword. The Italian officers bear themselves well as soldiers. But kindliness and good fellowship and cheerfulness are in the blood. I think it is because of the religion which they have never lost. There are parts of Germany to-day where people are cheerful and gay enough. They have always been Catholic there. There was a time when the English were as gay and emotional, and as full of sentiment and life, as nations on the continent; and the whole country was called "Merrie" England. It has not been merry now for nearly four centuries. For nearly four centuries it has been Protestant.

It was just a little after midnight at Genoa, and one or two trains

of stranded travellers, who were on their way Romewards, were asking all kinds of questions, because the road was washed out between Genoa and Pisa. "You can take a train now to Pisa, sir; or you can take a train two hours later from here to Rome." Which two alternatives meant the same thing in practice, though there was a speculative difference. You might either dawdle at that midnight hour in the station of Genoa, or you might kill time during the day hours at Pisa. And in both cases the train to Rome had to come by Pisa; and prior to that the washout caused everyone to be turned out at Carrara; and posterior to that there was no special train for anyone at all from Pisa to Rome. As the event proved, you had to take the common omnibus of every day—a twelve hours' instead of a seven hours' run.

However, there was no hurry in starting from Genoa. A train may come in there ever so late, or at other great points on this international highway. That makes no difference. It is not going to make up for lost time at the expense of the stoppage there. Why not? Because the restaurant keeper or concessionaire has it in his contract with the railroad monopoly, or with the administration of this precious kingdom of Italy, that he must be allowed his full half-hour at every express that comes; though the mails of Australia, India, Paris and London have to wait—dancing attendance on the profit of a restaurant keeper. That is the only way this parasite of a government conducts anything. The fine arts, the statues, the monuments, the buildings, embankments; the posts of parliamentary deputies and offices of all kinds; they are but concessions to individuals for a heavy consideration. And to recoup themselves the concessionaires have the implied trust of a whole people committed to them, whom the government does not think of protecting against the terms of its own contract.

In the dead of night we start. At four and a half of the small hours of the morning we are ordered out. It is at Serravezza, by the Massa Carrara, where the wash-out has occurred. For days past everybody has had to step over from here to the next station at Pietrasanta by a "trasbordo." Magic term! From Milan down the catchword and countersign for everything had been this "trasbordo."

A "superior force," said a Milanese official grandly, had disabled the railroad, but the railroad enabled the passengers to move on by means of a "trasbordo." I took this to mean that we should be

carried across by the railroad, and landed in a train on the other side. Guileless simplicity of the American mind, as yet innocent of monopolies and spoiled by obsequious companies! We were simply put down and out. And there was the end of it. Not an official to be seen for any purpose whatsoever! There was a drove of cabmen there with a swarm of light vehicles drawn from the country round. Luckily they were so many that they underbid one another; and, though the waifs and estrays were many, yet we could purchase a place and still have something left in our pocket. Then, for two miles on a somewhat chilly morning we drove along a country road, which at one point had been torn up to its rocky foundations by the inundations from the hills. The low causeway of the railroad alongside was a ruin. At the next station, Pietrasanta, there was a train that had been scratched together; of which you could not say precisely that it was waiting. It would be more exact to say simply that it is there. There is a general belief, which grows as time advances, that it will start at some time or other. And you will be put down at Pisa an hour or so thereafter.

Every one seems to be good-natured enough. There is a great charm in the buoyant patience of a long-suffering and cheerful people. The railroad has not let itself lose a centesimo on their account. It serves well the restaurant keepers and cities and sights by the way, including the Duomo of Pisa and the Leaning Tower. The engine of its omnibus train will break down half-way between Pisa and Rome, and allow the curious stranger plenty of time to take in the bearings of rocky Elba and measure to his heart's content the Tuscan highlands of Siena. But, if those scenes of the Mediterranean do speak to the historic sense, and the mind reads a very full chapter as the eye contemplates an Elba, a Caprara, a Savona or the Isle of Lerins, I am afraid that, for the full development of the fascination, I would not commend a decrepit train, which is going to crown its other iniquities on that summer-like day in October, by steaming up the winding Tiber in a summer storm towards midnight, and distributing the superfluous rain impartially on the hats of the sleepers all round.

In Rome the cabman too is asleep on his box in the pelting rain. The streets are brilliant and empty, save for the other travellers who go rattling home. The fountains flow. The rain stops. All is lonely and late, save where the light through the gate ajar shows that they are waiting still with their Italian hospitality and charity for the tardy wayfarer.

The puzzles and ways of human kind ! The thought of them grows as soporific as the fatigue caused by human shortcomings. While sleep falls, a phantasm rises—what that Sicilian told me about the English in Malta. He said they had not known how to take the Maltese the right way. Maltese and Sicilians are to be taken by their affections. And those English teachers, yea, those English priests and Fathers were too military and exacting ; and they employed corporal punishment, which excited opposition and rebellion. And, when hearing confessions, those English Fathers would have the boys kneel down at the grate aside of them, like other people, instead of letting them kneel down before them and confess face to face !

How curious ! So the English are Prussians in presence of Maltese and Sicilians. And the Prussians are still Prussians in comparison with the rest of the world, and I think with the English too. Well, the world is clothed in variety ; and it is not all wrong, though we know it is not all right. A seductive spirit of languor whispers and tempts us to keep our hands off, and let this big world, right or wrong, wag as it will. But is not that cowardly? Let us think of it and sleep over it.

THOMAS HUGHES, S.J.

THE PIPER OF THE LEAVES.

A Story of the Carolinas.

(*Concluded.*)

Chapter X.

Von Freiburg made himself so agreeable to Father Honoré and to Dace, that he soon obtained an introduction to Mrs. Weldon and her daughter. His courtly manners, knowledge of the world, and store of wit and lively experiences, made him a welcome visitor in such a place as Sapona.

By dint of diplomatic questions and a long habit of cautious observation, he soon had the Weldon family history by heart. He easily wormed himself into Morelia's confidence and she told him the story of her life as artlessly as she had told Father Honoré. She described Avrilla Green, Dace's mother, with such vivid correctness he looked at her in astonishment. In his tramps through the mountains he made the acquaintance of some of the Greens, and confirmed Mrs. Love's statement regarding them and her own family: "The Doyles haint much fur looks, but the Greens is cilibrated fur they harnsome wimmin. But Avrilla was th' harnsomes' uv they-all."

He asked Dace about his meeting with the beautiful Ravenstein and exhibited no surprise at the language she had used during the interview that had made such an indelible impression on the young man.

"I have been told that she was an American," he said.

"Why, then, did she not speak English to me?" inquired Dace.

"She never speaks English," replied Von Freiburg. "It is probably true that although her German, French, Italian and other languages are perfectly correct, her English is astonishing."

"But how could she know anything of me? Of my people? Of my country? Of this very place? Unless . . . "

"She is a very remarkable woman," said Von Freiburg gravely. "There are few things she does not know if she chooses to know them."

"She must be a clairvoyant also," retorted Dace, shrugging his shoulders. He felt that Baron Ehrenstern knew more than he chose to tell. His own affairs, however, were at too acute a stage to per-

mit him time for curiosity concerning the Baron's. He went to Mrs. Weldon one evening and told her something she had long known, that he was helplessly in love with Fawn but would not formally propose to her until he found out Mrs. Weldon's feelings on the subject. Fawn herself had been elusive.

"My feelings?" said the mother. "How can you ask?" She spoke with such emphasis that Dace flushed to the roots of his hair.

"Forgive my presumption," he murmured, and turned away with bitterness of soul.

"Dace, Dace!" Mrs. Weldon's voice detained him at the door. "Where are you going? Silly boy! Come, sit here by me. Have you taken leave of your senses? What did Judge Weldon do for you?"

"Everything," said Dace poignantly. "Do not think me ungrateful."

"Dace!" Mrs. Weldon took both his hands and compelled him to look at her. "Did he not adopt you as a son? Did he not give you his name? Did he not give you the place of his—of our—own son in his heart? And shall you dare to think that when you claim that freely given place it shall not be yours? Dace, what are you dreaming of, my son? Can you think I would hold up hands in horror because the very thing has happened that I have actually prayed for?"

"You do not say so!" cried Dace, dazzled by her intensity. Then his face fell.

"How about Fawn?"

Mrs. Weldon smiled and sighed:

"That is beyond me. You will have to question her yourself. At times Fawn is inscrutable. I will tell you one thing, though, that may help you along." She leaned forward and whispered at his ear. "She is jealous of your cousin, Ginevra. She told me the other day she *knew* you were going to marry her, and I do not think she relished the idea."

Dace sprang up and would have darted away.

"She may walk on me if she will only accept me."

"Wait a moment," said Mrs. Weldon. "Do not be too abject. Fawn is excessively proud and can be obstinate. Be warned in time and play the prince and not the pauper."

Fawn was proud, and her feeling for Dace was a curious compound of affection and irritation. She admired his genius, his character, his

brilliancy ; but she abhorred the obscurity of his birth. It cut her to the quick that he had no name to offer her but her own. She deeply resented the fact that he had near relations among the uncouth mountaineers, and it was fortunate for Dace that Ginevra was one of them for she was lovely and attractive. It was on her account that Dace finally triumphed in his suit. Fawn's jealousy was more ardent than her love. She was not as anxious to marry Dace herself as she was determined that no other woman should marry him.

Both Mrs. Weldon and Dace urged that the wedding be set for an early day, but Fawn hung back. To Mrs. Weldon's astonishment, Father Honoré, who had seemed as delighted as herself over the engagement, would not urge the young girl. But the priest was pulled one way by prudence and another by timidity. He had never told Mrs. Weldon or Dace what Morelia had told him. Being convinced that Dace's mother was dead and by no means convinced of anything else he thought best to keep his knowledge to himself. He knew Fawn pretty well by this time and was afraid if the matter was discussed at all she would refuse to marry Dace. He did not think it altogether advisable or necessary to tell her who Dace's mother was ; very few people knew, and the mountaineers were reticent. He thought the marriage the best thing for both of them, and Mrs. Weldon's entire joy over it made him all the more disinclined to make it doubtful. So he did nothing except to tacitly uphold Fawn when she declined to be hurried into matrimony, and to wish ardently she was already married.

In the meantime the engagement was announced, and Von Freiburg, who was watching the progress of affairs, hailed Dace one day as he was riding past the cabin. Nothing loth, the young man dismounted and went in ; amused, as he always was, by the contrast between the rough exterior of the cabin and its magnificent furnishings. The Baron in an Oriental costume of embroidered silk and cashmere, was sitting on a rich blue Khorassân rug before a mantelpiece faced with reflêt tiles of immense value. He put aside the coral mouthpiece of the turquoise and silver Kaliân he was smoking, and begged Dace to be seated.

"Were you riding for business, or pleasure?" he inquired.

"Oh, the latter," replied the young man, who was the picture of health and happiness. "I do everything for pleasure nowadays."

"I meant," said Von Freiburg, "that I would not detain you if you were bent on business, but if otherwise I would keep you to hear something I wish to say."

Dace wondered a little at his gravity. "I am in no hurry. I shall be glad to listen to you," he said courteously. Von Freiburg lifted his eyebrows.

"That is to be seen."

He picked up a bit of ivory carving from the pipestand and turned it in his hands as he spoke, as if reading and translating the Arabic characters of its decoration.

"Years ago," he said, "I was in Asheville with a party of men. We were hunting in these mountains. There was a good deal of game and we penetrated the forests eagerly and without prudence, so that we were caught in a terrible snowstorm. We made our way with great difficulty to Sapona, and the morning we took the train here there came also into our coach a woman. She was almost frozen to death, and she was starving. Her condition inspired my profoundest pity; but her extraordinary beauty transformed a passive commiseration into an active philanthropy. I hastened at once to her relief. She told me a woeful tale, in bare outline, like a Japanese black and white impression. It bit into my mind like acid into copper. She was a mere girl, nineteen perhaps, married to a man three times her age. A match made by her mother. The husband was insanely jealous and was intemperate in habits as well as temper. In the last terrible scene he fell in some sort of fit and died. Alarmed, fearing an accusation of murder, the poor creature rushed from their hut into the storm. After a night and day of terror she made her way to the railway station, and desperate, penniless, friendless, was hoping to reach Asheville undetected or unmolested by the guard. I was but twenty-five years of age. I was the possessor of a brilliant imagination. I believed her. I enabled her to continue her journey without arousing suspicion. Upon reaching Asheville I married her. With unparalleled audacity I took her at once to Germany and presented her to my family. My mother did not speak to me for ten years. My father was, of course, dead. On all sides I encountered venomous tongues, chilling looks, the emperor refused to see me. As for my wife—she was thoroughly qualified for her position. She lent an understanding ear to my instructions. Year by year I saw her develop into as perfect a woman of the world as heart could desire. She had a mind like blotting-paper to receive and like steel to retain. Quick, subtle, without positive accomplishments, she had an instinctive appreciation of art—whether in music, painting, sculpture or literature.

She was a delightful critic, a woman whose judgment and taste were infallible.

"As for her beauty,—it is beyond my poor powers of description. Only once in a century, perhaps less often, is the world favored with such perfection of humanity.

"Finally she developed a talent for diplomacy and intrigue that I relied upon to advance me beyond all that I had lost. The emperor met her; fell at once under her fascination. She was received at court. There she met the Grand Duke of Ober-Olmütz."

The young man who had followed his rapid recital with intense interest, exclaimed:

"The Countess Adelaide von Ravenstein was your wife?"

Von Freiburg regarded him for a moment speculatively:

"At the height of my prosperity, when I had lavished everything upon her that love and generosity could lavish, she obtained a divorce from me in order to become the morganatic wife of the Grand Duke. The fate of those who would make silk purses out of sows' ears was mine."

A silence fell. Presently Dace said quietly:—

"I fancy vulgarity and unsensitiveness are the ear-marks of no especial caste. You have, I suppose, found out who she was originally?"

Von Freiburg shrugged a shoulder:

"Natürlich! Else why should I tell you this? The Countess Adelaide is not only the left-hand wife of Ober-Olmütz, but she is your mother. Shall I offer congratulations?"

He glanced askance at the young man with keen maliciousness.

"This is unbelievable," said Dace, after an instant's petrifaction. He had stepped from genial warmth to icy cold.

"It is true," replied the other. "Moreover," he turned about and faced squarely, "Avrilla Green, for that was her name, poisoned her husband."

"Poisoned her husband? My father?"

"No, the other,—Devon. She was not married to your father."

"If she was not," flashed Dace, "she thought she was. She was not to blame there."

"Vielleicht! But she certainly put an end to the other."

"How do you know that?"

"In the first place the autopsy proved that he was poisoned. I have seen both the doctor and the man who was coroner at the time.

A record of the case was kept. Then recall her own statements to me at the time."

"None of which is *proof*."

"Ah; but there was a witness."

It had happened so suddenly—the lightning dialogue of fierce question and savage retort—that the young man had had but time to mechanically parry the blow that stunned him.

Now his thoughts took a swift backward sweep. Again he saw the beautiful woman—queen of the night, he had called her—surrounded by her glittering court. He recalled the feelings with which he had regarded her across the social gulf that separated them. She had seemed the bright embodiment of all that was glorious, all that was gracious, all that was throned on splendid heights of admiration, sphered like a star, to be gazed upon, not approached save worshipfully. Was she his mother? Was she once like the women around him? Those panther-footed mountain women who peered hostilely from cabin-doors, with furtive eyes under slat sunbonnets? Did she, too, go barefoot? Did she cover those classic curves, that dazzling skin with homespun and linsey-woolsey? Did she speak the mountain dialect? He recalled the exquisite tones of her caressing voice; the gutturals of the aristocratic language that flowed so softly from her velvet lips. Had she, that radiant creature, of a distinction so ethereal, so haughty,—had she been cajoled, deceived, deserted by one of these uncouth dwellers in Cove and cabin? Had she married yet another? Had she left her child unsought, uncared-for? Had she, the goddess of the crescent moon, held in her narrow hands the cowardly cup of thē poisoner? He shuddered with horror. If she had but struck swiftly in her rage or jealousy . . . but to offer death, perhaps with a smile! He felt his blood creep. And she was his mother?

"No, no; it is not possible," he exclaimed aloud. The glances of the two men were like those exchanged before a duel *a l'outrance*.

Had they not been so absorbed they might have heard something like a sob or a choked cry from behind the screen near the inner door, where Morelia Love crouched on the floor listening, listening.

Von Freiburg laughed mirthlessly; replying to the exclamation as he understood it.

"I rather think I should be what the Americans call an attorney-for-the-prosecution. I questioned the witness, Morelia Love, so closely, she told me far more than she intended to tell. She has, it

would seem, an inborn horror of lying. Small practice in that useful art makes her an easy prey to a cross-examiner.

Dace perused the pattern of the Khorassân rug, his heart turning to stone.

"Baron Von Freiburg, why do you tell me all this? What have I ever done to you?" Von Freiburg regarded him through half shut eyes:

"I tell you this so that you shall not marry Miss Weldon."

"So!" cried Dace, thinking he saw light in this darkness. "But you cannot marry her, Von Freiburg, be she ever so free."

"You credit me with the wrong motive," was the calm reply.

The Baron rose, stood before the fire, his fantastically clad figure aureoled in a sinister red light. Dace stared at him with Adelaide von Ravenstein's own look in his beautiful eyes. The vivid expression of his face deepened the Baron's sardonic cynicism to a sudden cold hatred. Up to this moment he had observed the young man with the smile of one who held destiny easily in hand; as a child whose house of cards he intended to flatten at the very moment of its completion, from a motive of pure deviltry. He knew he could never reach Adelaide through the son she had deserted, but because Dace was that son he would blight his happiness as coldly as the woman had blighted his own. But, a sudden thought occurred to him. He had inflicted injury; he would now insult.

He had gauged the mind and temper of the young man accurately enough to know what would be the effect of his next speech, which he delivered deliberately.

"Furthermore,—if you marry Miss Weldon, or if you marry at all," he said, in a low, even voice, "I will bring the Ravenstein to justice. The evidence I have in hand is sufficient to hang her. She shall know this. If you do not marry, I will let the matter stand. Take your choice."

He turned to the fire and spread his hands to the leaping blaze.

"You left me no choice in the matter—*before*," exclaimed Dace, glaring at him. The inbred mountain impulse to instant revenge boiled in his blood. He looked about him for a weapon. He set his teeth and clenched his hands. Feeling his look of hate, Von Freiburg wheeled quickly.

"Ah! So you would kill me?"

"I would indeed," said Dace. The room went black before him; he seemed to speak from the depths of a cavern. "I advise you to

keep out of my sight for a while. If you speak to me or approach me again, I will kill you."

He strode out of the cabin, mounted his horse and disappeared at a gallop down the steep road.

CHAPTER XI.

Dace rode to the College like a whirlwind and went at once to Father Honoré. He was thunderstruck when he found that the priest knew his story.

"Then it is true!" he exclaimed in despair. "Why was I ever born?"

He looked as he did when he made his appearance at the Cove; painfully flushed, breathing with difficulty. He tore at his neckband for relief and leaned gasping against an open window-sill. His blood was easily disorganized; the roots of his existence seemed loosely fastened. He resembled one of those graceful trees standing lightly on the soil, expanding a generous foliage to the sunshine, yet offering —on that very account— small resistance to the stormwind.

Father Honoré was distressed beyond measure. He bestowed a thousand inward objurgations upon his shortsightedness.

"Why did I not tell you myself!" he exclaimed— "but you must see Fawn . . ."

"What? And tell her that my mother is a murderess? Do you not see that I cannot?"

"What will you do then?"

"I cannot see her again. It is too cruel."

"What will you do, my son?" cried Father Honoré, dismayed by the expression of his face. Dace waited a moment to collect his thoughts and to command himself.

"I am going to my mother."

This was totally unexpected.

"Think a moment, Dace. Remember who and what she is."

Dace smiled bitterly.

"As a poor and struggling student I would never have dared to go to her. But as a wealthy man who can be of service to her, I will be welcome. Von Freiburg says she is hated and surrounded by enemies. Imagine her situation."

"Is it not of her own choosing?"

"Her position is of choice, but not her situation, I fancy. But if she does not want me I shall go to Paris and take up my music again.

If I cannot marry Fawn and be happy, I will devote myself to music and be miserable. Adieu, Father, you will never see me again."

He went to the door.

"Dace! This is sheer madness. You are surely not meaning to rush off to Europe at an hour's notice? You will not leave while Fawn is away from home? You will wait until she returns. You must not go without seeing her. She is your betrothed. . . ."

"What could I say to her? Should I not spare her? You know her pride. Why should I wait? Would years of waiting change the unchangeable? No; for heaven sake do not detain me. My feet burn to be gone. Besides, if I stay I know I will kill Von Freiburg."

"Stay here, at the College, for a day or two," implored Father Honoré, "I will see Fawn myself. Promise me to wait. Promise me, Dace. I cannot, I will not let you go like this."

Dace made a gesture of despair.

"To wait—inactive—is to be in purgatory. But since you desire it I will. Give me a place where I can wrestle with my devil for awhile. There seems a particular one who has dogged my heels all my life."

As they passed the chapel he paused, looked in.

"I will wait here," he said, and went in. Father Honoré telegraphed to Fawn, who was in Charleston, to come home at once, then went to Mrs. Weldon. Dace could not refuse to see her. She did not oppose his going away and gave him all the assistance in her power. But her grief was painful to him. He knew her intense affection and all her fond hopes for him and it broke his heart to part with her. Of Fawn he did not dare to think. He resolutely put aside the vision of her and his heavenly happiness in their betrothal. Time enough for the torture of recollection in all the years to come. He prayed that those years would be few. He decided to leave Sapona the next afternoon. His business was in good shape; there was nothing to detain him. He divided his money and land with Mrs. Weldon and her daughter, made other bequests, and appointed Father Honoré and his bankers, Maynard & Baker, executors of a will that was to go into immediate effect. With all this he would be quite able to say to the Countess von Ravenstein, "Come, let us go to the ends of the earth." If she declined to go, his responsibility, though not his suffering, would be at an end. Mrs. Weldon wished to thank him, but he forestalled her.

"You will please say nothing of that kind. Who lifted me out of the dust? Who loved me? Who is my mother? I owe you my life."

It seemed to him the hour of departure would never arrive, busy as he was. He could not sit down, his feet indeed burned to be gone. He was like one in a dream of horror who sleeps and cannot be wakened. Mrs. Weldon at one moment entertained the idea of going with him, but he was now a man and must tread the winepress alone. She could only do as she had always done—pray for him. As soon as word came of Fawn's arrival she went home and met the young girl with such white composure, she cried out: "Dace is dead!"

"No, no," . . . and the story was told.

"He refuses to come and see me?" exclaimed Fawn. "He would have left without seeing me, and you detained him? He is anxious and willing to leave me like this—without a word—for a woman he does not know? For a murderess? An adventuress? A woman who deserted him?"

"Fawn, Fawn!" implored Mrs. Weldon, remember that she is his mother."

"Is she? Then bitter shame to her! A wild beast would have been more maternal. And he rushes to her. He leaves me!"

"Fawn! can you not put yourself in his place? Can you not realize what has happened and how he feels? If you are proud, so is he. Though it is not pride, but sensitiveness, and a broken heart that keeps him away from you."

"His wife should come before his mother," cried Fawn. And such a mother! No one but a Quixote would imagine a duty to her."

"His wife—yes; but you are not his wife. You would have been if you had listened to me."

Fawn crimsoned.

"He is a coward. He misjudges me, besides. He thinks that my pride is stronger than my love."

Mrs. Weldon replied gently, yet with a searching look:

"Are you not proving that it is? Have you not always treated him a little haughtily? Have you not always been anxious to let him see that although your pride could bend before your affection the bending was stiff? Have you not humiliated him on several occasions? You have been pleased to make him feel himself beneath you, and now he thinks that he cannot venture into your presence. My daughter, you should go to him."

"That I will never do," flashed the young girl. I should despise

myself and him if I did. Let him be a man and come to me—if only to say good-bye."

"Fawn, Fawn! He cannot do that. He cannot. You forget that he loves you."

"He does not," Fawn persisted, then rushed from the room, hid herself and wept convulsively.

This was in the morning. Dace was to leave Sapona in the afternoon at four o'clock. Mrs. Weldon returned to the College with a heavy heart and hoped in vain from hour to hour for Fawn's appearance.

But Fawn, rejecting the dinner Maum Dilsey urged upon her, roamed from one room to another of their deserted house, and finally, unable to endure longer confinement and a solitude filled with self-questionings and self-reproach, ordered her saddle-horse, and at three o'clock went upon the piazza, nervously adjusting her hat and drawing on her gloves. She could see the College from where she stood, but averted her head resolutely.

"He is not coming," she thought bitterly. "If he does come at the last moment I shall not be at home."

As the negro boy brought the mare to the mounting-block, Morelia Love came around the corner of the house and ran up the piazza steps.

"Lawd, but I'm jes' in time tew ketch ye, Miss Fawn. Fur Gawd's sake, whur's Bud agoin'?" She was white to the lips, but spoke peremptorily. "Whur's Bud agoin'?" she repeated impatiently.

"To Europe," said Fawn, coldly, displeased by her familiarity.

"I thought you-uns wuz to be married? But I heern tell awhile ago ye warn't. Is thet so?"

"Yes."

"Whut's the marter? Hev you an' Bud done quorled?"

"I do not think it concerns you at all," replied Miss Weldon. "My horse is waiting. You will let me pass."

"Yes, hit is my business. Hol' on. Ye don't pass ontwell I've said my say. Ye 've got tew listen at me. Say . . . " she pushed back her bonnet to stare at Fawn, "ez Bud agoin' tew leave ye caze thet missable furriner tole him his mammy pizend old Devon?"

"Yes; now stand aside."

"Not yit. Hol' on a minute. Listen at me, Miss Fawn. You-uns wuz pow'ful quick tew b'lieve all ye heerd. Lemme tell ye. Hit haint so. No, hit haint. When's Bub agoin'?"

"This afternoon, —at four o'clock."

"Fur Gawd's sake! I haint got time tew ketch him afore he hits th' keers, but you git on yore horse an' tell him fur me thet his mammy never pizened Devon."

Fawn seized her by the arm.

"No one but you ever said she did. Now, Morelia Love, either you lied then or you lie now. Which is it? Speak out, woman." Morelia looked miserably from side to side as if seeking an avenue of escape.

"Caint you-uns understand? Ez long ez she wuz dead hit didn't make no gret differ . . . Warn't ye nuvver jealous uv nare another ooman, Miss Fawn? I heern tell you-unz wuz plum jealous o' Jinny Fye, en' mebby you'd cause tew be."

Fawn dropped the arm she clutched and stepped back coloring vividly. She had not dreamed she could be the subject of vulgar gossip. She gave Morelia a look of cold dislike and distrust.

"You say that Devon was poisoned and that his wife did not poison him. Now answer me at once . . . who did?"

Morelia put her hands to her throat.

"Miss Fawn . . . caint you see? . . . I done hit. I hated the ooman an' put hit on her, caze I thought she wuz dead. But now . . . I caint see Bud asufferin'. He 's Torm's boy. You-uns kin tell him. . . . But they 'll not ketch me tew hang. Miss Fawn, ye'll not set the Sheriff arter me, will ye? I know ye won't. I'm agoin' tew light out fer the mountings. Ye better tell Bud afore he pulls out fur good an' all. Ef he lights out now 'thout seein' ye, he'll nuvver come back ergin. He 'll be like his pappy . . . "

Fawn stared at her thunderstruck, the hurried words dinning in her ears.

"You wicked woman!" she cried, turned sick for a moment and grasped at one of the piazza columns for support. Then—remembering—flew into the house.

The hands of the hall-clock indicated the last quarter of three. She had nearly two miles to ride. She ran down the steps and sprang into the saddle. The spirited mare pounded down the road in a gallop that sent the flints flying. It would have been no distance for her to cover in a few moments had the going been easy, but the creek ran wide across the way and the stones were so slippery the rider was obliged to check the excited animal or run a risk of breaking the mare's legs or her own neck. Up the clayey bank bemired by stamping cattle, and again at full speed down the long stretch parallel

with the railway. Fawn came within an inch of being unseated and probably killed as the northbound express thundered past to pause for five minutes at the station. She could not urge the high strung horse too near the puffing, panting engine, so bade a country boy hold her by the bits, then gathering up her habit, ran to the platform which seemed at an interminable distance and of incalculable length and extent.

She was now terrified at the thought of missing the object of her search.

But there he was,—at the side of the coach, his hand on the rail, his foot on the step. She ran toward him calling him loudly, so that people paused to look at her and heads were thrust out of car-windows all down the line.

Dace flew to meet her.

"Fawn! . . . Why do you come—now!"

She, out of breath, could only seize his hands and attempt to draw him away. He stood firm; not repulsing her, but not yielding. "I cannot go with you," he remonstrated, "the train leaves in a moment. I must be gone. Do not detain me."

"No, no," she breathed, "you must stay."

"Fawn, dearest," he said in anguish of soul, "you do not understand. I cannot stay. I am compelled to go. I have no choice. Everything is at an end. I must go. Goodbye . . . goodbye."

He wrung his hands loose and darted back to the train which was beginning to move.

She darted after him, swallow-swift.

"If you go, I go with you," she cried, regardless of gaping eyes and ears. Someone laughed aloud. At that Dace leaped down from the step and the train swept swiftly on, leaving them face to face, unconscious of the curious crowd about them.

"Why do you do this?" Dace asked bitterly. "Why do you frustrate me at the very last moment? I assure you I must and will go. It is not like you to be capricious—in the minor affairs of life."

Her eyes were drowned in tears.

"It is no longer necessary for you to go," she stammered. "It is not my caprice which detains you . . . I would not be so cruel . . . so theatrical . . . so unspeakable. . . ."

Then suddenly the ring of staring, curious faces became visible to her.

"Oh, Dace . . . come away! Look at all these people!"

He, too, woke as from a dream, gave her his arm, confronted the crowd, and it melted away. The two walked down the road toward the Weldon place, the boy trailing after them, leading the mare.

When they reached a shady spot on the roadside, Dace stopped.

"Get up," he said briefly to the boy, "and ride on. Now," to Fawn, "tell me why you have done this. Why you say there is no necessity for me to go away? I cannot wait longer—the suspense of half an hour more would kill me, I think."

He leaned against the huge oak that overshadowed the path.

Fawn took one of his cold hands between her warm and tender palms.

"Dace—my dear Dace—your mother did not poison her husband."

"How do you know?"—he asked, lifelessly.

"Morelia Love told me."

"Morelia?" he sighed, shaking his head.

"Listen," said Fawn's voice at his ear, "she confesses to the crime herself."

The sudden revulsion of feeling was too much for a man who had fasted thirty-six hours. He spread a groping hand upon the tree and sank down on its gnarled roots, fighting for composure and against an overpowering faintness.

He was so ghastly that Fawn, greatly alarmed, ran to dip a handkerchief in the icy creek and began to dabble his face with it, calling to him with tender names, unconscious of the endearing phrases that betrayed her.

He lifted heavy eyelids and looked at her wanly.

"There, there! You are all right now," she cried, as to a child. "How you frightened me. My heart was in my mouth."

He had recovered his wits enough to smile into her great anxious eyes.

"So it was dearest, if out of the fullness of the heart the mouth speaketh. It was worth all that has happened to discover that you really care for me, Fawn. I did not know it before."

They went on their way, little recking of the dust and rocks of the road, for the train rumbling away from them, making the echoes of the drowsy mountains, was carrying with it all the despairs and tears and anguish with which Dace had packed his wordly goods. Their illumined faces were turned toward home and happiness.

Mrs. Weldon had reached the house shortly after Fawn had left it. She found some letters and a newspaper on the hall-table and sat

down mechanically to read them. One of the letters contained a reference to an article in the paper and she opened the sheet to find it. As she did so her eyes were fixed by the heading of a paragraph on the first page.

"Sudden and mysterious death of one of the most famous women of Europe:

"The Countess Adelaide von Ravenstein, morganatic wife of the Grand Duke of Ober-Olmütz, was found dead yesterday in the park of her magnificent residence near Kalisz. The fact that her death has long been ardently desired in certain quarters lends a sinister look to this unfortunate affair. But in the absence of contrary proof it is reported that she died of some form of organic heart disease, as she had not been in her usual health for some time. She was a woman whose superlative physical and mental endowments fully compensated the Grand Duke for her obscure origin. Her nationality was never definitely known. She made her first appearance on the stage of European politics and court intrigues as the wife of Baron Ehrenstern von Freiburg, from whom she obtained a divorce in order to accept a position which although dubious was sufficiently exalted and powerful to gratify her inordinate ambition and vanity. She is said to have been as unscrupulous as she was beautiful and her sudden death relieves the ducal court of complications that were not only disagreeable but were fast becoming unendurable."

As Mrs. Weldon lifted her eyes from the last words she looked down the perspective of hall, gallery and front walk.

Fawn and Dace were entering the gate.

CLAUDE M. GIRARDEAU.

EDITORIAL.

LAICISING IN THE RIGHT WAY.

THE age is out for laicising everything. That means lock the priest in the sanctuary and the religious in the cloister, or, as they are actually doing in France, driving them from the cloister; as some suggested doing in the Philippines, secularizing them, whatever that means; and, as some good people occasionally advocate here, stripping them of their garb. Clericalism is denounced as the enemy of progress; religious life reviled because it is said to suppress the exercise of rights inherent in human nature. Away with both, and instead let us have the laity only, especially in the schools, and not infrequently, if not actually, in the pulpits, in the rôle of pulpiteer, by giving lay sermons in the lodges, in post-prandial harangues, and now and then in State documents. It is surprising with what readiness the ministers of the various sects lend themselves to the movement, and how well prepared their laics are to assume the functions of the ministers, accustomed as they have been to dictate to them from the beginning, and not seldom to usurp their office. There is necessarily more conservatism on the part of our own clergymen, who realize the sacredness of their calling, and, naturally, too, a reluctance on the part of the Catholic layman to infringe on the duties of the priesthood. By the very nature of things, the distinction between cleric and laic is an essential one, but differ though they do in office and character, there is every reason why they should mutually aid one another and coöperate together for the good of religion and humanity.

There seems to be a conviction on the part of our Catholic laity that the line between the clergy and themselves is drawn sharp at the sanctuary rail. The clergy are the active, they are the passive element in the Church. Everything religious or in any way connected with religion must be originated and terminated by the priests. They must not only baptize, preach, shrive and bury, but they must build and maintain the church and school and other parochial institutions. From the laity the most they may expect is money and the coöperation of some of the devout sex. When a few months ago it was announced that Archbishop Keane, of Dubuque, had decided to constitute laymen trustees of the churches in his archdiocese, there was a cry of alarm in many of our Catholic newspapers, and His Grace had finally to declare that he had been misrepresented. What better

arrangement could he have made than that which to-day obtains in our best organized dioceses? What more natural than to have men of affairs coöperating with our pastors in transacting the business inseparable from the management of a parish? For want of such coöperation there is very poor management in many places, and altogether too little interest on the part of prominent laymen in the welfare of our parishes and other institutions. It is unfair to leave every burden and responsibility to the priest, and in not a few cases it has proved disastrous to all concerned. Instead, therefore, of admitting the conviction that the clergy and laity should stand apart, we should be convinced that it is absolutely necessary that they should work together, both doing all they can for the welfare of the Church.

Over and above the priestly duties of administering the spiritual affairs of a parish, there is a vast field of labor in which the laity is concerned and which they only can properly cultivate. Nowadays, especially, when the world about us is astir with an endless variety of schemes for the social uplifting, as it is called, of those whose poverty or adverse conditions cut them off from the advantages of their better circumstanced fellows, the priest can at most direct such movements as his parishioners inaugurate, but they must do something to relieve the misery about them, and to help on those who are desirous of improvement. It will not do to plead that such movements are the vagaries of faddists, that charity begins at home, that the luxury of philanthropy is for those who have superfluous time and means, or that it is no use doing the very little we may feel capable of doing. It is no fad to feed the poor, or visit the sick, or help the idle to obtain employment; it is not true charity that remains at home, and too often the home in which charity is limited comes to be itself an object of pity, if not of charity; everyone can spare some time, and everyone can do something to assist others, and usually it is those who can do the least who, for that very reason, do it with all the greater good-will and kindness. It was wise beyond reckoning on Frederic Ozanam's part, when founding the great society of St. Vincent de Paul, to stipulate that its members should set limit to their material contributions, in order that they might be moved to make up for what they withheld by a boundless spirit of charity.

It speaks well for the vigor of the faith of Catholics in the United States that they have ever been ready to make sacrifices for religion, meeting with meekness or with boldness, as occasion required, the pretensions and, at times, the open hostility, of those who do not rightly understand us or who are animated by a hatred of the Church.

These sacrifices include everything precious, and even in some cases necessary for our own welfare, not merely money and other posses-

sions, such as houses and land, but what is of still greater value—the time, energy and devotion required to make our coöperation with our pastors and leaders cordial and effective. As a fruit of all this, our churches, seminaries, schools, asylums, hospitals and all kinds of charitable institutions are flourishing and increasing in number throughout the land. Thanks to the generosity of our forefathers, the rising generation has been for the most part inspired to maintain all this, and, now that the labors of our brick-and-mortar age are nearing completion, to employ its energies in utilizing for the spiritual and temporal welfare of the faithful all the best intellectual and social influences available.

Here and there one may fail to observe this eagerness on the part of the Catholic laity to assist their pastors in their various charitable and other parochial enterprises, but anyone, and most of all the priest, would be purblind who fails to detect growing evidences of this spirit. Witness, as a distinguished proof of it, the zeal of the members of the Society of St. Vincent de Paul during the past decade ; witness, also, the interest in religious matters, amounting at times to enthusiasm, of some of our Catholic young men's societies, notably among those which during the past year have united in a federation in order the more effectively to add the beneficent influence of the Church to the forces already at work for the moral advancement of men.

Witness the activity of the St. Vincent de Paul Conferences, the Third Order of St. Francis and of St. Dominic, the Children of Mary, in relieving the poor, visiting the hospitals and prisons, finding employment and homes for old and young. Note, also, the Catholic Truth, Literary and Historical Societies, our lecture bureaus, libraries, night schools and Sunday or catechism schools, the guilds, settlements, clubs for boys and girls, homes of industry, lodging-houses for young girls, day nurseries, societies for the preservation of the Faith, particularly among our Indians, for evangelizing our colored people and for protecting the faith of the thousands of Catholic immigrants arriving here monthly from every clime under the sun. What is most remarkable about it all, is that so much is done in spite of our poverty, in conditions which would discourage anyone not inspired by genuine faith and charity.

This is truly an apostolic spirit. To exercise the office of an apostle, one need not be in sacred orders, but one must be entrusted with a mission, and embrace the trust with all the zeal and ardor of a leader. For our mission we look to those who have succeeded the Apostles sent by Christ to redeem men from evil and misery of every sort, and announce to them the good tidings of the Gospel ; and they, our priests, look to us for our coöperation, just as the

Apostles looked to their lay companions and assistants, the men and women who relieved them of a variety of tasks in order that they might be free to preach. Christ never intended that His priests should be the only laborers in His vineyard. It stands to reason that if everything depends upon them much good must necessarily be left undone. If they must forever be erecting churches and engrossed in the material needs of a parish, how will they find time to preach and to exercise the other functions peculiar to their priestly office? Christ intended that we should have our share in the task of building up and sustaining the Church, and He has made each one of us responsible to some extent for the faith of others and their progress in virtue.

For this "lay apostleship" a writer in France finds an incentive in the persecutions the Church is now sustaining there. We need no such incentives in this country; or, if we do, we may find one in the apprehension of the evils that will surely come upon us if we do not exert, and with due modesty assert ourselves, not only in religious, but in every legitimate secular enterprise for the welfare of our fellow-men. One need not look far to discover those who need help, nor exercise much ingenuity to devise means of helping them.

Do not imagine that you must be forever waiting for the command or direction of your pastor: ordinarily he needs your information as to what is most needed, and he will be only too pleased to find you initiative and enterprising.

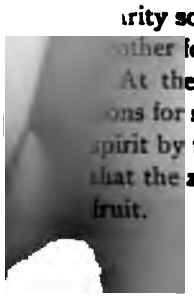
Do not hesitate because there is so much to be done, and you feel incompetent to do it all. Set your heart on doing something great, but do not miss the opportunity of doing what may seem to you the slightest good: the spirit to accomplish the greatest things is the one that appreciates the true value of the very least.

Do not be disheartened because others may have greater means or ampler opportunities of helping others than you have, and do not be appalled at the result some may obtain when your own achievements may seem insignificant. All these are only the fruitless considerations or vain pretexts of an uncertain mind and timid will seeking a justification for sloth.

Zeal is discreet, but not discriminating. It accommodates its powers to the object in view, but never wastes its energies in an overnice study or choice of projects, plans or chances of success. There are so many obvious needs to relieve, so many manifest opportunities for promoting the welfare of others, that the practical mind—and what mind in America is not practical?—discovers at once occasions for the exercise of zeal.

The field is white for the harvest. If you need an incentive for the tasks suggested here, read the article in this number entitled, "Evan-

sions, such as houses and land, done to draw people
time, energy and devotion req ians in your locality,
pastors and leaders cordial a nal aid, and quite
churches, seminaries, school ies opposed to
charitable institutions are s clear that God
throughout the land. Th d of our aid, to the
the rising generation has es but twenty cents
all this, and, now that d —only twenty cents a
nearing completion, to c $70.00 a year, and yet
and temporal welfare o drew from the Missions
influences available. r want of means 1,600 chil-
Here and there on rious injury, if not total loss,
of the Catholic laity n this subject next month. We
and other parochial ed every one of these children,
would be purblind e done to them, added as many
Witness, as a dis pt by the alms of the faithful in our
Society of St. V
the interest in r young people in schools should train
some of our and mercy, or, at least, try to develop in
which durin ompt them to engage in such works when
more effecti unity after school. Too often the complaint
forces alrea e and convent graduates take little or no part
Witness local charitable enterprises. It is not true. On
Third Or of them are foremost in coöperating with their
in relie ery often not their fault if they seem to stand aloof.
employ nt that special efforts should be made to imbue them
Truth h Catholic view of the need of activity in all that con-
night are of the Church, and of those who are in need of its
men s. They should be taught to have a great regard for the
for Christ, and induced to show it by their contributions to
Fr ence; they should take part in the Association of the Holy
F od, in the Propagation of the Faith, and now that the needs
hildren of our Indian schools are so pressing, they should be
aged to contribute for the support of our Indian children. It
so little and it means so much : it means the blessings on alms-
g, not the least of which will be a real Catholic spirit, a spirit of
rity so broad as not to overlook, or permit harm to befall, the least
other for whom Christ died.



At the beginning of this new year of grace, when framing resolu-
ons for spending it well, decide to give some proof of your Catholic
pirit by taking an active part in some of these good works, and pray
hat the zeal of our laity may increase and be rewarded with abundant
fruit.

DUTY TO OUR FELLOW CATHOLIC ITALIANS.

article on the Evangelization of the Italians, published
MESSENGER, will cause surprise to many readers.
amines the dangers which threaten the spiritual
alian fellow-Catholics in New York and other large
state of things is truly appalling. No mosaic was ever
d than the agencies at work for the destruction of their
n. It is, perhaps, not too much to say that never were
stent efforts made for a similar object. Everything, from
s, schools and libraries to nurseries and free-milk stations, has
ried for this evil purpose. The most intelligent, the most cultured,
most wealthy, the most influential, are at work. Apostate Catholics, Protestant ministers, women young and old, agents continually circling through the Italian quarters of the city—a large army is in the field. Every means of attraction—clothing, food, money, employment, recreation, summer vacations, even pious pictures, all are used. One who takes the trouble of looking into the matter comes, almost literally, at every step on some faith-destroying trap. Mothers are bribed to give up their children during the hours of labor or forever ; Gospel settlements are growing up everywhere ; there are convalescent homes where half the inmates are Catholic, such as the Priory Farm at Verbank, at which Protestant religious service is compulsory ; there are recreation centres in the public schools, such as that in which the superintendent of the Italian Baptist Mission (114th St.) is the director ; in fine, agencies of every imaginable and unimaginable description.

It is no wonder that the boast is made in their multitudinous reports that there are numerous and growing flocks of Protestant Italians, young and old. No wonder that they are now pushing forward the work of proselytism on a more ambitious and grander scale.

They imagine that the way is clear. Lately, in a public meeting of the Italian Immigration Society, which has coalesced with the Italian Benevolent Society, a statement was made to the effect that Catholics are doing nothing for the poor Italian immigrants. From this Immigration Society, presided over by American non-Catholics, all Catholic agencies are excluded, and in it is included every Protestant Italian minister of the city. Its ally, the Italian Benevolent Society, is subsidized by the Italian government, and is, to say the least, non-Catholic in its action. The conviction must soon spread among the poor Italian foreigners that the people who do most for them are Protestants or apostate Catholics.

Similar methods were tried years ago with the penniless Irish immigrants, who were then just as helpless and just as heartily

despised as are our poor Italians. In those earlier evil days, Archbishop Hughes did not meet with indifference amongst the Catholics who could help. He went to Austria and was received with great honor in Vienna, having been presented to most of the notable people of the capital, and, amongst them, to Metternich. The Leopoldine Society showed him great favor and substantially assisted him.

As long as our helpless Italian Catholics remain as they are, the field could not be more favorable for Protestant proselytism. In the parts of the city where the most zealous priests are at work, about one in four or five of the Italians goes to Mass; in other places, perhaps one in ten. In a suburb of Greater New York, five out of two thousand attend the church.

The causes of the indifference are, no doubt, manifold.

When we consider the brutal persecution of the Church by the secret society revolutionists for the last fifty years, the wonder is that Italy still remains Catholic. Lack of religious instruction amongst the southern Italians accounts for much. They do not know English; sometimes they scarcely know where the Catholic church is, or where to have their children baptized. They are extremely poor and with difficulty gain enough to buy food; sometimes there is a lack of good will; they persuade themselves that they are not obliged to hear Mass; the payment of five cents in church is a burden for the very poor; nor are they altogether without the conviction that they are not wanted in congregations not of their own race.

The pity of it all is increased a hundredfold by the character of the poor, simple peasantry, who form almost the entire mass of immigrants. They love their Madonna and their saints, and never refuse the Sacraments when dying. Even with all their lack of religious training the adults resist the proselytizers, whose only means of perversion is money, and who succeed chiefly by getting possession of the children, often through the falsehood that their efforts are non-sectarian.

Instead of being disheartened by the imposing advantages of those who would pervert our Italians, we should only be moved to make greater efforts in their behalf. What we need is not so much money as method in the work. Even with our slender means, it is a revelation how much can be done. An Italian congregation in Brooklyn has grown in six years from 450 to 4,000. One of the priests in charge said that they had to go amongst the people as Protestants do. A poor woman in Brooklyn saves from the proselytizers some 250 children, and, for lack of means, shelters them in a home which is little better than a shed. The Italians simply worship her. One of the Italian churches of New York has a congregation of about 9,000 or 10,000 out of 14,000 Italian people in the neighborhood. And the

results amongst the young men and women are admirable; scarcely one of the members of the sodalities in this parish proving delinquent in virtue.

It is of late, especially, that such results are obtained. The newcomers are better, and if looked after, *all*, or *nearly all*, can be made to attend church faithfully.

There is a great lack of means everywhere in our Italian congregations. Schools are very burdensome to support; and schools are undoubtedly one of the chief means of saving the Italian children. The poor immigrants are in great need of being assisted by just those agencies which anti-Catholic ingenuity employs. What is said here of New York applies in a measure to every one of our large cities.

The necessity of more active Catholic work amongst the Italian immigrants is absolutely imperative. If we fold our arms and sadly look on the silent transformation by which thousands of Catholics are losing their faith, we shall soon have melancholy and startling results. Italian families are large, and Italian genius is quick, nor are apostate Catholics of Southern Europe enamored of the Catholic Church. In the first place it is the duty of pastors and laymen who have any influence in municipal affairs to see that no State funds be appropriated for institutions which apply their resources to the perversion of Italian children. For this there is no excuse. But this is only a negative remedy. For some years a small band of Polish missionaries have been at work amongst their countrymen in the United States, going from one congregation to another, in order to counteract the efforts of the schismatics. Such a missionary band is probably more needed for the Italians. It has been suggested, too, by the priests who are most intelligently zealous for the welfare of our Italian Catholics, that missions for them in non-Italian churches, situated in Italian neighborhoods, would be most beneficial. It would tend greatly to win confidence if the Italian people were told how welcome they would be in all churches; that, as a matter of fact, they are obliged to attend when they may have their children baptized, etc.

The Italian press should be encouraged. Two or three very good Catholic Italian newspapers are published in New York. Some hundreds of copies of the *Italiano in America* are sold at the Church of Madonna di Pompeii every Sunday.

Experience shows that there is little difficulty in getting Italian parents to send their children to Catholic schools. If we make room for them, we shall have them in multitudes. A community of teaching Brothers have offered their services for nothing if the priests of a large Italian parish can erect a school. This, for sheer want of money, is as yet impossible.

A few charitable Catholic ladies have begun evening classes for Italian workingmen. Protestants are reaping a harvest in their night schools. Out of pure benevolence, others are teaching English in night schools to the foreigners in our midst: and shall we Catholics do nothing, even when the love of our religion and of souls should inspire us? Why not drawing or music lessons? Italians would immediately come to these.

Nothing would impress our Italian fellow-Catholics more, or tend more directly to remedy the present ills, than the creation of large, well-appointed parishes in populous Italian centres. With good schools, sodalities, library, etc., very great results would be obtained. Why not avail ourselves also of the Italian love of ceremonies and feast days? Recognition of their beautiful Italian *festas*, an occasional religious function at which the Italian societies would be assembled in some of our larger churches, in the Cathedrals, for instance, would arouse in them much enthusiasm. The federation of the Italian societies with other Catholic societies, such as that of St. Vincent de Paul, would be of great benefit and easily accomplished.

Here is a field for the exercise of the lay apostleship which we recommend specially to our readers at the beginning of the New Year. What we need is not so much money as zeal and method. It is God's own work, and one of the best proofs of His blessing on it is the great good which has already been done with such scant resources. If we have the faith to-day it is because a few generations ago others labored and contributed of their abundance to help our forefathers to preserve it. With the faith has come to many of us material prosperity as well. We have a debt to pay, the means to pay it, and this done for justice' sake, we shall be gainers, not losers.

A WORD FOR OUR CATHOLIC TRUTH SOCIETIES.

One of our Catholic editors advocates the publication of a Catholic Cyclopædia. He is impatient with some of the denunciations uttered against Appleton, Dodd, Mead & Co., the Brittanica and others, and apparently even with the well directed efforts of our Catholic Truth Societies to popularize these criticisms. He instances the two fine German Cyclopædias, which Herder is actually issuing, as specimens of what should be done in America. In this we cordially agree with him. In fact, nearly six months ago, as a first result of our examination of Appleton's Universal Cyclopædia and Atlas, we urged Herder to undertake in this country a publication on the lines of his Kirchenlexicon. At his request we even ventured to name an editor-in-chief, but, like all true scholars, the editor of our choice was, we

fear, too modest to assume the task. The field may still be open. Meantime, not a word that might appear even to suggest a reflection on the excellent work of our Catholic Truth Societies. They are doing their best against many difficulties. We need them all. It is largely due to their efforts that we begin to feel the need and the propriety of having a good Catholic encyclopædia. We shall have it in good time, and among the contributors, by purse and pen, will be, no doubt, many of the organizers and managers of these societies. When, finally, it will be in the market, the members of these societies will be foremost to purchase it, and diligent as usual to circulate the valuable information it will contain. It took just twenty years to publish the second edition of the Kirchenlexicon, and it would surely take half that time to publish a good Catholic Cyclopædia for this and other English-speaking countries. What are we to do meanwhile? Even when it appears we shall need general Cyclopædias like those of Appleton or Dodd, Mead & Co. *revised*, and there is no reason why we should allow them to go on forever misrepresenting and maligning the doctrine and history of the Catholic religion. The editor in question seems to lose sight of the fact that the publishers of these Cyclopædias were not content to advertise their books to the general public for what they were worth, but persisted in recommending them as absolutely impartial in religious matters, and, by an unwarranted use of the names of certain eminent ecclesiastics, deceiving Catholics and Protestants, too, for that matter, about the character and spirit of the religious articles in these works. Perhaps they were in good faith, or was it a state approaching invincible ignorance? At any rate, Catholics, most of all our Catholic Truth Societies, owed it to these publishers as well as to their fellow Catholics to expose the false pretence, and no one, least of all the editor of a Catholic periodical, should rebuke them if they appear to be in some measure overzealous. Why not rather chronicle that in the year 1902 the publishers of two great Cyclopædias in this country decided to revise their publications to satisfy sound Catholic criticism? The publishers of Chambers' in England have decided to do likewise; and there is reason to hope that the editors of the *Times'* Supplement to the Brittanica will also correct what is erroneous in their work from a Catholic point of view. This much achieved, may the inception of a great English Catholic Cyclopædia signalize in our annals the year 1903!

Meanwhile, every Catholic should beware of the latest imposition on his purse and patience, Lord's Beacon Lights of History.

SWISS PROTESTANTS DEFEND THE FRENCH RELIGIOUS.

The Protestant organ, the *Journal de Genève* publishes an interesting study of the religious associations by M. E. Naville, who is an authority amongst his fellow-believers (*L' Univers*, 12 Nov.). Why, he asks very justly, is liberty of association, or simple existence, and not merely corporate rights, denied to French religious, while it is granted to every other French citizen? "All manner of associations are allowed by French law without any authorization if they do not demand corporate recognition, why then are the religious congregations alone subjected to the legislative power? The motive of the exception is evident: It is their religious character, and this does not justify the exception." Referring to the prescriptions of the new law by which members of unauthorized congregations are forbidden to teach, and all other persons are forbidden to aid them in so doing, under a penalty of 5,000 francs and a year's imprisonment, M. Naville characterizes the law, in the words of M. Georges Picot at Orleans, "a law of liberty for lay associations, a law of servitude for religious."

Those laws against religious congregations *create* offenses, and thus exclude from the benefits of common law certain manifestations of religious life. There is no liberty in being subjected to the arbitrary will of one man, or of a set of men. The late laws of the French Republic are unjust, and therefore as valueless as they are destructive of liberty. Men and women desire to embrace the religious state: they are the sole judges in the matter. Families desire to entrust the education of their children to religious teachers, the care of the afflicted to the Sisters of Charity: the possibility of their doing so is hindered by the unjust interference of the civil power. "Such is the judgment of men who have studied the matter seriously, and with entire disinterestedness."

M. de Naville concludes by stating, that, according to a principle of common liberty, religious should be entirely free, as far as the State is concerned, to enter a religious association or leave it, just as they please; the duty of the civil power being to protect them against unjust interference while they remain religious in any order whatsoever. Secondly, as a matter of common justice, religious associations, like all others, should enjoy the benefits of common law, both as to their existence and their corporate capacity. Thirdy, if religious associations violate the law, let them be dealt with just as a Masonic lodge should be, or an industrial association, or any other whatsoever, in a similar case.

CATHOLIC CHRONICLE.

HOME NEWS.

New Apostolic Delegate to Canada.—Monsignor Donato Sbaretti, Auditor of the American Delegation under Cardinal Satolli, and afterwards Bishop of Havana, Cuba, has been appointed to succeed Archbishop Falconio as Delegate Apostolic of Canada. Archbishop Sbaretti, was born in Montefranco, in the Archdiocese of Spoleto, in 1856. He was ordained priest at the age of twenty-two. A few years after his ordination, he gave a public defence in philosophy before the Pope, and at its close received a gold medal. Before entering the Diplomatic service he was Professor of Moral Philosophy at the college of the Propaganda.

A. P. A. Defeated.—The Appellate Division of the Supreme Court of the State of New York filed a decision on November 25, holding that it is proper for the City of Rochester to expend its money in paying the nuns who teach in Catholic orphan asylums. James Sargent, a prominent member of the A. P. A's had brought suit against the city and four of the nuns who teach at St. Mary's Orphan Asylum, declaring that such payments were in violation of the provisions of the Constitution of the State of New York. Justice Pardon C. Williams, in expressing the opinion of the Appellate Division, held that "the institution is clearly an asylum, and not a school or institution of learning within the meaning of the Constitutional provisions," hence, "the payment for the services of these four Sisters is not improper, or an infringement of the provisions of the Constitution of the State." The court decided in 1867 that nuns could teach in orphan asylums.

Federation of Catholic Societies.—The great work of Federation grows apace. The latest to give their hearty approval to the plan are Bishop O'Connor of Newark, and Bishop Meerschaert of Oklahoma, Indian Territory. The Oregon State Council of the Catholic Knights of America unanimously indorsed the Federation, and recommended it to all the branches of that society in the state. County Federations have been organized in Campbell County, Kentucky, with twelve societies on the roll; at Columbus, Nebraska, at Freehold, New Jersey. The Massachusetts State Federation numbers, at present, 50,000 members. At a meeting of the Suffolk County Federation of that state, held at Boston College, the State President, D. F. Sheehan, announced that Archbishop Williams had not only given his approval of the organization, but has also promised to write a letter giving his views. Rev. Dr. Dolan of the

Cathedral of Boston says that the priests of the State will do all in their power to further the cause. The Ancient Order of Hibernians of the same state indorsed Federation. The Catholics of New York are making arrangements for a meeting in the interest of Federation to be held in January.

Federation Abroad.—From Switzerland, news has reached the American Federation that there were already 224 branches of the Federation, with a total membership of 35,000, in that country. A general Convention of all the Swiss Catholics will be held next year.

The continual attempts made by many business concerns and public companies in Ireland to keep Catholics from securing positions of trust has aroused the attention of some priests in that country, and a project has been set on foot to establish a Federation of the various Catholic societies with a view to protecting Catholic interests. The subject was discussed by Father Corbett at the thirty-first annual meeting of the Queenstown Catholic Young Men's Society. Two special instances of this injustice to Catholics were given: the case of the Great Southern and Western Railway, the officials of which, with very few exceptions—and these held minor offices—are all Protestants; and the Midland Great Western Railway, which shows a similar reckoning.

Papal Delegate and the Knights of Columbus.—On the eve of his departure from Canada, Archbishop Falconio was given a reception by the members of the Canadian Councils of the Knights of Columbus in the beautiful hall recently erected by the Ottawa Council in Ottawa. After an address by State Deputy John P. Dunne, in which he assured His Excellency that he would find "no more loyal and obedient sons of the Church in his new sphere than the members of the Order of Knights of Columbus," a pectoral cross of solid gold, beautifully chased in shamrocks and mounted in Oriental topazes and diamonds, was presented to the Delegate. Archbishop Falconio, replying to the address of Mr. Dunne, and alluding to the occasion when he was present at the opening of the Columbus Club building in Ottawa, told the Knights "that on that memorable occasion a solemn engagement was entered upon between them and the Church. They promised fidelity to her laws, submission to her authority, deference and obedience to her pastors, and the Church, in recognition of their fealty, called down upon them the blessings of heaven and took them under her protection. . . . This is truly a Christian brotherhood bound together by the sacred ties of religion and patriotism." A telegram from the Supreme Knight, Edward Hearn, of Massachusetts, was read to the Delegate, assuring him of a hearty welcome from the 90,000 members of the Order in the United States. Archbishop Duhamel, of Ottawa, who was present on

the occasion, gave assurance of his approval of and sympathy with the work carried on by the Knights of Columbus.

Catholic Charities in New York.—St. Philip's Home, which was recently blessed by Archbishop Farley, is intended for boys who have been discharged from the Catholic Protectory, who have no homes. Employment is obtained for the boys, and their wants, temporal and spiritual, are attended to. The building is equipped with a library and gymnasium.

A Year's Work is the title of a little booklet which gives an account of the Catholic Girls' Club for Self-Improvement, 37a St. Mark's Place, New York. The club was founded October 28, 1901, by the Sisters of the Divine Compassion. At present there are 400 members on the roll. Meetings are held on the first Sunday of each month. Lessons were given during the year in all the branches of work in which girls are usually employed. The nominal sum of five cents an hour was charged for these lessons. Lessons in French, German and Spanish could be had for ten cents an hour. The total number of lessons given, including those on music, numbered, for one year, 3,385. A Working Girls' Vacation House has been opened at the Mother House of the Sisters in Charge. The club has other features which deserve the serious attention and hearty support of Catholic girls.

A report of the prison branch of the association of Catholic Charities for the first six months of its existence was made public, recently, at a meeting in the Catholic Club. More than 1,000 visits to the prisoners, their families and their employers, have been made by the twenty-five persons who have voluntarily undertaken this work. They have sheltered and obtained employment for more than fifty young women. Fines have been paid for prisoners who were deserving, and many have been placed on parole through their intervention. The Catholic Chapel in the New Tombs which they fitted up, was blessed by the Archbishop on December 21.

Mr. Thomas Mulry, who has been for over twenty-five years active in promoting every charitable work in New York, was elected President of the State Board of Charities. The religious complexion of the conference which elected him may be gathered from this, that the Episcopalian Bishop of Albany was elected one of the Vice-Presidents.

God in the Constitution.—At the Seventh State Constitutional Convention, which assembled at Concord, New Hampshire, a certain Dr. E. H. Everett of Nashua, of the same State, proposed a resolution the tenor of which was to take out all reference to God in the Constitution of the State. The Doctor in framing the resolution said "that the people of New Hampshire, have reached an age of intelligence when it is safe to

discard superstition." (!) Fortunately, the people of New Hampshire are not prepared for such an irreligious proposal. The resolution was tabled.

Death of Prominent Priests.—The Rev. Dr. Bouquillon, who had been Professor of Moral Theology at the Catholic University since 1889, died in Belgium, his native land, during the month of November. He was the author of a number of works on the subjects which he taught. He edited and enriched with historical notes a number of other books, and published upwards of fifty articles, pamphlets, critical, theological and historical. At the annual meeting of the Trustees of the University, a solemn Pontifical Mass of Requiem was celebrated by Bishop Maes of Covington, Kentucky, for the repose of his soul. A former pupil of Dr. Bouquillon, Rev. Dr. Kerby, delivered the eulogy. All the prelates who were present at the meeting of the trustees were in the sanctuary.

Another educator, who has left the impress of his saintly personality on a number of priests in the United States and Canada, died recently in Montreal in the person of Abbé Colin, of the Society of St. Sulpice. For a number of years he was the Superior General of that large body of priests in Canada. The esteem in which he was held was witnessed on the day of his funeral when a number of Archbishops and Bishops from the States and Canada were present. Archbishop Begin of Quebec celebrated the Mass of Requiem, and Bishop Emard, of Valleyfield, Canada, delivered the panegyric.

Death has deprived Boston of the oldest priest of the diocese, Rev. Thomas H. Shahan, of Malden. Father Shahan was a classmate of Archbishop Williams. Both were ordained in 1844. When they began their priestly ministrations in Boston, there were only 30,000 Catholics out of a population of 120,000. When Father Shahan celebrated the fifty-fifth anniversary of his ordination, there were 256,000.

Rev. James Nilan died at Poughkeepsie, N. Y., on November 15. The twenty-fifth anniversary of his pastorship of St. Mary's Church was about to be celebrated when the aged priest took sick, and died on the very eve of the celebration. He was ordained priest in 1863 with the late Archbishop Corrigan.

The Archdiocese of New York has lost another pastor, Rev. Thomas McLoughlin, of the Church of the Blessed Sacrament, New Rochelle. Father McLoughlin was celebrating Mass when he was stricken. He was seventy-seven years old and had been a resident of New Rochelle for forty-nine years. All classes of citizens showed their respect for the deceased priest. He was ordained by Archbishop Hughes. Archbishop Farley was the celebrant of the Pontifical Mass of Requiem.

The Right Rev. James Edward Quigley, Bishop of Buffalo, has been appointed Archbishop of Chicago, to succeed the late Archbishop Feehan.

Bishop Quigley was consecrated February 24, 1897. Previous to his consecration he had been, for a time, Rector of the Cathedral.

Rev. J. F. Regis Canevin, Rector of the Cathedral of Pittsburg, has been appointed Coadjutor-Bishop of Pittsburg, with the right of succession, to Bishop Phelan. Father Canevin occupies a number of positions of trust in his native diocese. He is a Diocesan Consultor, Defender of the Marriage Tie and a member of the Diocesan School Board.

ROME.

Pope Leo's Jubilee.—On the 20th of February, 1903, Pope Leo will celebrate his Pontifical Jubilee. Then he will have been twenty-five years on the throne of Peter. On the 28th of April he will have exceeded the time that St. Peter governed the Universal Church from the See of Rome; but not, of course, the whole time of St. Peter's Pontificate, which has been equalled by that of no other Pope. Pio Nono alone reigned longer in Rome than St. Peter. After Pio Nono Pope Leo comes next. On March 3, the anniversary of his coronation, Pope Leo will be third in age of all the Popes. St. Agatho, who died in 682, and Blessed Gregory IX, were older. The 19th of December will be the Golden Jubilee of Pope Leo's Cardinalate. He is now the last survivor of all the Cardinals present at the definition of the Immaculate Conception nearly fifty years ago.

The International Committee in charge of the Jubilee celebration proposes that in each family, parish, diocese and nation, there shall be solemn thanksgiving to the Divine Redeemer for the long and wonderful reign of Leo, His Vicar. "The Catholics of the entire world are invited to fraternally unite in prayer for the Head of the Church." This well-known invocation is suggested: "V. Let us pray for our Sovereign Pontiff. R. May the Lord preserve him and give him health and happiness, and not deliver him into the hands of his enemies." Besides prayer in common, pilgrimages to Rome are recommended "to lay at the feet of the great Pontiff an attestation of love, obedience and joyful satisfaction," and, furthermore, the making of "a small offering, even if only one penny, as a tribute to the Vicar of Christ."

A tiara of purest gold, "the offering of filial love from all his children," will be presented to Pope Leo on February 20, and worn on March 3. The artist chosen to make the tiara is M. Milani. The three crowns will stand superposed in high relief, representing the triple power of the Papacy. Beneath the first (the highest) crown is a medallion of the Divine Redeemer as the Good Shepherd. On the crown runs the legend: "The King of Kings and Lord of those who rule." On the second crown are the words, "The Good Shepherd will feed his Flock." And the third, "Thou art Peter, and upon this rock I will build my

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Church." Between the second and third crowns are medallions of St. Peter and Pope Pius IX. The tiara is surmounted by a Cross.

The Jubilee and the Workingmen.—An International Committee has also been formed to present to "The Pope of the Workingmen" the international homage of the toilers. These will present to Pope Leo three tables of bronze, to be placed in St. John Lateran's, the Mother-Church of Christendom, and to form part of a monument symbolizing the ennobling and sanctifying of labor by Christianity. The names of the associations which contribute will be carved on the monument.

Death of Cardinal Masella.—Cardinal Gaetano-Aloysi Masella, who occupied the very important post of Pro-datary in the Papal chancery, died, November 23, at the age of seventy-six. After having been engaged in several diplomatic employments, he was named Secretary of the Propaganda in 1874. Three years later he became Archbishop and Nuncio to Munich, for the purpose of renewing friendly relations between the Holy See and Bavaria. He was at Lisbon in 1879, and became Cardinal in 1887. As head of the Apostolic Datary, he was charged with the forwarding of all matters decided by the Pope out of consistory. Moreover, he was a member of the most important Roman congregations. He played an important part in the diplomacy of the Eternal City, and was, furthermore, "distinguished for his theological knowledge, his profound piety, and inexhaustible charity."

The Syrian Pilgrimage.—Much notice has been given in the Catholic journals to the visit of the Syrian Patriarch of Antioch. He was accompanied by several Syrian bishops, by many prominent persons of his patriarchate, and by representatives of the Eastern seminaries in Rome. Pope Leo, who has so long and earnestly endeavored to unite the Eastern and Western Churches, expressed great joy when the Patriarch told of his own unceasing efforts to promote "the great and difficult work" of reunion. Two Eastern bishops have entered the fold of the Church, "with many priests and a multitude of the laity."

The Patriarch presented to the Holy Father very valuable offerings, manufactured in Damascus, Beyrouth and Aleppo. Amongst them were a rich white silk tapestry, bordered with gold and Oriental pearls, and an album containing the names of the dioceses and ecclesiastical rulers of the patriarchate.

The *Germania* (November 18) prints this Roman news: The former Canon of St. Peter's, Count Campello, apostate and founder of a "church," of which he became the self-appointed "bishop," has abjured his errors, returned to Rome and has been hospitably and kindly received at the South American College by the Jesuits, whom he once regarded as his arch-enemies.

ITALY.

Another Divorce Bill.—Although the whole nation recently revolted against a divorce bill and caused the downfall of the ministry, yet another is pressed into Parliament. Coupled with a measure for the declaration of paternity, it comes under the deceptive name, "Dispositions for the Regulation of the Family." A gentleman named Cocco-Ortu is the father of this ministerial measure of iniquity. Only 3,500,000 signatures, in 177 volumes, have, so far, been sent in protest to the Parliament, the friends of divorce naturally declaring that some of those were forged. Zanardelli's own supporters are opposed to the unclean bill. The parliamentary bureaus having examined it, five have voted against it, three in favor of it. Yet Zanardelli goes on unabashed. Count Grosoli, the head of the Work of Catholic Congresses, has issued a ringing appeal to the country to force the ministry to disavow the divorce bill.

GERMANY.

The Situation in Alsace-Lorraine.—A movement of deep significance which seems to have been overlooked by our usually so vigilant American daily press and periodicals, has been going on in Alsace-Lorraine for some time, and is being watched with the keenest interest in Germany. The question is the political union of the Catholics of Alsace-Lorraine with the German Centre-party. The significance of the movement lies in this: that it means the frank and sincere acceptance by the people of the German nationality and union with the Empire. This change of sentiment, it is clear, could not, in the nature of things, have been brought about all of a sudden; it must have been silently at work for years, unconsciously at first, but now it has become overwhelming and irresistible. During the late Katholikentag at Mannheim the subject was first brought to the public. The most sanguine, outside of Alsace-Lorraine, thought that it would require a number of years of political education of the people to bring about the desired result; but the young and enthusiastic leaders of the new Alsace-Lorraine are impatient of delay, and it now looks as if the next elections to the Reichstag would be held under the rallying cry of: "The Centre-party." The most remarkable thing in this movement is that the most eloquent and ardent advocates of the union are priests, for it had been believed heretofore that the Catholic clergy formed the back-bone of the resistance to the wished-for union. That such a transformation could have taken place in the short space of thirty years is a phenomenon well worth the study of ethnologists and of those philosophers who take delight in the study of the most interesting of all subjects, the *Volksseele*.

True, the common people retained the German language and the German character during the two hundred and fifty years of their union with

France, but in sympathy they had become French, and the influential classes were French in language and in culture. But soon after the annexation in 1870 some sort of local self-government was granted to Alsace-Lorraine; Catholic schools and colleges were not only allowed, but upheld; and, unlike what is going on in the unfortunate Polish districts of Prussia, the *French* schools were respected in the French-speaking border of Western Lorraine; and, in spite of the narrow bureaucratic spirit, the blunders and angularities of the stiff Prussian functionaries, good-will on the whole was shown to the people. The German Catholics were proud that they had found again their long-lost brothers, for in legend and song and history Alsace-Lorraine was indissolubly enshrined in German hearts, and the well-known old song of Strassburg had never ceased to be sung by German youths and maidens:

"O Strassburg, o Strassburg, du wunderschöne Stadt, &c."

(Oh Strassburg, oh Strassburg, thou city wondrous fair.)

Of late years, too, the pre-reformation history had begun to be widely studied by a group of young Alsatian historians, showing the important part their country had played in the history of the German Empire and the great men it had produced. And now the Empire had sprung into life again, in new greatness and prosperity, and in this greatness and growth and prosperity, with moderate taxes, they themselves had their share. Many of their young men entered the army and became officers; many others studied at the German Universities of Bonn, Freiburg, Munich, and returned home thorough Germans. The emperor himself on every occasion showed them the warmest interest; all Germany, in one way or another, was wooing them. In the meantime, while they were violently cut off from France, they had voluntarily cut themselves off from Germany. Thus, without clear ideas and clear aims, not knowing whether to look across the Rhine or across the Vosges, they lost cohesion among themselves, and, paralyzed in action, drifted helplessly. The Socialists took advantage of this state of affairs and made alarming inroads in the large cities. The younger men finally revolted and rose up against a situation that seemed to be becoming intolerable. What must, no doubt, have helped to clear the way was the spectacle of the impotence of the French Catholics in making a united stand against their persecutors and their inability to form a strong Catholic party; the spectacle, too, of the mad hounding of religious orders, thousands of whose members, men and women, being Alsatians, were expelled from France, their adopted country, and now returned as exiles and strangers to their native land. The contrast was striking enough. In France religious persecution, in Alsace-Lorraine a friendly government with religious peace and toleration. In France a lack of united Catholic action, in Germany the glorious Centre-party, though in the midst of a

hostile Protestant majority, dominating the political situations and possessing clear aims, thorough union, invincible energy and splendid enthusiasm. These, we believe, are the various factors that have brought about a change in the mental attitude of the people so remarkable that, as we write, the country rings with the cry: "Union with the Centre-party." The German Catholic Volksverein is being introduced, and meetings favoring union with the Centre-party held in the larger towns. In Strasburg they have just burned their ships. The Volksverein of that city lately called a meeting, largely attended by representative men, at the close of which resolutions were unanimously passed to join the Centre-party at once, adopt its name and prepare statutes. Professor Lang, of the Strasburg diocesan seminary, was the chief speaker. After enumerating the many precious advantages the union would bring to them, he said there were really only two objections: first, that we were not ripe for the union, and second, that we should have to sacrifice our individuality. If we were not ripe for it, he said, then the sooner we joined the Centre the better for us, in order to be trained by them. "If by not being ripe is meant that we are not ready for the reason that in the hearts of the older leaders the wounds of 1870 are not yet healed, I answer that some consideration is also due to the younger generation, to whom the future belongs, and who entertain no such feelings of soreness. Anyhow, in so great a crisis, when the honor and interests of our common Catholic cause are at stake, sentiments of regret must be set aside." As to the sacrifice of individuality, the speaker contended that whatever organization they chose—and surely the present state of disorganization must cease—something of individuality would have to be sacrificed.

The Pastoral of the Prussian Bishops.—The beautiful joint Pastoral of the Bishops of Prussia points out the duties of Catholics in public life, particularly in view of the unceasing attacks made upon the Church, her teachings and institutions in Protestant assemblies, books and papers. Hence the necessity of solid reputation of these attacks and the duty of spreading instruction and explanation. Then follows this exhortation: "This instruction and enlightenment of the people concerning their most sacred interest can no longer be confined to the congregations gathered around the pulpit in the Church; it must be carried into the meetings of Catholic societies, it must be propagated by good writings and books giving the Catholic people the means to see through the hollowness and baselessness of the odious misrepresentations and slanders which in these days are from every side poured out upon it. How consoling it is to us, dear children, to witness the zeal with which this timely duty is being done by our faithful priests, who though exhausted by their day's labors, follow the Holy Father's exhortations, mingle

with the people in the evening and hold salutary intercourse with them. The same zeal is shown by our Catholic societies, particularly the noble Volksverein, and by our ever vigilant press—they all fulfil this duty with energy and decision as well as with self-control, strict truthfulness and dignified moderation. You will all join with us in expressions of joyful gratitude toward the defenders of our holy faith, you will gladly listen to their instructions, eagerly read their writings and, above all, remain true to our Catholic press." Truly, says the *Germania*, this is a splendid testimony, coming from the most competent source, given to the clergy, Catholic societies, the Volksverein and the Catholic press.

Friedrich Alfred Krupp.—All Germany seems to be in grief over the sudden death of Krupp, the famous "cannon-king." It is generally believed that his death was caused or at least hastened by an article in the leading socialist organ charging him with unnatural crimes committed in the island of Capri. The socialists are very unscrupulous in publishing sensational charges against prominent men, hence nobody believes in the truth of these accusations, which, moreover, are so numerous that not a few even among the Socialists are indignant against the paper which made them. Personally, Krupp was an amiable, rather timid and retiring character. Like his father he refused the Prussian peerage which had been offered him, though the emperor, who visited him often, was his warm personal friend. He was, however, a member of the Prussian House of Lords, as well as of the Reichstag from 1893-98, in which year he was defeated by the candidate of the Centre-party. Krupp, who leaves a widow and two daughters, but no son, is said to have been the richest man in Germany. He employed about 42,000 men, and was a model-employer, providing his workmen with sanitary dwellings, primary and technical schools, churches, libraries, hospitals, pensions, etc., etc. He had a warm heart also for the men in Germany who take an interest in and work for the welfare and uplifting of the laboring classes. He was by no means a man of genius, yet careful to guard and expand by means of men of great ability whom he employed the marvellous works created by the genius of his father.

Concerning the incidents connected with the last days of the life of Krupp, we find the following pertinent remarks in the *Germania*: "The terrible charges against Krupp emanated from the same foul source in Italy from which so many base slanders against Catholic priests and institutions are poured and eagerly reproduced in Germany by infidel and anti-Catholic papers. But whereas the machinery of Italian officialdom was at once set in motion to show the baselessness of the cruel accusations against Krupp, and whereas all German papers expressed their abhorrence of them, nothing is ever done to shield the honor and good name of Catholic priests, nor are the refutations given by Catholic

papers taken notice of by the papers that have reproduced the calumnies." On his deathbed Krupp, by word of mouth, left directions to his absent wife for the bestowal of large gifts. The day after her husband's death she published a document, in fulfilment of his last wishes, giving three millions for pensions to the workmen and officials employed in the Krupp works, and a fourth million to the town of Essen for charitable and other public purposes. The Catholic papers have many a good word to say for this unassuming Protestant gentleman. At Capri, writes a Catholic correspondent, he even visited the sick and consoled them, and he gave generously to the poor without humiliating them. The *Germania* says: "He was a man of great religious toleration. As member of the Reichstag he voted for the repeal of the law against the Jesuits, at the risk of displeasing some of his noblest friends. He employed a Catholic governess for his daughters, and not seldom invited Catholic priests and even religious to his table."

University Notes.—The *Germania* states that the Faculty of Theology at the University of Strasburg granted by the Holy See to the government will be opened next fall. Statutes are now being prepared, professors selected and the financial question settled. It is hoped that most of the Professors of the Diocesan Seminary will be appointed to University chairs. There will be six or seven ordinary and several extraordinary professors. The Philosophical Faculty of Strasburg has proposed for the vacant chair of Philosophy Professor Bäumker of Bonn and Professor Eucken of Jena. The former is a very distinguished Catholic philosopher, the latter a fair-minded Protestant. What a change of heart has come upon the Strasburg philosophers since their protest against the appointment of Professor Spahn which occasioned the Mommsen's outbreak and the subsequent campaign of the *Voraussetzungslosen!* The government has appointed Professor Bäumker and he has accepted.

The University of Münster counted on matriculation day 1,107 students; of this number 218 were registered in the newly-opened law faculty. A splendid beginning! No sooner had Münster become a full university than the Protestants began an agitation for the establishment of a Protestant Faculty of Theology for fear, they said, of Münster becoming entirely *ultramontanized.* If demanded, the government, of course, would grant it. Wiser heads, in the meantime, have pointed out to the hotspurs that the number of theological students at Bonn, nearly half of whom are Westphalians, is so small that if the Westphalians withdraw either will be left with only a handful of students. This observation has put an end to the agitation for the present.

The first deeds of the new Minister of Public Instruction in Bavaria, Baron Podewils, have been watched with some anxiety by the Catholics. His first act was the appointment of Professor Chroust as ordinary Pro-

fessor of history at Würzburg. This appointment is a bitter defeat for the *Voraussetzungslosen* of that university, and satisfies the demands of the Bavarian Centre-party. He has done another act of justice to Catholics. In the town of Weissenburg 170 Catholic children were obliged to frequent the Protestant school. A Catholic school was demanded, which the Protestant majority refused to establish, but instead proposed to convert the Protestant school into a mixed or neutral one. The Minister peremptorily ordered them to build a Catholic school for the 170 Catholic children.

Braunschweig and Mecklenburg.—Some of the most intolerable grievances of Catholics in these two States have now been removed by legislation. Not much has been granted, yet the outcry of Protestant fanatics has been loud and deep. The liberal paper of Rostock—Rostock is a *University* town!—laments that the holy thirty years' war was fought in vain, that the hero Gustavus Adolphus gave his life for Protestantism in vain! In Braunschweig Catholics obtained even less than in Mecklenburg. To give Americans an idea to what extent the sanctuary of family-life may be invaded by law in some of the petty German (Protestant) States, we sum up the new law governing the religious education of children of mixed marriages. In mixed marriages all the children shall be educated in the religion of the father, be he Protestant or Catholic. If the children are to be brought up in the mother's religion, the father, after the birth of the first child but before its baptism, must give due notice of it to the State authorities. Change of religion on the part of the father or his death does not affect the religion of the children. To understand the practical bearing of the last mentioned clause let us suppose the following case: Protestant father and Catholic mother; the children have been brought up in the father's religion, Protestant; he is converted to his wife's religion; the children of these two Catholic parents must continue to be educated in the Protestant religion! Can anything be conceived more monstrously intolerant? In vain did the minority plead for the omission of so cruel a legal enactment; the majority, fearing lest the omission would give Catholics an advantage, insisted on its retention. And this was done in Protestant Braunschweig, *Anno Domini* 1902!

Dr. Joseph Lingens.—Another veteran of the Centre-party, beloved and revered by all Catholics, Dr. Joseph Lingens, died on All Hallow e'en at the age of eighty-four. Born at Aix-La-Chapelle, August 10, 1818, he studied law in Bonn, Berlin and Paris, settled as a lawyer in his native town and entered political life as early as 1848. During the last thirty years without interruption he sat in the Reichstag as member of the Centre-party and must be counted among the great men of a great

era. During his sojourn in Paris in 1839 he became acquainted with the Catholic movement in France and its brilliant leaders and took especial interest in the newly founded St. Vincent de Paul Society, which he was the first to introduce into and organize in Germany. His name will be forever linked with that admirable and beneficent society in his native country. His Catholic loyalty and deep piety drew him to Rome again and again, where he made several lengthy sojourns and was highly esteemed by Pius IX. One of the subjects of his solicitude was the sanctification of the Lord's day and whenever the question of Sunday rest came up in Parliament Dr. Lingens spoke and pleaded with an earnestness and conviction that impressed men of all parties. It was he that obtained Sunday rest for the officials ot the Post and Telegraph Service; protection, moral and religious, for emigrants; it was he again that called the government's attention to the religious needs of the men employed in public works, canals and railroads, and of the soldiers and sailors. And in these endeavors he met with the most gratifying success. *R. I. P.*

FRANCE.

The Proscribed Religious.—At the instigation of Combes, the Council of State has, on its own responsibility, and thus in open violation of all law and justice, deliberately changed *an essential provision* of the Associations Law, in order to render it a more convenient instrument for the destruction of the Religious Orders. According to the new arrangement, authorization *may now be refused with effect by either Chamber:* the law demanded the consent of both. And so Combes has distributed to them the list of Religious whom they are to proscribe. Proscribe they will: for Combes has ordered it. *He recommends with restrictions* FIVE *of the* SIXTY-ONE ORDERS *of men who have applied for authorization.* The other fifty-six he condemns. As he read out the list of the proscribed Friars Minor of St. Francis, etc., the liberal deputies responded in chorus, after each name, "Pray for us!" Some one suggested that Combes was at his litanies—as when he wore the cassock and tonsure. The farce was thus made a little more farcical.

M. Combes gave the reasons for expelling the fifty-six Religious Orders, upon which the *Temps*, "which for twenty-five years has been the directing power of the government party," observes that "the spectacle was a laughable one," and would have been a success in "a variety theatre." The Capuchins are expelled "for preaching," the Brothers of St. Gabriel "because they teach," the Benedictines of the Sacred Heart—"because they do neither:" they are contemplative. The Carthusians are expelled because "engaged in industry," others because they are not, others "*because they encroach on the rights of the secular*

clergy "—and all *because of Christian teaching*, either by word, or example, or both. This reason is avowed by Combes: "The exposition (of reasons for suppression) adds *that teaching is a service for which the State provides, and in the accomplishment of which its place cannot be supplied by Congregations which are incapable of giving an education suited to the needs of modern society!!* " (*Univers*, December 4) Combes is frank.

The Orders which await suppression are preparing for exile; for none of their members may join the secular clergy or exercise any religious function without the express permission of the Minister of Worship—Combes himself!

The five Congregations to be authorized *with restrictions* are the Brothers of St. John of God (who have ten establishments), the Cistercians of the Immaculate Conception (1), the Trappists (23), the Algerian Missionaries, or "White Fathers" (6), and the African Missionaries of Lyons (5). In all, forty-five religious houses for 40,000,000 of Catholics in France and Algiers!

The Two New Bills.—Combes' Bill, which simplifies the destruction of religious education, *was voted by the deputies in one session*, by 331 to 218. The Senate obediently followed—it is "packed," too—by 165 to seventy-five. The Chaumié Bill, mentioned in our last issue, was abandoned because too mild for the radicals. The new measure, superseding it, is still more unjust to teachers of denominational schools, and contains unworthy subterfuges by which such teachers may be denied diplomas or deprived of them, or while holding them may be subjected to contemptible annoyance.

Further Acts of Tyranny.—It is hard to count them. Seven Bishops have been deprived of their stipends for signing the petition in favor of the religious, or for other expression of opinion as to the persecution of them. Day by day, priests are similarly treated. Government prosecutions continue. Christian burial was refused in case of a suicide, but the Premier ordered the body to be interred in consecrated ground. A priest suspended by the Archbishop of Lyons continues to exercise his functions by order of Combes, "because he was accepted by the ruler of the country, who reserves the right of deciding the matter." Schools for nurses are being opened, evidently to drive the Sisters from the hospitals. The Budget Commission has determined to suppress chaplaincies in lyceums and colleges. One of the completest pieces of tyranny is the formation of the great parliamentary commissions. *From these the minority are literally or practically excluded.* Even specialists like M. Méline is not on the Tariff Commission, or General Krantz, ex-Minister of War, on the Military Commissions. A deputy named Rabier has proposed a bill to take from the churches the present *legal* right of

preparing everything required for the celebration of funerals; because, forsooth, a funeral "is a public service, and must be performed with certain precautions demanded by hygiene, dignity, and decency."

Ministers in Trouble.—Revelations concerning the Humbert-Crawford millions swindle are coming to resemble those of the Panama Canal affair. It is repeatedly asserted that the most prominent officials of the nation were concerned in it. The *Matin* said that Waldeck-Rousseau knew that the Humberts were swindlers (New York *Herald*, Dec. 7). When Vallé falsely declared that one of the Humberts was a Nationalist, "the group of Ministers became the centre of an angry demonstration." In fact so decided was the danger, that the soldiers were called into the Chamber of Deputies. M. Pelletan, also, is in serious trouble over his reduction of the navy; yet, although three-fourths of the Chamber is against him, it docilely gave a vote of confidence to the ministry.

The Increase of Crime.—The Minister of Justice has been "questioned" in the Chamber concerning "the unheard-of overflow of licentious exhibitions and publications." The *Univers* (December 4), informs us that *in September there were seventy-three assassinations in the city and province of Paris—twenty-five being in the city.* In the space of three months (August, September, October), there have been 172 victims; that is, an average of two every day. "This *red sea* ascends continually," says the *République Française;* "and unfortunately, the principles of education just now imparted to the people will not keep it back."

Catholic Re-Action.—M. Piou, President of the Association of Liberal Action, delivered a masterly address at Lille to 2,000 delegates of liberal committees; he spoke to the workingmen at Paris; to 1,000 persons at Evreux; he was loudly acclaimed in a popular assembly at Roubaix. The mayors of Brittany are sternly condemning the government. The Court of Appeals at Rennes decided that the property of religious dispersing on or after September, 1901, cannot be confiscated. Father Rollin, S.J., condemned at Lille for preaching, was acquitted by the Court of Appeal at Douai.

The Voyron Report, out of which anti-clerical fanaticism tried hard to make capital, has proved, says the *Matin* (*Univers*, Nov. 30), "an utter deception to all the members of the Commission who expected sensational revelations." The part which concerned the missionaries was published nearly a year ago by the *Matin*. Their reputation was not damaged by it. Bishop Favier explained a matter very simple in itself, but made important because brought up in the Chamber of Deputies. The soldiers, who received from their officers their share of booty legitimately taken in war, or who, with authorization of their officers, took

what fell in their way, could receive French money for their treasure nowhere except at some of the mission centres. Besides, whatever the missionaries allowed their starving people to take from abandoned houses—which often had belonged to Boxer bandits—was carefully noted down and restitution made, or else indemnity accepted in consequence.

General Voyron's report from China was marked "Confidential," and Waldeck-Rousseau said that "never, never would he make it public." The Chamber of Deputies supported him. Lately, however, the Commission of the budget asked to see the document. One of them, M. Dubief, hinted that it was very unfavorable to some missionaries. The members of the Commission, while resolving not to publish it, were allowed to read the report. Several members, according to the *Matin*, have admitted that, "from a point of view of interest, the document is absolutely null." It praises the troops and officers in China, describes the booty taken and the objects sent to France, and declares that, whereas the French troops did little in the way of pillage, it was not the same with those of other nations, and that the "loot" in one instance was sold within the courtyard of one of the foreign legations.

The Festival of the Goddess Reason.—On Sunday, November 30, the *Civic Festival of Reason* was celebrated by five thousand persons in a government building, the Trocadero, in Paris. The festival was apparently intended to be the anniversary of the day (20th Brumaire, year II) on which the demons of the French Revolution seated on the high altar of the Cathedral of Notre Dame a nude abandoned woman, as a personification of the goddess Reason, and worthy of worship. The high priest on the 30th of November was Ferdinand Buisson, deputy of Paris, and president of the commission appointed to consider the question of the Religious Orders—that is, their destruction. Sad to say, there were a great many women at the feast of Reason. With them were the International Committee of Free Thought, a parliamentary group of the same color, a group of the Municipal Council of Paris, representatives of the Federation of Laïcised Youth, etc. The celebration, which lasted four hours, was enthusiastic even beyond expectation. Women, and even children, long and loudly applauded the impious and immoral outbursts of political scoundrels and degraded artists who are just now shaping the new civilization of France.

The Death-Rate in the French Army.—The Minister of War, General André, made before the Senate, in answer to M. Gotteron, the gloomy admission that France has lost by disease, since the treaty of peace with Germany in 1871, the enormous number of 99,000 soldiers. During the same period Germany has lost 13,000. One of the chief causes of the fearful death-rate in France is tuberculosis. The Minister of War made an

attempt to explain the matter, but he avoided all reference to the difference in religious and moral restraint between French and German soldiers. André has undertaken, as he has publicly declared, to *dechristianize* the French Catholic soldiers: the religious and moral restraints are loosened. In the German army, on the contrary, religion and morality are profoundly honored and carefully promoted. The consequences are evident.

Supporting the Clergy.—A movement has been on foot for some time in France, and may ultimately develop into a system of church support by free contributions of the people. This movement has grown through two associations, *The Work of Country Churches* and *The Catholic Mutual Benefit Society*. The former has really been in existence for fifty years, and has spread its branches widely, helping poor churches, founding schools, etc., thus supplementing the diocesan committees already existing in many places. At the head of *The Work of Country Churches* are some of the noblest ladies and gentlemen of France. The Duchess of Vendôme is President; and the Vice-Presidents are the Duchess des Cars, the Princess de Croy, the Countess of Dreux-Brézé and the Countess de la Jaille. The second President is Count de Lambel, with Vice-Presidents Marquis Costa, of the French Acadmy, and General La Veuve. Both works have combined their efforts to support the priests and schools—now numerous—deprived of resources by government hostility.

ENGLAND.

Work of the Ladies of Charity.—The Ladies of Charity were organized by Cardinal Vaughan in 1900, according to the model of the French association founded by St. Vincent de Paul. The Cardinal Archbishop desired to unite, under the patronage of the great Saint of Charity, "as many generous-hearted and compassionate souls as possible in the service of God by prayer and work," thus to form "a body of Christian women upon whom the bishop and his clergy could rely at any moment to take up any work that needs to be done among the poor of the diocese, and who would put their heads and their hearts into any work they may be invited to do." The 282 members, active and honorary, working in thirteen parishes of the archdiocese, have paid, in ten months, 21,360 visits to the sick and the poor. They have brought 177 persons to baptism, 137 children to Catholic schools; and to religious instruction, 511 children attending Board schools. They have brought about 32 conversions and have induced 185 careless Catholics to return to the practice of their faith.

As a matter of fact, such a record gives no adequate idea of the good done—of the effect upon the masses of the poor and working people of

the visits of those ladies, who are, in many cases, of the highest social rank. They have visited "lovingly and patiently, the destitute and dying in garret and hospital." They have made "efforts, constant and vigilant, to safeguard the faith of children leaving school and starting in life." They have held evening recreative classes for boys and girls, given religious instruction month after month to children who would otherwise not receive any religious instruction whatsoever, brought working-girls to retreats and often to places of safety, bridged over the distance between rich and poor, and by their sympathy softened the bitterness of poverty and the harshness of the revolt it tends to engender against the laws of God and man.

Many and devoted as those ladies are, they call for hundreds more to aid them; and to those who cannot join in active labor, they appeal for financial assistance.

Similar work to that of the Ladies of Charity is doing in other dioceses of England. The Ladies' Catholic Settlement at Rotherhite (Southwark) is declared by the Bishop to be "an enormous success." Over ninety mothers were present to meet him at his visit; and while the mothers were at tea, several of the distinguished ladies, whose creation the settlement has been, played and sang. In the same diocese the Catholic Needlework Guild, under the presidency of Lady Knill, besides training the children of the poor, alleviates the sufferings of many families, particularly during the winter months.

Rescue Work in London.—The work of rescuing destitute Catholic children, which has steadily developed into such magnitude that better organization became necessary, has lately been consolidated under one head in the archdiocese of Westminster. The administrator provides for all the children who are without guardians and not provided for by other agencies. During 1901, 564 children were rescued and provided for in homes or institutions. There was an increase of 405 children over the number saved during the preceding year. The provision made for the destitute children of the archdiocese of Westminster is an eloquent testimony to the faith, charity and generosity of the people.

The King Decorates a Catholic Missionary.—King Edward has sent, by General Kelly-Kenny, the cross of the exclusive and highly aristocratic Order of SS. Michael and George to Father Hecht, an Oblate of Mary, and missionary in South Africa. The honor was merited by the devoted care of Father Hecht for the wounded soldiers during the late war. It is said that he opened eighteen hospitals. He himself went near dying through fever contracted during his labors.

The missionary Oblates of Mary—a religious congregation of French origin—have been entirely admirable in caring for the wounded of both armies.

The Passage of the Education Bill.—This great measure of justice to religious schools, which teach more than half the children of England, is now practically the law of the land. The Commons sent it on to the House of Lords, where it has scarcely met with any opposition. Some efforts have been made to throw the burden of repairs of denominational schools on the local school authority, and to modify the Kenyon-Slaney amendment so as to give more power to denominational managers over their own schools. Complaints have been made of some of the later concessions made by Mr. Balfour to his opponents; in virtue of these the power of managers might be unpleasantly curtailed. Particularly, the selection of school books is not conceded to them. Still the predominant character of the bill remains: it puts *all* schools on the same level, and the nation assumes the obligation of paying for the education of all school children. It indicates, moreover, a very positive reaction against the modern theory of merely secular education.

IRELAND.

Death of the Archbishop of Tuam.—The scholarly Archbishop of Tuam, Dr. McEvilly, died on November 26, at the age of eighty-six. He was transferred from the See of Galway to become Coadjutor to Archbishop McHale, whom he succeeded in 1881. He is known particularly by his commentaries on the Sacred Scriptures. He was, moreover, an acknowledged authority in Canon Law and History. His government of his archdiocese was marked by kindness, firmness and great zeal. In the first ten years of his administration the schools and the attendance of children were doubled. He established the Christian Brothers on a large property which had belonged to proselytizers. Of excellent business capacity, he was never weary of labor; nor were occasions of labor lacking in one of the largest dioceses in Ireland. His polished Latin address at the Vatican Council made a very decided impression, but he loved more his own Gaelic, in which he preached regularly. His English sermons were admired for "their rare, ready, resourceful, racy eloquence."

SPAIN.

Translation of the Remains of Columbus.—The lofty pride of Spain would not allow the bones of the great Admiral to rest in soil that was not Spanish. They were transferred from the Cathedral of Havana. On the 17th of November, the Duke of Veragua arrived in Seville, bearing the remains of his great ancestor. He proceeded to the Cathedral, accompanied by the highest civil and military officials, and by a detachment of infantry. In the procession was carried the banner with which the King St. Fedinand had entered Seville. The tomb, imposing and

artistic, is situated in the centre of the Cathedral. During the re-interment, the Cruiser *Estramadura*, which had brought the remains to Seville, fired salvos of cannon.

A Splendid Manifestation of Faith.—More than 20,000 persons came on a pilgrimage into what is called the Desert of the Palms, in the diocese of Tortosa. Here a monumental cross was to be erected in honor of the Divine Redeemer. It is a part of the tactics of the revolutionary ruffians of Spain to indulge in the most impious and violent insults on occasions of this kind. As the immense throng of pilgrims was passing on its way with all the uncontrollable enthusiasm of Spanish faith, fire was set to the thickest part of the brushwood, directly in the path of the crowd, and where the passage was most difficult. The Bishop of Tortosa at once placed himself in front and bade the people advance without fear. They did advance, the bands playing and flags flying, notwithstanding the great danger. They tore off the branches of the trees and heaped up the stones in the path of the fire. No wonder that when they reached the summit of St. Michael's Mount, where the cross shone radiant and majestic in the sun, they proclaimed their victory with a wild shout of exultation. Mass was said in the open air, with a choir of twelve thousand singers. The spell of Spanish eloquence on the preachers' lips made the people burst out, as Spaniards will, in loud acclamation of the Divine Redeemer, the Holy Cross, and Leo, Pope and King!

A "Progressive" Centenary.—The manner in which the fourth centenary of the University of Valencia was celebrated has deeply wounded Catholic Spain, we are assured by the *Siglo Futuro* (October 29). According to the orators of the occasion, the salvation of the human race is to be consummated by *science*. The chief evil in Spain was, they affirmed, ignorance—although their speeches are said to have offended against grammar. According to the London *Spectator*, (November 1). "The chief evil in Spain is the corrupt administration and venal justice . . . The corrupt and inefficient central administration."

BELGIUM.

The Attempt to Assassinate the King.—Referring to the attempted murder of the King of the Belgians by the Anarchist desperado, Rubino, the London *Tablet*, with perfect justice, points out that, while a few disreputable tools like this arouse public horror, men of equally and similarly criminal character have been publicly glorified. When will cease the chorus of Mazzini's praise, for whom, as for his confederates, political assassination was a favorite means of achieving his ends? Rubino and his fellows are "products of the moral anarchy induced by the displacement of Christian education and the apotheosis of political crime."

The infidel liberalism of the continent of Europe, particularly of France and Italy, deliberately seeks the perversion of the rising generation as its means of empire. The falsification of science, the degradation of literature, art and drama are enlisted as allies in the cause.

The land of Mazzini, the land such as Mazzini has, in great part, made it, revolutionary Italy, enjoys a sinister pre-eminence in political assassination. The tool of the revolutionary secret societies, Victor Emmanuel, did not imagine, apparently, that he was playing with the whirlwind. His own son, King Humbert, paid the penalty. The assassin Rubino illustrates another aspect of the murderous secret plotters. He was a traitor to his associates, and, at one time, in the pay of the Italian embassy in London. If we efface religious motives from conscience, and supply their place by a destructive materialism or impotent ethics, we shall have the savage logic of Rubino and its sanguinary consequences.

AUSTRIA.

That unsavory creature, Karl Hermann Wolf, the foremost shouter in the Los-von-Rom agitation, has at last become too heavy a load to carry for his whilom friends. He has been compelled, owing to notorious immorality and dishonesty, to retire from the editorship of his paper, and to resign all offices of honor. It is said that he will leave Austria to begin life over again in some other country.

THE READER.

The Vatican Library.—Dr. Ernst Steinmann, a distinguished Protestant scholar and author of the monumental work: "The History of the Sistine Chapel," published with the financial aid of the German government, writes in *Kunstchronik* about the Vatican Library: "The truly great and far-seeing policy which governs the Vatican Library under its present Prefect, Father Ehrle, has often been praised and is universally and gratefully acknowledged. *At the present time there probably exists no public library in Europe that places its treasures at the service of scholars with the same liberality as the Vatican Library.* Not so well known are the great scientific undertakings planned by the Prefect, some of which have already been completed. Father Ehrle began his fruitful labors some years ago with the splendid publication of the *Appartimento Borgia*, in which he was assisted by the late Stevenson; at present he is writing a 'History of the Vatican Palace' which will be accompanied by documents and plans, a subject that could scarcely be equalled in importance for the history of culture and of art. In the meantime there is going on a publication of manuscripts and miniatures which has been worthily begun with the edition of the three Mexican *codices* in the Vatican Library. Duke Loubat, an American bibliophile, has had this unique collection of pictorial manuscripts edited at his expense. Father Ehrle has written the text. No copies are for sale, as the American Crœsus has given them all away. In 1899, Father Ehrle published the first volume of *Codices e Vaticanis selecti;* it is the famous *Codex Vaticanus* of Virgil, reproduced in prototype. To-day the edition of the *Codex Romanus* is finished, the best known and the most precious of the four manuscripts of Virgil that the Vatican Library possesses. These editions, unrivalled for typographical beauty and thoroughness of scientific method, are published in only 100 copies each.

"For the next few years the Prefect has in contemplation the publication of the Palimpsests of Cicero's *De republica*, the letters of *Fronto* and above all the celebrated *Josua-Rotulus*. Later on the miniature of the *Pontificale* of Cardinal Ottoboni, of Terence, and the Menology of the Emperor Basil II will be published. Lastly, the Museum of the Vatican Library is to unlock its treasures. Baron Kanzler has in preparation the publication of the ivory carvings, Professor Nogara the edition of Aldobrandini's marriage feast and of the Grecian and Etruscan vases. The gilt-glass collection will also be taken in hand. And all this has been undertaken within a few years' time and must be regarded as the exclusive merit of the present Prefect of the Vatican Library. May all his plans be realized as beautifully and acknowledged by the scientific world as heartily as the editions of the *Codices* of Virgil and may the indefatigable Prefect, whom we are proud to claim as a countryman, be cheered by the consciousness that both contemporaries and posterity will value and gratefully acknowledge his services."

The Cambridge Modern History. Edited by A. W. Ward, Litt.D., G. W. Prothero, Litt. D., Stanley Leathes, M.A. The Macmillan Company, New York.

The only reason why we notice this book is to enter a strong protest against the selection of a man of the known bias and absolute unfairness and untrustworthiness of Henry Charles Lea, of Philadelphia, to write the very important chapter on *The Eve of the Reformation*, when so distinguished a historian as Abbot Gasquet, the author of the classic on *The Eve of the Reformation* in England, was at hand for the English projectors of this twelve-volume series of histories. Why should such a special pleader have any place in a work whose aim is "to record, in the way most useful to the greatest number of readers, the *fulness* [italics ours] of knowledge in the field of modern history which the nineteenth century has bequeathed to its successor?"

In the preface, from which we have just quoted, we read: "Great additions have of late been made to our knowledge of the past; the long conspiring against the revelation of truth has gradually given way; and competing historians all over the civilized world [Lea, of Philadelphia, excepted] have been zealous to take advantage of the change." We shall see, briefly of course, how this is verified in Dr. Lea's case.

Glancing over the long Bibliography which is given by Dr. Lea, we notice that he refers to two of his own works: *A History of Auricular Confession and Indulgences;* three vols., 1896; *Studies in Church History*, 1883. The reader who has never seen *Notes on a History of Auricular Confession*, by Rev. P. H. Casey, S.J. (Philadelphia, J. J. McVey), Professor of Dogmatic Theology in Woodstock College, Maryland, can never realize the full extent of the wickedness and falsehood of those three volumes. Father Casey examined minutely a crucial point, only one chapter, and he certainly proves his contention, that Dr. Lea is "not an historian, but an advocate; a writer not of history, but of polemics." He shows fully "the methods of a man whose object in life seems to be to discredit Catholicity and to mislead those outside the Catholic Church as to the belief of their fathers in the faith."

In anticipation of the difficulties which might be raised by Protestants, from these same volumes on Confession and Indulgences during the Holy Year of Jubilee, Rev. Herbert Thurston, S.J., wote an article in the Dublin *Review* for January, 1900, entitled, *The Jubilee Indulgence, A Poena et A Culpa*. The object of the article he thus briefly states: "In the present Jubilee year the Catholic doctrine and practice of indulgences are sure to be made the butt of a good many unfriendly missiles. As most of these are likely to be drawn from Mr. Lea's armory, there can be no harm in pointing out what very slender claims his work possesses to be regarded as serious or authoritative." In the course of the paper, Father Thurston says: "Mr. Lea is one of those gentlemen whose principle of historical investigation is to devise a theory first, and to make facts fit in with it afterwards. If they will not fit in with it, so much the worse for the facts, and as the investigator who follows up Mr. Lea's trail soon begins to discover, they suffer a Procustean curtail-

ment which alters their appearance considerably." Father Thurston has embodied the substance of the article in the eighth chapter of his book, *The Holy Year of Jubilee.* Herder, St. Louis.

The late Rev. Dr. Bouquillon, Professor of Moral Theology at the Catholic University, from its inception to his death, a few months ago, carefully examined another work of Mr. Lea, in *The American Catholic Quarterly* for January, 1891. The book chosen was *Chapters from the Religious History of Spain Connected with the Inquisition*, 1899. We must be satisfied with merely quoting the concluding words: "Volumes would be needed to point out and refute all the falsehoods, mistakes, follies, contradictions contained in the 506 pages of Mr. Lea." We invite attention to the above-named books and magazine articles as proof certain of the unreliableness of Mr. Lea as an historian.

No more atrocious brief against the Church has been written than this one chapter of Mr. Lea's. It would take a large volume to go over the ground covered by him in about forty pages. Almost every sentence would have to be examined. For the sake of brevity, we select a few of his assertions. "When Charles the Great fostered the Church as a civilizing agency he was careful to preserve his mastership; but the anarchy attending the dissolution of his empire enabled the Church to assert its pretensions, as formulated in the False Decretals." This sounds well, but it is not history. The ninth edition of the "Encyclopædia Brittanica" is authority for the following statement: "The idea is exploded that the *False Decretals* were the invention of their author's brain fabricated for the purposes of Papal aggrandizement." Again, "it is now admitted by Protestant writers that the compilation was produced in the interest not of the Pope, but of the bishops." (See *Canon Law.*) Mr. Lea can scarcely accuse the compilers of the "Brittanica" of any favoritism towards Catholics.

In his *Studies in Church History*, Lea has the following about the *False Decretals*: "It is not the least of the troubles of the infallible church that it cannot decently abandon any position once assumed. Having received the *False Decretals* as genuine, and having based upon them its claims to universal temporal supremacy, when it was obliged to abandon the defence of the forgeries, it was placed in a shockingly false position." It will be news to Catholics that infallibility covers the field of *history*, supposing even that the fables of Mr. Lea were true. A brief review, though not necessarily a very satisfactory one, of the Decretals is given in the life of St. Nicholas I, new series of the *Lives of the Saints.* For the ordinary reader a good summing up is given in a booklet of the English Catholic Truth Society. Cardinal Hergenröther's *Anti-Janus*, and the work of the Secretary-General of the Vatican Council, Bishop Fessler, entitled *The True and the False Infallibility of the Popes*, will help to clear away many a cobweb of Mr. Lea's weaving.

Again, with all the assurance of an infallible historian, Mr. Lea tells us that with the development of scholastic theology in the twelfth century, "the claims of the Pope as the Vicar of Christ and as the supreme and *irresponsible* head of the Church became more firmly established."

There is such a thing, at least, as a tribunal of conscience, to which even Mr. Lea, we hope, is responsible. There is a God to whom the Pope as well as the humblest of his subjects is responsible. But enough of this base charge. Bishop Fessler, in the book mentioned above, refers an apostate to "Walter's excellent exposition in his *Ecclesiastical Law*, Sec. 126 (13th edition), on 'The Pope's Power not arbitrary and Unlimited," and then remarks, "with this, however, a canonist ought to be already acquainted" (p. 150, note). Mr. Lea, however, asserts that "the power of the Pope, as the earthly representative of God, (is) illimitable," and he knows more than the Secretary-General of an Œcumenical Council. Döllinger's *The Church and the Churches*, and De Maistre's *Du Pape* might help to enlighten him, if anything could do so. De Maistre puts this question: "What can restrain the Pope? Everything —canons, laws, national customs, monarchs, tribunals, national assemblies, prescriptions, remonstrances, negotiations, duty, fear, obedience, and especially public opinion, the Queen of the world." (George Deering Wolff, in the *American Catholic Quarterly*, January, 1877, p. 162.)

Not to exceed all the bounds of a book review, we quote one more charge, a favorite one with anti-Catholic controversialiats. Mr. Lea informs us that, according to *De Regimine Principum* of St. Thomas, "the temporal jurisdiction of kings (is) simply derived from the authority entrusted by Christ to St. Peter and his successors; whence it followed that the exercise of the royal authority was subject to papal control." This falsehood has been answered over and over again. R. W. Thompson made it years ago; Gladstone followed suit, and now, after so much has been written on it, Lea comes to the forefront with the calumny reseasoned. Let the last Encyclical of the present Pope supply the answer: "The Church the usurper of the rights of the State! The Church invading the political domain! Why, the Church knows and teaches that her Divine Founder has commanded us to give to Cæsar what is Cæsar's and to God what is God's, and that he has thus sanctioned the *immutable principle* of an *enduring distinction* between these two powers which are *both sovereign in their respective spheres*. "(Encyclical on the Silver Jubilee of his Pontificate.)

The best work of reference on this subject is Cardinal Hergenröther's *The Church and State*, 2 vols; Cardinals Newman and Manning replied to Gladstone. A parting word: We took all these accusations of Mr. Lea from only the second page, out of forty of his contribution.

Louis Kossuth, Pittsburg, Pa.

We have in this pamphlet a fierce piece of historical iconoclasm. When Kossuth came here in '51 nothing was too good for him. He was considered to be a sort of an unsuccessful Hungarian Washington. He was everywhere fêted and feasted and honored in every possible manner. Congress even invited him to the Capitol and great demonstrations were made in his honor; and the world has been afflicted with Kossuth hats ever since. Yet this pamphlet, which is made up of extracts from writings of distinguished Hungarians, describes him as a thief, a coward an embezzler, a traitor and what not else beside. The Hungarian text

is given for those whom it may attract. The peculiar thing about it all is that Kossuth was not even a Hungarian. He was a Slovak. The Slovak's were pining for liberty as much as the Maygars were, but Kossuth not only deserted, but oppressed his own race, whereas, if he had united Maygars, Croats and Slovaks in one federation he might have made head against the Hapsburg dynasty and freed them all. But according to the writer, Kossuth was out for Kossuth and no one else. Evidently history has yet to be written, and there are other places as badly off as Hungary in this respect.

Evolución de los Errores Antiguos. Santa Telca, Republic of San Salvador.

Central America occupies a very poor place in the mind of the average Anglo-Saxon when there is question of intelligence and education. If the public there can read pamphlets like this one which discusses the evolution of Kant and Schopenhauer from their metaphysical forbears, we have need of a change in our appreciation. It is only one of the *Obras del Mismo Autor*, and in the list we find *The New Philosophy about Man; Liberty and Liberalism; The Philosophy of War; The Ethics of Education; Generation and Heredity;* and several others. Clearly the author does not print these pamphlets for sport. We must have a reading public behind him to warrant the outlay. Clearly also we are not the exclusive intellectuals of the world.

NOTES.

M. Ernest Lavisse explains "Laïcised" education in the *Annales de la Jeunesse laïque* (*Univers*, November 24), and his definition is reproduced with praise in the *Volume*, a publication widely diffused amongst the male and female teachers of France. While the *laïcised* spirit allows "the perpetual search after God," and does "not despise the consciences still *detained* in the *charm* of old beliefs, it refuses to allow religions which pass to govern humanity which endures." "It does not hate any church, but combats the spirit of hatred which is breathed by religions, and has caused so much violence, slaughter, and ruin." "It will not allow the submission of reason to unchanging dogma, nor the abdication of the human spirit before the incomprehensible." Nor will it admit "that suffering is providential," or "wait for a judge beyond life to feed the hunger, redress wrong, or console the mourner." Faith, hope and charity, when *laïcised*, are confined within the limits of the world we see. Such is the system of morality which Combes and his band are preparing for France.

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MARTINIQUE.

BEFORE AND AFTER THE DISASTER OF MAY 8, 1902— PERSONAL IMPRESSIONS.

THE appalling catastrophe which, a few months ago, overwhelmed the city of St. Pierre and called forth such sympathy, especially in the United States, where it took a most substantial form, has given to the island of Martinique a rather unenviable celebrity. Having spent five years in the island, mostly in the city of St. Pierre, where our priests had the direction of the diocesan college and providentially escaped its awful doom by leaving on the eve of the fatal day, and having, moreover, witnessed and shared the anxieties, alarms and distress of the people during the volcanic period, I have been told, by some friends, that a few plain personal impressions and reliable details on the subject would be of interest to the readers of THE MESSENGER.

The small island of Martinque is one of the oldest French possessions in the West Indies. Though but some seventy miles in length and from fifteen to twenty in width, its apparent area is greatly increased by the extremely uneven and hilly character of the ground. It has most appropriately been described as a crumpled sheet of paper. This, of course, increases the difficulties of travel, for, to cover a short distance, one must go a long way, but a lover of nature is more than compensated by the new scenery which meets his wondering eye at every bend of the road, in the shape of sloping savannahs, steep hills crowned with lofty palms, deep ravines, all alive with babbling streams that fight their way through huge rocks, and which, after some heavy tropical shower, are transformed for a few hours into wild torrents. The coast has practically no beach; in most places, a few feet from the shore, there is already deep water. From

the top of Mount Pelée, before the eruption, the eye could distinctly follow its capricious outlines, rounded in the north, gracefully indented in the south by a number of natural harbors and open bays. On account of its remarkable fertility, Martinique has ever been a favorite with the French planter, and large sugar estates cover most of the surface of the island. The sugar industry is carried on in some twenty large central mills, equipped with all the modern machinery. To most of them are annexed distilleries for the Martinique rum. The richest plantations were in the north, around Mount Pelée, the soil being of more recent volcanic formation, for it has been remarked that even the volcanic dust from the late eruptions gives new vigor to vegetation.

The climate is exceptionally good for a tropical region, yellow fever that formerly used now and then, about every ten years, make its appearance, has scarcely been spoken of for the last thirty years. The Atlantic breezes, blowing the year round, make the temperature quite bearable, and in the parishes located in the interior, it is bracing and delightful. The European willingly returns to the country, attracted no doubt also by that free and easy distinction and charming manners of the white creole society ; for, if the sociable qualities are commonly attributed to the French people, one might say that Martinique is doubly French in this respect. The civil administration is the same as in France, except that great powers have been given to a Council General for the management of the internal affairs of the colony. Ecclesiastically it forms a diocese. All the clergy are trained in France, and a good number are sons of the soil, a very zealous body of men; but their number is barely sufficient, most of them, with the help of a single assistant, having parishes of ten thousand souls to look after, scattered over a great extent of country difficult of access. All the population belongs to the Roman Catholic faith, and are extremely fond of religious demonstrations. Before the late disaster it numbered about 180,000 people, some twelve thousand belonging to the white race ; of these latter over one-half must have perished in St. Pierre. Unfortunately the two elements do not altogether harmonize. Universal suffrage has put all political power and influence into the hands of the colored race and the white population being of orderly and conservative dispositions, finds but small favor or help from the illiberal, sectarian party which actually lords it over the destinies of France. Yet, in spite of the decay of their former fortunes, they still own the greater part of the sugar estates, mills and distilleries, and

dispose of nearly all the remunerative employment to be had in the colony. Of late, a few turbulent men, who consider themselves socialists and free thinkers, have tried to spread the new gospel in some local papers which conceal poverty of thought and bad grammar under far-fetched abuse and ludicrous declamation on the baneful influence of dogmas on human cerebration! These newspapers and political party spirit have gone far to cause restlessness in a small class of people, who forget that God made man to earn his bread by honest labor and not by crooked politics, which would seem to be the delight of men in our times. Still, the great mass of the native population remain what they ever were, a bright lot of big children, easy going, full of mirth and laughter, with few desires and no ambition, taking perhaps too much to the letter the evangelical saying "Do not be anxious about the morrow," and utterly ignorant of the American one, "time is money," and displaying a supreme contempt for mere comfort. Let us add to this plenty of easily got simple food, in normal times; a bakery attached to each house in the shape of one or several bread-fruit trees; a great variety of fruits; strong limbs, shining faces, everlasting summer, a warm sun that falls harmlessly on their heads, and plenty of water; for romantic natures, the magnificence of West Indian scenery, and for all, and above all, the noise, the bustle, the unceasing babble of the street—whatever may be the opinion of the sage corporations of bondholders, they, at least, seriously think their life well worth living. As they are, they afford a most interesting subject of study to the European, and to take them away from their dear Martinique would be death to them. In the neighboring English island of Dominica, where the same language is spoken, I met some that had been scared by the volcano, pining away with homesickness. The pastor is especially welcome in their poor little huts; there is such happiness beaming in the faces and bright looks on the young ones that swarm around him in their white little shirts that it is a feast to both eyes and heart.

Though French is the only language used in the pulpit, in the school and by the higher classes, the common people among themselves speak French creole which is used also in the neighboring English islands. It is the very reflection and image of their mind and is very beautiful in its way. It is first remarkable for its serene contempt for all grammatical subtleties, and inflections of any kind, something like the speech of a man suddenly put in command of the words of a new language. Three small particles do away with all conjuga-

tions, moods, tenses, persons ; the verb "to be" is hardly ever used : yet, by gesture, tone of voice and mimic action of the whole body, they can express the finest shades of thought. The base is French with some few African words, but as some of these are too long and hard for them to pronounce, they have been shortened, softened, freed from superfluous consonants, and made to fit in such a childlike, naive way, that it is a real delight to the European ear ; a page of Lafontaine's fables translated into creole verse never fails to light up the somberest brow.

The school system is the same as in France. Every child is supposed to attend, and great expense is incurred to secure education to all classes. Up to 1884, as the population is all Catholic, the primary schools had been respectively conducted by Christian Brothers, and the Sisters of St. Joseph, who out of the school hours, would, in their own gentle way, look after the sick, and follow up and counsel their grown up pupils. The people were most attached to them, and it does one's heart good, to see how, after a lapse of twenty years, they are still fondly remembered and spoken of. In 1884, with that lofty contempt for popular wishes which characterizes the French Jacobins, neutral education was decreed, the Brothers and Sisters suddenly dismissed, and a shoal of up-to-date teachers imported. Every one knows what neutrality means in the mind of French politicians, who, let this much be said to their credit as politicians, have at heart the realization of the divine saying : "He who is not for me, is against me."

The evil, nevertheless, has been less than was dreaded, and the spirit of the primary schools now conducted by native teachers, is not very objectionable, but it is otherwise in the high schools. Sunday and week day catechism, always taught by the priest himself, are well attended and no great falling off has been noticed. Higher education is given in the two colonial Lycées for boys and for girls, and in the free schools of the diocesan college and the young ladies' academy of the Sisters of St. Joseph, along with several minor private schools. All these being in St. Pierre, they shared its fate.

The administration of the island is centered in Fort-de-France, a pretty little town of some 20,000 inhabitants, about twenty miles from St. Pierre, and connected with it by a good road, and a line of small steamers running twice a day. Destroyed twice in the last fifty years by earthquake and by fire, it is now built of stone, regularly laid-out after the American fashion, with little or no commercial importance.

It is the seat of the government, and of the navy, army, and transatlantic company bureaus on account of its situation at the entrance of the large, well protected bay of the same name, some ten miles inland, provided with fine docks for naval repairs and strongly defended by the three forts of St. Louis, Desaix and Cortenson. No expense has been spared to make it a first-class naval station for the French West Indies Squadron. The great attraction of the town is the Savanne with spacious walks and boulevards shaded by gigantic trees, so gay and lively especially on Sundays with the gaudy dresses of the colored women, which form such a contrast with the sober taste and elegance of the white element. In the centre of the square surrounded with a crown of lofty palms, rises the beautiful marble representing Josephine Beauharnais, the first wife of General Bonaparte, born in the neighboring place called Crois-Ilets, robed in her imperial attire. The neighboring hills are crowned with public buildings and elegant villas. From the Petit College, the eye sweeps over the bay and the prospect is one of surpassing beauty. Close to it, the Fontaine Guesdon throws a wide sheet of water into the river Madame below, and supplies the city with electric light. Though several times covered with showers of ashes, small stones and gravel, Fort-de-France seems out of the reach of the fiery clouds.

The city of St. Pierre and its 30,000 inhabitants, one hour by steamer from the latter, presented a somewhat different aspect. Established in the early days of the colony, more irregularly laid out, and strongly built of stone, it had stood with but little damage numerous earthquakes and the fearful cyclone of 1891. Hemmed in between steep *mornes* or hills and the sea, it stretched some two miles along the coast, save in the centre, where it extended about a mile along the banks of the Roxelane River, that came tumbling down from Mount Pelée. A large supply of ever-running water in each street kept it both cool and clean. The suburbs northward reached the foot of the first sloping ridges of the terrible mountain. Its large open harbor, sheltered from the Atlantic gales, had made it a place of comparatively active commerce. It was, moreover, the religious and intellectual centre of the colony, with its episcopal residence, cathedral, large churches, ever crowded in service time, the seminary or diocesan college, convents, high schools, theatre, botanical garden, with huge specimens of the tropical flora, of which not a vestige was left to mark the place after the 8th of May. More than half the white creole population and most of the European business men resided in St. Pierre,

and on festival days the public square, the river banks and the Savanne du Fort had the appearance of a small boulevard St. Germain.

From that spot a winding road led to the top of the front hill up to Morne-Rouge, first along the bounding Roxelane and the handsome cottages embowered in palms, orange-trees, and ever-blooming lianas, and then through sugar-cane fields, waving in blossom time their graceful tufts of pale purple silk. At every turning of the road the rider came in view of new scenery, and all along would meet groups of negro women, generally tall and strongly built, with heavy loads of fruit on their heads, bound for the city market, shoes in hand, and chatting the whole way. Sometimes, however, some rough customer would be left behind on penance, and then one could listen to a most impassioned—not monologue, but dialogue, in three parts, if necessary —issuing from a single mouth, accompanied by a most perfect and impressive mimicry. Indeed, it seems quite a habit with many among that happy and childlike people to think aloud, whether in joy or in sorrow.

Morne-Rouge, so long spared and finally destroyed in the last great eruption of the 30th of August, a few days after my departure for the States, was a kind of sanitarium and fashionable country resort, especially for the white population of St. Pierre. About five miles from, and 1,600 feet above the city of St. Pierre, ever swept by the Atlantic breezes, it was situated on a small plateau east of Mount Pelée, some three or four miles from the crater. Except in the mid-day hours, the temperature was mild and bracing, and at night one could enjoy the luxury of feeling cold. Its chief attraction, however, was its beautiful sanctuary of *Notre Dame de la Délivrance*, entrusted to the care of the Holy Ghost Fathers, to which the various parishes of the island, headed by their pastors, would annually come on pilgrimage, on foot and sometimes from a great distance. Completely destroyed in the awful cyclone of '91, the Shrine of Our Lady, wonderful to relate, was left standing alone amidst the ruins of the edifice ; not so much as a leaf of the marble carvings had been injured. The church was rebuilt on vaster proportions by its heroic pastor, Father Mary, who for years could be seen, our Lady's beggar, as he styled himself, going from door to door to raise the necessary funds ; or on other occasions, Tyrtæus-like, playing martial airs on his flute, at the head of a large body of volunteers, each one with a big stone on his head, picked up in the neighboring torrent for the building of the church. This had lately been richly decorated by an artist Brother

of the same order, with numerous life-size frescoes representing typical scenes of the Old Testament and the chief events in the life of our Lady. Two crowns of pure gold made of the jewels offered by the ladies of St. Pierre, encircled the brow of the Madonna and her Child. The church was in every sense a house of prayer, for at any moment of the day quite a number of worshippers could be seen praying to the sweet Mother of God. There was in the very atmosphere of the place a mysterious influence that subdued the most thoughtless and frivolous mind. On the steep side of a hill close by had been erected a way of the cross of stucco work, crowned by a lofty calvary with a *Mater Dolorosa* on one side and on the other our Saviour's tomb ; and a beautiful sight it was, on Fridays in Lent, when pastor and people went through the stations. From that spot, the prospect all around was one of rare loveliness, combining all kinds of natural scenery : ocean, sloping meadows spotted all over with small cottages and grazing cattle, the winding river, and directly in front, that most imposing mass of Mount Pelée with its flanks cut and hacked with deep gashes forming unfathomed ravines ; all clothed to its highest peak with the rich garment of tropical vegetation. The visitor could also admire a large reproduction of the grotto of Lourdes hewn out of the perpendicular bank of a gurgling stream, and higher up, the small shrine of *St. Joseph du Chêne*, cut out, in a gigantic dome-shaped tree. The paths leading to those various places were kept neat, lights burning and fresh flowers being ever brought in by pious hands. Let me note, by the way, that those little places of devotion are quite numerous in Martinique, never would a sacrilegious hand be found to desecrate them and an apostle of a cold, dry, mutilated faith would never be listened to.

Mount Pelée (4,400 feet) is the highest elevation of Martinique. Unlike the *pitons du Carbet* that raise their pointed summits some 3,000 feet into the air, the top is rather of a rounded, uneven character and seems to be of comparatively recent volcanic formation. It seems that at the time of the European colonization the Indians called it the fire mountain, and, wiser than the white men, they did not settle in its neighborhood. One of the first French settlers, Dubuque, called it *Montagne Pelée* from its stripped sides, scorched no doubt by some recent volcanic eruption. For hundreds of years it seems to have become harmless like the other *soufrières* of the West Indies. In 1852, however, a partial awakening of the volcano covered the city of St. Pierre, some six or seven miles below, with a thin layer

of ashes; but the crater was soon closed and changed into a lake. Close by there was another crater, called *l' Etang sec*, in the form of a basin, some 800 feet wide, with a large breach on the side of St. Pierre. This is the one that broke out in May last. A strong ridge separated it from the other, overhung with two peaks; the *Morne Lacroix*, the culminating point, now swallowed up by the volcano, and *le petit Bonhomme*, still intact. Clad all over with vegetation, thick beds of Lycopodium, club moss and dwarfish palms, it was a favorite place of resort for strong-legged excursionists. There the sun was harmless, and on a clear day the panorama was simply sublime, one which spontaneously brought to the lips the words of the psalmist, "*Mirabilis in altis Dominus.*" After resting with delight on the graceful outlines of the whole island, and then on the deep azure of the Atlantic and the Caribbean Sea, dotted with white sails, the wondering eye could reach the neighboring islands of Dominica, Guadeloupe, St. Lucia and St. Vincent, hundreds of miles away. But now, "*quantum mutatus ab illo.*" How changed, indeed, on a section of over ten miles along the coast, not so much as a stump is left; all is one sheet of gray ashes. It is impossible to locate the pretty village of *Ste. Philomène* and the thermal establishment of *Fontaine Chaude*, a fashionable resort for pleasure parties and convalescents, with a fair attempt at European comfort. All stripped and choked up are those lovely ravines, with their tumbling waters, lined with arborescent ferns, rearing up their long straight black stems and graceful plumes and intermingled with huge tufts of bamboos, with thick-set, varnished, feather-like stalks reaching sometimes over sixty feet and undulating under the least breath of wind.

So early as the beginning of April, the inhabitants of the parishes of *Prêcheur* and *Ste. Philomène*, the nearest to the volcano, began to be seriously annoyed by unpleasant emanations wafted from Mount Pelée and some even reported that they had heard strange rumblings in the ground, but no one attached any importance to the fact. On April 20th a thin column of white smoke was seen issuing from the crater of *Etang sec*, first in one place and then in another, every day growing in volume, whilst the increasing sulphuric smells were driving many people from their cottages. A scientific commission was sent up, but for the same reason had to stop half-way. Men's minds grew thoughtful, yet no serious apprehension was entertained, and for a week the volcano became the great attraction. On April 28th, however, the scene changed and we were startled at the sight of

a huge column of thick grey smoke rising miles straight up in the air, expanding like a parabola and gradually resolving into ashes, which began to fall so persistently on the above mentioned places, that the people had to migrate into the city. On the first of May, during the night, the wind having changed, I was roused by a sort of choking sensation and felt as if grinding sand between my teeth. I turned on the electric light and beheld everything in the room, as it were, covered with snow; it was no dream; outside a thick shower of ashes was falling slowly and penetrating into every piece of furniture. In the morning, teaching being impossible, all the schools in the city were closed and the pupils sent home. Woeful was the appearance of the flower beds and fountains of the garden turned yellow, and it was impossible to have a clean plate at table. Most of the night was spent in looking at the new and terrific sight. The volcano was growing more and more active. Every few seconds would be seen flashes of light, followed by detonations which we mistook at first for a thunder storm. On the fourth, the smoke at night appeared as if lit by some internal fire. Volcanic dust kept falling all night, and to add to the terror of the situation the electric lighting of the city totally failed. There was no room for mistake, the volcano meant mischief. When morning broke, uneasiness was painted on every brow, and no doubt serious thoughts entered many a light head. From that day the priests in the city were kept busy hearing confessions and baptizing infants. The aspect of the city was saddening in the extreme; the loud talk, peals of laughter, shouts of children, all had died away. The public market, where before, one could scarcely hear one's voice, was a desert, all the shops carefully closed, people busy cleaning away the ashes, and idlers staring at the volcano. Still, as old people remembered the harmless shower of ashes of the 1852 eruption, we tried to put on a good countenance. Meanwhile the men of science and the framers of public opinion in the daily press kept reassuring the population, and with an unusual waste of learning, were trying to prove that nothing worse would come out of it, and that Morne-Rouge and Fort-de-France were much less safe than St. Pierre in case an earthquake should occur.

On the fifth at 1 P. M. a large volume of white smoke was seen rising from what we thought a new crater, some 600 feet below the other, and a few minutes after a long trail of the same, running with great speed into the sea. A shudder ran through every heart, "St. Pierre is doomed; we shall all be blown up." It was a flow of lava,

or rather boiling mud, that had tumbled through the breach of the crater into a deep ravine below, filled the steep bed of the *Rivière Blanche* and in five minutes had covered several miles ; casting itself into the sea with a hissing noise and burying the large *usine Guérin* at the mouth of the river. The tidal wave that ensued wrecked all the small boats and nearest houses on the shore for the space of a mile, and broke the anchors of several vessels in the harbor. Soon after the avalanche came a torrent of boiling water tearing down every obstacle and rolling along huge rocks in its course. A short while later we were on the scene of the disaster after long and painful plodding through six inches of volcanic dust. Thousands had already gathered, the lava had covered some 800 feet of the road and was still steaming in many places ; a few feet of the big iron chimney emerging from the mud alone marked the spot of the factory. There I heard that Mr. Guérin and his young wife lay buried in their beautiful residence along with about thirty workmen employed in cleaning the machinery, work having stopped for the last three days. The volcano was resting and it was commonly thought by men who know better that this was its parting shot. Soon, however, a fresh eruption quickly cleared the place. Along the road were exposed several bodies rescued from the water. Knots of people were discussing the probable fate of the city. The current opinion was that if the city was to perish it would be buried in lava, but that there was no immediate danger, as several deep gorges had to be filled up before it could reach it. The following night was of course a sleepless one ; the volcano seemed to grow more active ; for the first time, not mere flashes but streams of living fire were distinctly seen, and one could feel like the distant sound of some heavy wagon moving on a roughly paved road. In the morning the volcanic dust was nearly blinding ; anxiety was increasing, yet the papers continued to be optimistic. The little steamer of the Girard Company during these last days of St. Pierre was always packed long before its departure time, and some two or three thousand people must have left the city, mostly women and young people. It has been said that the people had been compelled to stay in the doomed city. This was not exactly the case. Functionaries and officials were indeed refused leave to quit their posts, but no such order was given or were any measures taken to keep in the population ; on the other hand no means of transport were put at their disposal. Meanwhile, the sojourn in the

city had become rather painful and our priests in the college had been strongly advised to retire to Fort-de-France and to the South.

Most, however, delayed their departure, awaiting further developments, for if the gravity of the danger was generally admitted, but few deemed it imminent. Quite sick of four days inhaling the volcanic dust and seeing no decrease, I slipped a change in my satchel, bade farewell to all, almost ashamed of myself at the sight of their tranquil courage and confidence, and left the city by the early boat for Rivière Salée, twenty miles away, where one of our fathers was in great need of an assistant, haunted, moreover, by most painful presentiments, which I tried in vain to dispel. On the point of starting I was glad to see jumping into the boat one of my confrères, who had followed my example. In the afternoon the cruiser *Suchet* arrived, bearing the governor of the colony, M. Moutet, Madame Moutet, with several engineers and officials of the army and navy, to know the state of things and reassure the alarmed population and for that purpose they resolved to pass the night there and the cruiser was ordered back. It has been repeated in French papers that a cablegram was sent to Paris stating the gravity of the situation, and that the answer was to evacuate the city after the elections of the representatives, which were to take place on the following Sunday. Unfortunately, the volcano had not been consulted. However that may be, all who had contributed to quieting the alarms of the population were involved in its bitter ruin. On that night the volcano grew more threatening and the priests, both in Morne-Rouge and in the city, had to spend the whole night in the confessional. In the morning, Thursday, May 8, the last day of St. Pierre, a lull ensued. At five o'clock, as usual, all the chimes of the churches broke out in joyous peals to announce the solemnity of the Ascension, unconscious of their having tolled the knell of the doomed city below. The people were back from the early masses, and the sun shining in a bright sky just above the neighboring hills, when at 7:40, two of our priests at Morne-Rouge, seated at their morning meal, were startled by a violent shaking of the soil, which nearly upset the table, accompanied by an awful crash, as of a heavy cannonade. A huge black mass was being shot from the volcano, full of balls and sparks of fire, but instead of rising, as usual, it rolled down in leaps and bounds with the rapidity of an avalanche on the harbor and city, some six miles below. According to eye-witnesses, the wreck was instantaneous. In the space of a few minutes at least 35,000 people, among them eleven secular priests,

thirteen of ours and seventy-two nuns, had been summoned to their account; all the vessels in the harbor were on fire, half of the city wiped out, and the rest a mass of blazing ruins. The eruption continued for a whole hour, a black cloud covered the whole island producing a semi-darkness, and finally dissolved into volcanic ashes, part of which was wafted to an incredible distance. At some twenty-five miles away, where I happened to be, all the vegetation was soiled by a shower of ground stone that fell like sleet, and then of moist ashes, in color and weight exactly like Portland cement. A man in the jail of St. Pierre, who was rescued forty-eight hours after the catastrophe and tended by Father Mary, and the only survivor in the city, related that he had first heard a yell of many voices, a sudden crash, followed by deadly silence; a gust of fiery smoke rushed in through the loop-hole and burned him sorely. This was the work of a few seconds. Unable to account for it he cried out, but there was no response, and for two days he felt all the agonies of a living death.

On the next day my companion in the parish, being in Fort-de-France, was commissioned by the Vicar-General to perform the last religious rites over the victims. The steamer which bore the first official scientific commission composed of officers of the army and navy, stopped a few hundred yards from the shores piled up with burning débris. There in presence of that immense tomb, three miles long, when the priest, trying to subdue his emotions, began reading the liturgical prayers, "Libera me Domine . . . in die illa tremenda . . . quando veneris judicare saeculum per ignem, . . . " etc., big tears were rolling down from every eye. From those countless gaping and speechless mouths, he seemed to hear that woeful dirge of Job, "Miseremini mei . . . quia manus Domini tetigit me. Ecce nunc in pulvere dormiam." The heat was intense; in the harbor the work of destruction was also complete, save in two large steamers still ablaze. Anxious to know the fate of Morne-Rouge, the priest procured a horse at Carbet, three miles lower down. On nearing the city he found the road covered with asphyxiated bodies of fugitives, one heap consisting of father, mother and four children. Overtaken by the eruption, they must have rushed out of their carriage, standing by intact, and had succeeded in running some ten paces before falling down. With no small risk he managed to cross the mouldering city, all strewn over with thousands of dead bodies, isolated or in clusters, some apparently intact, others partly calcined or swollen or ripped open, a most ghastly sight, and in all possible

attitudes; children around their parents' knees, others with even food in their hands, which circumstance would point out that death must have been instantaneous. At the military hospital part of the clock tower had been left standing, and the dial was still pointing 7:45, the last minutes of St. Pierre. On the shore there was an unusual number of victims. Out of the boats but few had time to jump into the sea, and but a very small number of them survived their burns; among these I met a young Canadian who saw his mates dropping on the very deck, and a negro sailor who left the hospital with big patches of white skin in his burned face. The fearful work of the volcano will perhaps long remain unexplained. According to some, the sudden wreck of the strong built city was due to a sort of hurricane produced by the explosion and the overheating of the atmosphere; but then how are we to explain the safety of Morne-Rouge much nearer the crater. Electric power, no doubt, had also a great share in the work, for, on a later visit, my attention was drawn to a gigantic tree at the *Trois-Ponts*, some ten feet in diameter. It had been not rooted up, but neatly broken, one foot from the ground, and the small chips from the stem bore no trace of fire.

On the 20th of May another eruption, still more fierce, completed the work of the preceding one, and gave decent burial to the poor victims who had been but partly incinerated by the employees of the municipality, and also with some marauders, who thought that the dead no longer needed their treasures. Great was the panic created, even in the most distant centres, by the awful overhanging cloud and its weird bronze tints. On the 6th of June a like phenomenon, with a shower of small stones on Fort-de-France, was attended with the same alarms. I was then acting pastor in one of the southern parishes. The cloud had partly disappeared when I was brought out by cries of distress; a crowd of people, mostly *sinistrés* or refugees, was rushing towards the presbytery. "Father, absolution; we are all going to die; the sea is retiring." It was only a scare; a few moments after the tide had resumed its normal level. This strange phenomenon, which accompanies each great eruption, is due, it is said, to the enormous pressure on the atmosphere, produced by the explosion. On the 10th of July I accompanied a pilgrimage of the northern parishes to the shrine of *Notre Dame de la Délivrance*. The previous night had been fearful with blazing sky and detonations over the volcano. The road lay on the eastern side of Mount Pelée. Past Ajoupa-Bouillon, the nearest parish north of the volcano, the trees

and shrubs, though no fire had as yet fallen on that side, were hacked by stones and broken by the weight of the moist, sticking ashes; yet such is the force of vegetation that new foliage was shooting out as a token of hope, and the savannahs, washed by heavy rains, had resumed their green mantle. The volcano, spent by the night's work, was asleep. On crossing the main street of Morne-Rouge, lined with elegant villas, surrounded by blooming gardens, as if in defiance of the volcano, an awful weight came upon my heart at the thought of their owners and of those happy groups that would give such life to this charming spot, all now sleeping their long sleep in the immense tomb below. In spite of the terrors of the night the big church was crowded; never had the frescoes and decorations appeared so beautiful; but the singing seemed to me inspired by the strains of the *dies iræ*. In the afternoon a small party of us set out for St. Pierre. At a sharp turn of the road we came suddenly in view of the whole scene of devastation. A cry of horror came out of every breast; all stood aghast and breathless. All the details I had so often heard from eye-witnesses had failed to give me an idea of the calamity. Every eye was riveted on the spot where had stood before the large sugar estate of *Pécoule*, with its stately buildings and magnificent avenues of gigantic mahogany trees; all was now a perfect level; not a stone was left to mark the spot; a few small carbonized stumps alone could tell the story. All the refinements of man's destructive power put together would seem child's play in presence of such a terrific spectacle. We went down at the pace of our horses, unable to take our eyes off the scene. A gentleman near me seemed powerless to utter a word besides the exclamation, "Oh, God! oh, God!"

Lower down, at the Trois-Ponts, all traces of road or street have disappeared; no sign left of the Botanical Garden, with its huge specimens of West Indian flora; in the Savanne du Fort, the chief square of the city, not a chip is left of the avenues of large tamarind trees that surrounded it. A little farther two great bells half buried in volcanic dust pointed out the place of a large church, but we had some difficulty in locating the theatre, the chief building of St. Pierre. In the far end of the city the destruction was less complete, the fiery wave having spent its force; the ruins are still apparent a few feet above the ground; large iron beams rise out of the mass, twisted in various shapes. Of more than half the city nothing is left, "etiam periere ruinæ." The ashes, hardened by the rain, remain firm beneath the horse's foot. Only a few skulls can be seen here and there. The eye

commands all the range of the ravaged zone, some eight or ten miles long. On looking at the crater we tried, not without a shudder, to realize the catastrophe. From the volcano down to the sea a long trail of steam was marking the course of a large flow of lava, which would heap up on the shore and every now and then tumble into the water. To give much needed rest to horse and rider, I spent the night at Morne-Rouge, right in front of the volcano, expecting to witness some grand display. Early in the morning I celebrated Mass at the altar of the Shrine of Our Lady, paid a last visit to the thirty tombs of our priests, and departed after a long glance at the dear spot I was to see no more. I had just rounded the mountain when I heard a rumbling, hissing noise such as would come out from some locomotive chimney six hundred feet wide. It was a fresh eruption. I spurred my horse, but to no avail. In a few minutes the dark canopy was formed overhead. Fortunately nothing fell on my side and I had the advantage to complete my journey in the shade.

In order to explain the fury of the volcano, much has been said and written by overzealous persons about the impiety of the people, which must have startled anyone familiar with them. Now this requires some explanation. There were, indeed, in Martinique and chiefly in St. Pierre, a small number of men, mostly Europeans and colored politicians, who aped their brothers in France and showed bitter hostility to the church ; true it is too, that, a few days before the disaster a mere handful of roughs, who called themselves socialists, did go through the streets, on one occasion, singing some impious verses of a Paris socialist song. This was at the hottest period of the election, when some people are apt to lose their senses. Now it would hardly be fair to hold a population responsible for the misdeeds of a few irresponsible or wicked men. The truth is that Martinique forms a striking contrast with some parts of France. The Lord's day is well kept, the churches crowded at every religious function and the sacraments are well frequented, especially on Feast days. It is needless to speak of religious demonstrations so cherished by the people. Only a few weeks before the disaster a fine cortège of 2,000 working men could be seen wending its way, headed by the bishop, to Morne-Rouge, on a pilgrimage to the Sanctuary of Our Lady, to whom there is in the island a great and heartfelt devotion. As for me, I must admit, that the contact with the people in the sacred ministry has ever been attended with pleasing recollections.

Some time after the catastrophe, when that most touching testimony

of universal sympathy and generosity was acting as a soothing balm to our distress, we were startled by some wild reports circulating in the foreign press about Martinique ; for instance, the story of the sacrilegious parade of a pig, stated as having taken place in St. Pierre on Good Friday and Easter Sunday, and of an assault on a convent by the mob, etc., the effect of which was, in many places, to put a stop to collections so generously started in favor of the poor victims, driven from their homes. Whatever may have been the intentions of the originators of the report, first published, I was told, in a German paper, and so quickly taken up by the yellow press, the truth is that none of the priests of the colony or the people of St. Pierre spoken to had ever heard of it. Now, everyone acquainted with the place knows well that, had Alcibiades lived there, he would have had no need of cutting his dog's tail to get notoriety. With respect to morality, statistics and men who have the experience of the West Indian populations, can testify that the city of St. Pierre was indeed no better nor worse than its neighbors. There was a good deal of unvarnished looseness of morals among the low class of the people as often happens in seaports. As for the vice of Lot's city, it is well known that for various reasons it is rather scarce amidst the colored population and there was, moreover, very little unnatural crime. The great mischief, I regret to say, was the number of illegitimate but most prolific unions among the low classes. That state of things, not indeed special to Martinique, the church, had it been ever so little seconded by the government, by means of such a thing as the marriage requirements in America, would soon have suppressed.

But what of the volcano? Surely it was a judgment of God? It may be, and if so, it was one not unmixed with mercy, for He gave us eight days to prepare for death. Yet whatever may have been written in the first panic produced by the catastrophe, it would seem that owing to its position, St. Pierre was doomed, the fury of the volcano having covered it several times since the fatal day, and that, without miracle it could not escape its fate. No miracle took place such as we read of in the Life of Januarius in his beloved city of Naples. We might perhaps find an answer to this in the Gospel, where our Divine Lord being asked what crime they had committed on whom the tower of Siloe fell, or those whose blood Herod had mingled with their sacrifices, answered that it was not for any special guilt that they had been struck, but that unless the questioners did penance they would all likewise perish. Thunderbolts are perhaps necessary in this

material age of ours, but, under the new dispensation, are we to believe they always fall on the most wicked heads? I think we might perhaps safely, awaiting further information, suspend our own judgment in the matter.

Meanwhile, the people around the volcano had abandoned their homes and fled to Fort-de-France, which was not in a condition to meet the emergency, as all the big food stores of the colony had disappeared with St. Pierre. The supplies sent by the neighboring islands were soon exhausted, when the United States sent a generous and speedy relief, in which people saw, besides, a delicate courtesy to France, the sister republic. For three months their contribution provided food and clothing for the numerous victims scattered in the capital and in the southern parishes, and it is a pity that some busybodies who, no doubt, never missed a single meal, should have magnified in the press small abuses in distribution, and thus kept back part of the fund and private relief that would have been so useful to meet most painful distresses. It was so sad to see persons of the better class, accustomed to fine dress and comfort, ashamed to go for their daily pittance, coming to us for relief, and with tears in their eyes lamenting their escape from the volcano that had robbed them of everything.

Various scientific commissions were successively sent to study the volcano, building theories, giving out their convictions, modestly assigning terms to its ravages, etc., all of which the volcano would take a wicked pleasure in upsetting by renewed activity as soon as they had left the island. It was on scientific grounds, and also through shortage of food, that on the 15th of August it was decided that the distributions should cease in the capital, and that the *sinistrés* were ordered back to their homes in the neighborhood of Mount Pelée. The result was that a few thousand more perished in the eruption of the 30th of August, and that a new evacuation had to be ordered. Among the victims was Father Mary, of the Order of the Holy Ghost, the heroic pastor of *Notre Dame de la Délivrance* at Morne-Rouge, from whom I had parted but a few days before, on my leaving for the States. His name having gone the round of the public press, I may be allowed to add a few words about his pastoral career and saintly death. For twenty years he had been at the head of the parish, truly a father to this poor, simple people, ministering to their spiritual and temporal needs in a most unsparing manner, with very scanty means. The visitor was struck by the splendor of the church and the ungainly

aspect of his poor dwelling; some were even shocked at the numbers that would come at every moment of the day for help, medicine, books, advice, or to lay before him their differences, and even when summoned to get a good scolding. A short absence of a few days, though very rare, seemed to shed a gloom over the place. His short meals and time for sleep, often disturbed by distant sick calls, were about the only moments left him, for, besides the care of a large parish, the ministry in the church was rather absorbing, owing to the number and splendor of the sacred functions held in the Sanctuary of Our Lady. Yet every day at five o'clock Père Mary was to be seen at his morning devotions in his stall, however restless the night might have been. Only an iron frame like his and his unfailing cheerfulness could have stood the continuous strain put upon him. Sometimes, however, he would take a little relaxation, and at dusk the passer-by would then hear sweet strains of church music coming out of Father Mary's flute, on which he was an artist, thus charming away the worry of the day. He seemed to have realized the ideal of St. Paul, *omnia omnibus factus sum.* No wonder, then, that he had become one of the most popular men among the people and that his name was on every lip. It was in his house that he gave hospitality to the first American scientific commission sent to Martinique, and some funny anecdotes he would tell us about his English intercourse with his daring guests who, by the way, gave such unsparing praise to that good man in their reports to the press. On the 8th of May pastor and people gathered in the Sanctuary waiting for their last hour. In the afternoon Father Mary was to be seen leading away a woful battalion out of the reach of the volcano, each one carrying on his head his scanty belongings.

A fortnight after, the volcano giving signs of decrease, a good number of the homesick and sorely distressed fugitives went back to their homes and Father Mary deemed it his duty to join them. To those that tried to persuade him to leave these foolish people to their doom he modestly but firmly answered that as long as there was part of his flock in Morne-Rouge his post was among them. For two months he remained there at the foot of the volcano amid alarms, ashes and a half starving population, standing dauntless the fire of the enemy and enjoying now and then spectacles of terrific grandeur. By his care abandoned food stores were thrown open, their contents valued and delivered to the people; some of the cattle dying in the ash-covered savannahs were also turned into food, and thus starvation was kept at arm's length until other supplies had found their

way to the place. By the end of June, however, anxiety, privations and the frequent inhaling of volcanic dust brought him down, and he was taken to the hospital at Fort-de-France in a hopeless condition. But this was not to be the end; he slowly recovered, and with his usual cheerfulness and forgetfulness of self he was at a loss to understand our wondering at what he deemed merely duty on his part. With great difficulty he was prevailed upon to take a fortnight's rest, during which time he gave the spiritual exercises to the Sisters of St. Joseph. On leaving them he said, "In a few days you will surely hear that Father Mary has been burned." We parted on the same day, eighteenth of August, when he was permitted to go back to Morne-Rouge. Meanwhile, as stated above, all the refugees had been warned to go back to their homes in the neighborhood of the volcano. On the twenty-fifth of August began a series of eruptions eastward, in the Morne-Rouge direction. Father Mary, not to tempt heaven, endeavored several times to lead away the people; but whether through overconfidence or weariness of life—probably both—his attempts were unsuccessful. Fully conscious of the danger, like a good shepherd, he remained at his post, and in the morning of that last day of Morne-Rouge he wrote the following lines to a friend: "Here we are, awaiting our death *de pied ferme;* may it open to us a better world." On the thirtieth of August at nine o'clock at night a new explosion, more far-reaching than the preceding ones, completed the devastation of Morne-Rouge, burning nearly everything except the church, killing a few thousand people more and withering all the lovely country around. In crossing the narrow passage from his blazing rectory to the church, Father Mary was overtaken by the volcanic shower and frightfully burned, but succeeded in reaching the church.

In the morning a colored lady, Constance Cora, one of the rare survivors who had resisted suffocation in her zinc-covered house, hastened to the church. The stately pile, lofty spire, all had been spared. In the porch she found a group of men in a most pitiable condition, groaning and asking for Father Mary and confession; they proved to be the very men for whom the priest, when deterred from going back, had expressed his anxiety, as having systematically, for years, kept away from all religious practice. One of the church doors was open; on entering, she found the pews on one side blackened and partly burned, the other side was intact, but the paintings and decorations damaged by sulphuric emanations. On advancing she

heard a groan; and making for the spot, she found Father Mary lying on one of the seats near the shrine. Then, under the eyes of our Lady and the wondering Angels of the sanctuary took place a scene worthy to be recorded. The priest being unable to move, that brave girl brought successively each one of the burned men to him, and having been directed to get the holy oils from the sacristy, she took the hand of the priest, dipped his finger in the cruet and traced the sacred unctions on each of the dying men who, shortly after, succumbed to their burns, thus marvelously reconciled with God. Rescue having appeared, Father Mary was conveyed again for the last time to the hospital at Fort-de-France, where he had the consolation of being attended by two of his brethren, survivors of the College of St. Pierre. In the midst of his sufferings he would still find a cheerful word for all who came to see him, and strengthened by the last sacraments and smiling on death as a friend, on the next day he passed away to his immortal crown. His funeral was the most imposing ever witnessed in the capital, and long will his memory be cherished by the grateful people of poor Martinique. "In memoria æterna erit justus et ab auditione mala non timebit."

J. M. DESNIER, C.S. SP.

A NEW LANDMARK ON THE HUDSON.

On the fifteenth day of January, 1903, a notable transfer of a great centre of church influence took place. The Jesuit Novitiate, which has been in Frederick, Maryland, ever since 1833, began on the banks of the Hudson, midway between Hyde Park and Poughkeepsie, a new epoch in its existence.

Whittier has woven a few poetic threads around old Frederick Town by the history or myth, for even Frederick folk are doubtful which it is, of Barbara Fritchie. The famous house itself, where the flag is said to have fluttered from the window, has a habit of shifting about locally, and speculation is always rife there with regard to it. But independently of the poet, war, colonial history, law, education, religion, all contribute their quota of interest to this quaint, old-fashioned town, which looks in many respects as if it had been carved out of some forgotten corner of Europe and dropped down among us as a reminder of other conditions. One end of it is exactly like the approach to a little Dutch hamlet in Flanders called Egenhoven. It never changes. The Baltimore and Ohio was not allowed to run tracks through its purlieus, and a spur to the junction, three miles off, serves as a sufficiency of connection with the outer world. It is rich and well to do, though there are only seven or eight thousand inhabitants, a fair number of whom are dark, the whole with no notable growth. Savings banks abound, a proof of wealth, which the invading armies of the Civil War took note of for extensive requisitions. It deserves the description of Whittier as the "city of clustered spires," and one of its quiet thoroughfares owns to the name of Church Street, and properly so, for there nearly all the churches are grouped, though theologically far apart. Another highway, and one of the two which commerce has dared to encroach upon, is, singularly enough, for such a non-Celtic locality, known as Patrick Street. How it came about, the vulgar know little. As an offset to the fine Visitation Academy, there is a famous Female Seminary ; and in an adjoining street hard by, a Deaf Mute Asylum, a favorite field for the zeal of the Novices, as were the Poor House and Jail at the other end of the town. But the chief local glory is that the author of the "Star Spangled Banner," Francis Scott Key, lies in the handsome cemetery at the southern extremity of the little city, which ends here as

abruptly as the cities in the old world do with their fortifications. Antietam is not far off, at least for country people, and General Lew Wallace met his great reverse at Monocacy Creek, which is within easy walk. Both of these historic facts, along with the comings and goings of Federal and Confederate troops, for this was debatable ground, will explain how the Novitiate became a hospital in those terrible war times, and how the vigorous novices of those days received some of their Jesuit training by becoming army nurses for the sick and dying. Many a wounded soldier was carried on his stretcher from the battlefield to go to heaven through the doors of that old ramshackle house, which is now being torn down. Bacteria must have revelled in those ruins.

The valley in which Frederick is situated is very fair to look upon as the eye travels along the lofty Catoctin Hills whose deep woods are cut into here and there by prosperous farms high up near the summit. Journey west over them along the well-kept "pike" and you come to the more beautiful Middletown Valley, beyond which, over the Blue Ridge where Rutherford B. Hayes won his glory, lies the bloody field of Antietam. You are there at the upper waters of the Potomac. Harper's Ferry with its memories of John Brown is not far off, and there, as is well known, the country is more than usually picturesque.

It was in 1750 that Charles Carroll, the father of the famous Signer of the Declaration of Independence happened to wander over those mountains on a hunting expedition, having come up from Annapolis where he was then living. Attracted by the beauty of the place he purchased twelve thousand acres of land, for two hundred pounds, though his wife could not understand "why he should throw away so much money for a forest." Here Carroll Manor was established and made into the famous Carrollton which figures in the Declaration of Independence. He divided the estate into farms and tried to gather as many Catholics around him as possible; which explains the presence there, to-day, of the Darnalls, the Boones, the Abells, the Paynes, the Brooks, the Jamisons, the Jarboes and others. Later on, however, Germans, either from the old country or from Pennsylvania, established themselves in the neighborhood, and notably also after the Revolutionary War, a number of Washington's particular friends, the Hessians. This German element gives a distinguishing trait to Frederick, most of it constituted of staunch Lutherans, and furnishing very few converts to the faith. On the contrary many a Catholic has been captured by the usual device of mixed marriages.

The spiritual needs of the Catholics in the first days of this settlement were ministered to by the Jesuits from St. Thomas's Residence, near Port Tobacco, far down the Potomac. No one who is un-familiar with those parts can appreciate what that meant for these early missionaries. Port Tobacco began and ended at the head of an inlet. On it as a "port" the colonists had evidently built high hopes, and until quite recently, it kept its hold as the county seat; an honor which it possesses no longer. The unfaithful Potomac has left it high and dry, and only a skiff can approach its muddy shores. All its hopes like its houses have decayed. At the present day, it is a wearisome enough journey to reach it, in spite of the leisurely railroad that runs within two or three miles of it, even if one comes from as near a place as Baltimore. But in those pre-revolutionary times it required the heart of an apostle to travel through the forests to the new settlement which Carroll had established. Those grand old Jesuit priests did it for thirteen consecutive years, until at last, in 1763, the first permanent residence was established in Frederick. Possibly, however, some assistance was given towards the end, from Conewago, Pa., which was founded in 1758.

Father John Williams appears to have been the first pastor of Frederick, though the deed of gift was made out only two years later, to the General Superior Father Hunter. It is interesting to note that the land was given "in consideration of five shillings current money" and that the name affixed to the document was that of "John Cary"; so that it was an Irishman who was the first benefactor of the Society of Jesus in Frederick.

When the Society was suppressed in 1773 Father Framback was pastor; an old man already: "his sick calls however sometimes sending him fifty or sixty miles over the mountains; and the records speak of him often as sleeping in the woods, pursued, shot at, and swimming his horse over rivers to escape his pursuers." Those were heroic days indeed, and it is more than unkind to forget them.

The chapel which Father Williams occupied formed a part of the building which was until lately used as the Novitiate. For nearly forty years it was the only place of worship for the Catholics of Frederick county.

A familiar figure in American Church History enters at this point. The Rev. John Dubois, afterward Bishop of New York, went there from Emmetsburg as pastor about 1792, and with him at the same time appears another equally conspicuous man but in another sphere:

Roger Brooke Taney, the chief lawyer of Frederick, afterwards Jackson's Chief Justice of the United States whose famous Dred Scott decision is said to have precipitated the Civil War. In the yard of the Novitiate this great jurist was buried, and next to him was his mother, Monica Brooke Taney. Now that these graves are removed, it is to be hoped that a fitting monument may be erected in his honor who be it said in passing, besides winning distinction in the world was a practical and devoted Catholic.

It was Father Dubois who attempted to build the first church, and although it was an insignificant affair of brick, eighty-two feet long, the people thought him mad and even Taney concurred in the general verdict, and was of the opinion that "money could never be raised for such a building; that it could never be completed, and if completed could never be filled with Catholics." Taney, great lawyer though he was, was not a prophet, and Father Dubois had not lost his head; but for all that he built a poor enough church which soon threatened to tumble down on the worshippers.

In 1811 Father Malevé, a Jesuit from Russia, where the Society of Jesus had continued all through the time of the general suppression, came to take the place of Father Dubois; and in the record of his labors in Frederick and in what is called the Manor, seven miles distant from the town, we meet with some interesting names on the list of those who helped him. The Carrolls were there of course; and so were the Pattersons of the Bonaparte connection; the Harpers; the Mac Tavishes; and there is recorded a considerable gift from "Mary Ann Marchioness of Wellesley," the Vice-Reine of Ireland who was grand-daughter of the great Carroll, and the daughter-in-law of the Duke of Wellington, "the daughter" as some one said, "who reigned in the land from which her fathers had been fugitives."

Eleven years of labor in Frederick filled the measure of Father Malevé's good works; and when he died he was succeeded by the famous Father McElroy; the great priest of venerable and majestic appearance, who was known everywhere for his apostolic zeal—a hundred miles ride on horseback to help the dying being a trifle for him in those days—and who, in 1848, twenty-four years afterwards when war broke out with Mexico, was sent as chaplain to the United States troops so as to convince the Mexicans that the war was not against their religion. Father McElroy was then sixty-five years of age. His companion, Father Rey, was killed at Monterey.

In our days of palatial educational institutions it is amusing to read

ST. STANISLAUS' NOVITIATE, FREDERICK, MARYLAND.

ST. JOHN'S CHURCH, FREDERICK, MARYLAND.

the notice which Father McElroy had inserted in the papers at that time: "St. John's Female Benevolent and Frederick Free School will be opened on the 3d of January, 1824. Reading, writing and needlework, etc., will be taught. All denominations admitted."

The school to which "all denominations were admitted on the 3d of January," was a wretched log cabin, built in the days of the Revolution, on what is now convent property. Five brave Sisters had come from Emmetsburg to wrestle with this educational problem. The interior was bad enough, but the parsons of the country around began literally to howl. "Beware of the she-wolves," they said. The "she-wolves" were the Sisters. But in spite of it all, the "she-wolves" soon had two hundred pupils of all denominations. Three years afterwards a larger establishment was started with an orphan asylum attached. In those generous days the young ladies apparently were not very exacting. Strange to say, however, the Sisters made little or no impression on the faith of their Protestant pupils; nor did the priests upon their parents. Frederick has been wonderfully unimpressionable.

In 1828 St. John's Literary Institute was inaugurated; a school which was the rival of Georgetown until 1853. The experiment had been attempted of letting the students board out in the town; and surely never could a better place than quiet Frederick be chosen to set such a scheme in operation. But it was unsuccessful, and the Institute never recovered from a wholesale expulsion of students which it had been found necessary to make in consequence of some disorder. A superstition lingers yet about Taney hoping that Frederick might become a University centre, and that a great law school would in course of time be established there. Since 1853 the Institute has declined into an indifferently attended day-school, but nevertheless it has its glories. Governor Louis Lowe, of Maryland, was there; as was A. Leo Knott, Assistant United States Postmaster General, and others who have attained eminence; but the chief boast of the Institute is that Admiral Schley was a conspicuous pupil on its benches in 1852. Long after this, in 1875, when Schley was an officer in the navy he came back to Frederick and called at the Novitiate to pay his respects to his old professors if any of them were yet alive. He found Father McElroy who was then in the nineties and completely blind. Schley went forward to grasp the hand of the venerable priest and without giving his name spoke to him. The handsome old face brightened up and Father McElroy said: "I cannot see you but you

are Scott Schley." No one was more surprised than Schley himself. Some time after the battle of Santiago the Admiral again visited his old home; delighted the enthusiastic Novices with a visit to them, and afterwards, going over to the old school, pointed out the place where he used to sit forty-two years before, recalling with pleasure his old professors, Father Miller, Father McAtee, and others who were there at the time.

In 1832, Frederick's magnificent church was begun. To have attempted such a work in those times and with no visible resources points out Father McElroy as a man who made other than human calculations. To attempt it to-day in a big city would stagger many a man. Its nave is 136 feet long and forty-nine feet wide; the transept forty-nine feet wide and ninety-four in length. Build that of stone and put over it a tower to dominate everything in Frederick, with a clock which the Aldermen sometimes neglect for thrift-sake to light at night, and you can measure the extent of Father McElroy's ambition; and he lived to achieve it. All but the tower was built in four years. Money was gathered from every source, but the poor laborers on the Baltimore and Ohio Railroad, the Turnpike and the Chesapeake Canal contributed generously to the building though few if any ever enjoyed its advantages. This church with its electric lights, its frescoes, its bells from Belgium, its marble altars, its illuminated windows has been handed over to His Eminence the Cardinal absolutely unencumbered.

The list of the notables who gathered there for the laying of the corner-stone reveals some historic names. There were nine bishops; among them: England, Fenwick, Rosati, Purcell, Brutè; and among the clergy John Hughes of Philadelphia, Felix Varela of New York, and Stephen Theodore Badin the first ordained priest of the country. John England preached, and so did John Hughes, in this Church which John McElroy built in honor of the beloved St. John. It was quite in the fitness of things.

The name of the venerable Father Francis Dzierozynski, S.J., is recorded also as being present and this gives us the first link with the Novitiate's establishment in Frederick. We call him venerable for the tradition of his holiness still abides. Father Dzierozynski entered the Society in Russia during the time of the suppression, and remained in that country until the expulsion in 1820 when he came to America and was made Professor of Philosophy in Georgetown. Whilst there he gained the friendship of John C. Calhoun who "frequently visited

the father for the purpose of gleaning from his conversation some of that philosophic lore for which the great southerner had so keen a relish."

Until then the Novitiate was at White Marsh, Prince George's County. Why it should have such a designation puzzles the visitor who may happen to go to the church which is still there; as neither the "white" nor the "marsh" are verifiable in the neighborhood. According to a venerable authority, that namely of an old master of novices who had been a novice there, the name forms a link with the long past. The first Jesuit missionaries of this country of course had made and continued to make their novitiate in Europe, at Rome, Liège or elsewhere, but after the suppression, and when there seemed hopes of a coming resurrection of the Society, Jesuits from White Russia came hither and in memory of a White Marsh in that country gave that name to the Novitiate which they had established in the dry and sometimes parched regions of Prince George's County.

Is this an illusion or an after-thought? For there were Jesuits in what is now called Whitemarsh as far back as 1750. In fact, it was the ecclesiastical centre of those days, and the priests used to come up from Whitemarsh to minister to the few Catholics of Baltimore. It was there the clergy met to discuss church matters, and there was decided Carroll's nomination as ecclesiastical superior.

How history has revolved since then! It would be hard to find Whitemarsh on the map at present, and Baltimore is ruled by a Cardinal. Not that Whitemarsh was ever much commercially or industrially. Even now, when you reach Collington, the nearest station to it, there is nothing in sight but a dilapidated barn, and some distance off, the ever-present store at the cross-roads. A slow drive up through the sand brings you after some time to the church and house, and around it—nothing. There were formerly some old log cabins, plastered on the seams, and that was the ecclesiastical focus in old times. There was the Novitiate, where Carroll and Neal and Sewall deliberated on the religious conquest of this country.

When the little community was transferred to Frederick, Father Dzierozynski was appointed Rector and Novice Master, and he gathered them into the long, rambling, miserably-built house which runs a couple of hundred feet along the street on the side opposite the church. The east end of it had been the old church, that was now incorporated in the building, the fathers of the parish having been sent to a residence behind the church, which the then Provincial,

Father McSherry, purchased for $6,000 out of his own pocket. There they remained until 1860.

In those seventy years great men were identified with the Novitiate, Institute and Parish. Besides those already mentioned, there is Ryder, one of the most famous pulpit orators of the country, and perhaps the only priest who ever addressed the Congress of the United States; there is Curley, the old and distinguished astronomer, who built the Observatory at Georgetown, and who continued the work of Secchi and Sestini; there are Paresce and Villiger and Mulledy and Barber and Sourin and Wiget and Cicaterri and Stonestreet and Ciampi and many others, all giving of their superabundance of learning and eloquence and sanctity to fortunate Frederick. The rectors of the house are not many, for their terms of office are usually more prolonged than those of other superiors.

The house that has been abandoned was, apart from its length, the most inconspicuous of the larger buildings of Frederick, and its ugliness was quite deplorable when it was considered to be the home for so many years of such distinguished men. The Fathers lavished all their money on the magnificent church opposite, and took but little care of their own comfort. It was a three story affair with a wing at either end, and apart from the pretty chapel and the large refectory the rooms were about as poor as a lover of poverty for God's sake could desire. Back of the rickety structure which connects the two wings and which were the only solid parts of the building, was the garden which ran clear to the next street. It was only a vegetable garden until a few years ago, and not calculated to notably rejoice the eye, nor was the remnant of the graveyard at its eastern side, which was designated in the latin map of the house as the *orientalis plaga* and which the wags called the oriental plague, calculated to heighten the spirits in time of recreation. At the opposite corner and outside but just adjacent to the grounds was a negro church whose loud piety was constantly ruffling the quiet of the Novitiate. It was all primitive and crude and outworn, but during the seventy years many a holy man has dwelt there, and many a soul that has done great things for God has been shaped and fashioned and guided within its walls. Since 1885 it has been the only Novitiate for the Maryland New York Province. Formerly there was another Novitiate at West Park on the Hudson, opposite the present building though somewhat further up the stream. It is quite visible from the Hyde Park site and will be a reminder to future novices of the day when their New York brethren were trained

ST. ANDREW-ON-HUDSON.

ST. ANDREW-ON-HUDSON—QUADRANGLE.

to religious life before New York and Maryland were made one Province. From that old wooden building of West Park around which so many affectionate remembrances cling, the Novices were all transferred to Frederick and now after fifteen years their successors return almost to the same place. But not only novices were concerned in this removal. The entire community consists of 130 persons in all, comprising the Fathers who govern the house, the priests who are known as the Tertians, the Juniors, Novices and Lay-brothers.

The new house on the Hudson is in appearance and position, the exact opposite of the old one at Frederick. The architects are Messrs. Schickel and Ditmars. It is built on a high hill at the very foot of which is the great river; the situation, the air, the surroundings are exhilarating; and the domestic arrangements are not of two centuries ago. The view of the river itself and of the opposite shore is extremely beautiful even in the depth of winter. The thin line of the Poughkeepsie Bridge is of course visible three miles below, and as the stream makes an unexpected turn eastward just above the Novitiate, the north wing has for its own special comfort and delight a river view in front almost like a lake. The building is hard to see from the New York Central Road, which, as a matter of fact, runs through an open cut at the foot of the hill, thus separating from the rest of the property a small piece of land which juts out into the river but which later on is to be reached by a bridge over the tracks. But from the Albany Day Boat, or the West Shore Road, the immense pile of masonry is the most conspicuous structure that can be seen for many a mile up and down the river. As it is lighted by electricity, it will, doubtless, be a recognizable part of the landscape at night.

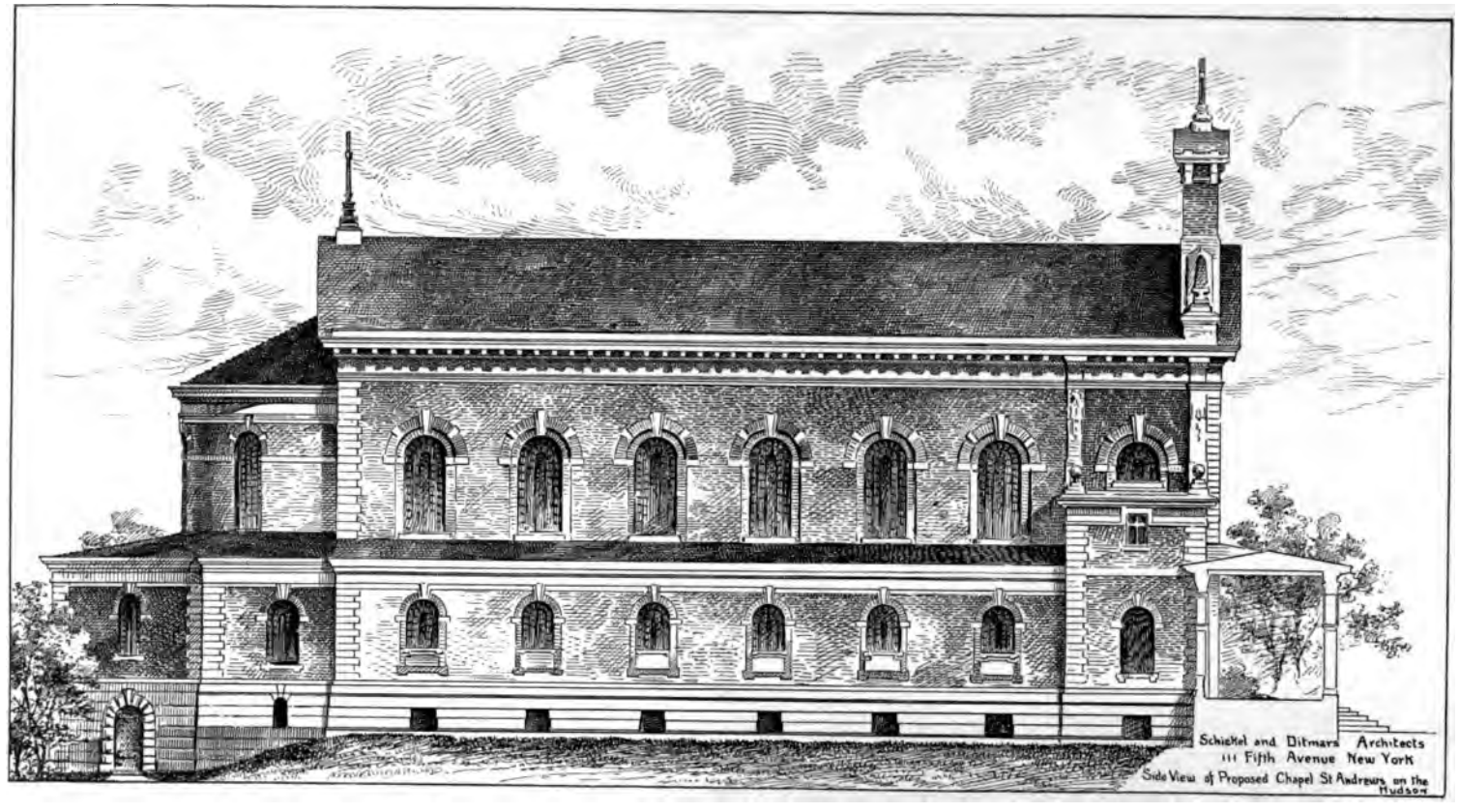
It is 300 feet long with a depth of 185 feet. It is built of Harvard brick, with limestone trimmings, and is four stories in height. The style adopted is colonial. The long line of the façade is broken midway by a huge projecting portico whose massive white columns run up the three entire stories. Inside, around an interior court, which is formed by the main building and the wings, runs a covered walk sustained by brick arches, a distance of 650 feet. From the rear or eastern section of this quadrangle, it is proposed, later on, when the donor comes, to build a spacious chapel.

The interior divisions of the building are of no interest to the general reader, being the usual combinations of sleeping apartments, refectories, recreation halls, libraries, etc. But there is one feature which

with him from Albany and was lavish in his demonstrations of affection and admiration. They stopped at an island, half way, and the worthy dominie wanted to call it by Father Jogues' name. It was the occasion of a great celebration in honor of the missionary. That island is very probably the one just opposite Frederick Vanderbilt's property, and consequently only a few miles above the new Novitiate. When they came to New York, Governor Kieft, whose positive orders to the Commandant at Albany were at the bottom of Father Jogues' deliverance, entertained him at table, and gave him suitable clothing to replace the ragged and half savage costume which he wore. In fact he was the hero of the hour in the colony, and every one came to see him. Another interesting link with old New York is that on entering a house he found a picture of the Blessed Virgin, and what was most surprising, one of *St. Aloysius!* This was long before the Saint's canonization, but his repute of holiness had doubtless caused many representations of him to be spread far and wide. The lady of the house was the wife of the ensign and a Catholic. She and an Irishman from Virginia and Father Jogues were the only representatives of Catholicity in New York in those days.

The occupants of St. Andrew's can claim kinship also with all the first missionaries who journeyed through New York State in old Indian times, who shed their blood in Canada, who were the first explorers of the then wild West, who discovered the Mississippi and who were the first priests to stand on the shores of the Pacific even before the saintly Junipero Serra. The "Pious Fund" which The Hague Conference lately discussed was for Jesuit Missions. It was their spiritual forbears also who were martyrs on the banks of the Rappahannock; who were the corner-stones of the great hierarchy of this country; and whose labors in Maryland, Pennsylvania and New York assured the lustre and permanence of religion in all those parts. They are of the soil from the very beginning. In the deed of the new property it is said that the land was first bought from the Mohicans.

We have called this establishment a training school of asceticism. Asceticism is not the gruesome thing of fastings and scourgings and other macerations of the flesh which popular but ill-informed writers of the day would make it. Asceticism from its Greek derivative means exercise, and in this case exercise in things of the spirit. If mortification is conducive, as it always is, to control the tendencies of the lower nature a wise asceticism adopts it under experienced and enlightened guidance only in as much as it helps the spirit. Such has



THE CHAPEL, ST. ANDREW-ON-HUDSON, NOT YET ERECTED.

THE CLOISTER.

always been one of the characteristics of Jesuit asceticism. The main occupations of the ascetic or spiritual life are prayer, meditation, examination of conscience, the practice of the virtues of humility, obedience, purity, detachment from worldly ambitions and possessions, in a word whatever will form in a man the habit of directing his life by the will of Almighty God and not by his own desires and passions.

The men who begin this life, for it is intended not to be a passing exaltation of the mind but a permanent and durable mode of shaping one's whole career, are called Novices. They are entering upon something which is novel or new; hence the name; though Novitiate is a term which is applied both to the house in which they live, and to the period which is occupied exclusively in these spiritual exercises, which latter however is more properly designated as the Noviceship. The Noviceship for a Jesuit lasts two years, an innovation upon the practice of old religious orders, for it was formerly shorter, but that period is now almost generally adopted in the Church.

Those who present themselves for admission to the Novitiate are generally young men from college, but one meets there also others who have been in business or professional life, but who must always have had except in rare cases a collegiate education. Occasionally secular priests enter. In Frederick there was at one time a bishop among the novices. In every instance the application for admission must be absolutely uninfluenced by any person whatever, and should be the individual's own calm, deliberate choice. The very first question asked is whether the desire to become a Jesuit has been prompted by any one, especially by one of the Order. If such is the case, the candidate is peremptorily refused admission and sent away to reconsider the whole matter. If it is entirely of his own wish he is sent to four of the Fathers who individually and privately discuss the matter with him; their chief purpose being to discover if his desire arises from a passing excitement of piety as may easily happen or is a solidly based determination coming from the promptings of the Holy Ghost. The most searching inquiries are made about his state of health, his obligations to his family, his business relations, his character, his origin, his dispositions, his habits of life, etc., after which each examiner reports to the Provincial of the Order who may for reasons of his own reject all four reports, even if they are favorable. No one who has ever belonged to any other religious order can be considered as eligible.

In case the candidate is admitted he is sent to the Novitiate but is not received into the community. He is left substantially alone in the

seclusion of an eight days' retreat or even longer, where he reconsiders the whole matter, studies the constitutions of the Order and finally, if everything is satisfactory, is permitted to enter into the community of the Novices, but is not bound by any obligation of vow to remain. That is deferred for two years during which time he is constantly under scrutiny, not in any spirit of espionage but merely to provide against any mistake, in accepting one who would not have the proper dispositions. It is for the candidate's own good as well as for that of the Order.

In the Novitiate there are no studies except that of spiritual books. The order of the day is rising at five o'clock, which hour may vary in different countries ; in some places it is at four, in others a half hour later. A visit is made to the Chapel after rising, then meditation for an hour, then Mass, followed by a quarter of an hour's review of the previous meditation and finally breakfast. Later on there is the reading of some pious book, followed by a half hour's instruction on the rules. After this comes a specified time for what are called manual labors, which is some menial work assigned to each, such as sweeping, or even scrubbing, digging in the garden, helping in the kitchen and the like, all intended as a practical exercise in the lessons of humility and obedience whose motives and nature have been explained. There is a quarter of an hour of examination of conscience before dinner. During meals, except on rare occasions, some one reads or preaches to the community from the pulpit, which is a fixture in the dining-room. A common recreation follows in which the choice of companion is not permitted, but what are called bands of two or three are designated by the Superior, but no general conversation can go on between these different bands, nor is any conversation allowed at any time out of the ordinary common recreation. The occupations of the afternoon are more or less a repetition of the morning. There are, of course, recreation days on which a walk or some light game is allowed.

Besides the routine life, the novice is subjected to other trials. He is sent to pass a month in kitchen work and spends that entire time with the lay brothers and debarred from communication with the members of his section of the community. These sections, it may be said in passing, are more or less segregated from each other all through life. Another trial is to pass a month in hospital work, ministering to the bodily as well as the spiritual wants of the patients, if such arrangement is permitted by the hospital authorities. It is done in Montreal at present and some approach to it was found to be feasible in Washington. In Catholic countries the novice is also sent on a month's

pilgrimage. He is told to beg his way, stopping where he can, at the various parish houses or hospitals on the route assigned him, which sometimes may be a matter of one or two hundred miles. As the pilgrim has no money to help him to cross rivers or pass toll-gates, and as he has but a scant supply of clothing in the bag he carries on his back, the trial is not an easy one. Finally the greatest test of all is what is called the Long Retreat, which means a thirty days' profound study of St. Ignatius' Spiritual Exercises, in complete isolation from every one else except the Spiritual Director, an isolation which is secured by means of a strict silence broken only by three short days of the mildest form of recreation, consisting, as it does, merely of a walk in company with the others who are engaged in the same work. The mental strain during that time is considerable, and calls for the greatest vigilance on the part of the Master of Novices every day this trial lasts. During all this time the novice is in constant communication with the Novice Master, to whom all difficulties and temptations, as well as progress in spiritual life, are laid bare.

Such is a general view of this life. It lasts two years, and then if the novice wishes, and it is he who must determine, for he is absolutely free to depart until then, he makes his vows of Poverty, Chastity and Obedience. The vow of Poverty means that he renounces all right to any earthly possessions in the future, and what he has he must get rid of. In the disposal of them absolute freedom is accorded him. Far from persuading him to bestow his property on the Order, the Superior is debarred from exerting any influence to bring that about. The vow of Chastity means a perpetual obligation, as St. Ignatius expresses it, to aim at angelical purity of body and mind. The vow of Obedience implies that he will obey his superior in all that is not sin. If the wisdom of the command is not evident to him, he will, with what is called *blind obedience*, submit his judgment to that of the Superior. It is a higher obedience than that of the soldier who obeys, but may mentally criticize and condemn his superior officer, which is not permissible for one who takes the vow of obedience.

Why are such grave obligations assumed? It is because the young man, moved by divine grace, has like the rich youth of the Gospel, asked the Lord what should be done to be perfect. He has heard the answer: "Go sell all you have, give it to the poor and follow me." That youth we are told went away sorrowful. The young man, who after the novitiate, assumes this triple obligation, does not go away sorrowful. He stays—gladly sells all he has, gives it to the poor and follows Christ.

After the time of novitiate has expired, these young men begin a review of their classical and literary studies. This lasts another two years and is called the Juniorate. Necessarily the observances of the Novitiate cannot be maintained in this new phase of life. The manual labors, except for the care of their own rooms and some other slight things, cease, and nearly all the day is given to classes and study, but a careful watch is maintained of the young scholastic's spiritual growth. This Juniorate forms the second section of the community. After these two years they are sent to their philosophical and scientific studies, which, in this part of the land, are usually made in Woodstock, Md. Some may be sent abroad. We need not follow them there; nor in their subsequent five years teaching, nor in their final three or four years study of theology, which is made at Woodstock or elsewhere. After they have been ordained priests they are again sent back to the Novitiate for a year of seclusion and spiritual study. This is called the Tertianship and the Fathers who are engaged in this exclusive study and practice of asceticism, are called Fathers of the Third Year, or Tertian Fathers. They have no exterior ministry and the same spiritual exercises which they went through sixteen or seventeen years before, as well as the same exercises of humility, with some slight modifications, however, fill up the time of this year. An interruption occurs about Lent, when they are sent out to help in giving missions, or directing retreats for religious communities. Some of their occupations will also be to direct the spiritual exercises of the clergymen or laymen who come to the house for that end.

This "year" of the Tertian Fathers lasts about ten months. Perhaps it may be a full year or more after that, before they are admitted to what are called their last or solemn vows as Jesuits.

We have endeavored to give here a sketch of the interior and exterior of this new house. Its whole purpose is the promotion and development of the higher life. It is to be a centre of spiritual energy which may moderate or diminish, in Catholics at least, the danger of absorption in the fierce struggle of the material forces that are focussed so intensely in this part of the country. It is an attempt to teach men to emulate, in their fight for heaven, the sacrifices which men make who are fighting for wealth and power. It is a school for training young Jesuits to imitate, and if possible surpass, the exploits of their predecessors, who achieved so much amid difficulties and hardships and trials, which we in these easy-going days will always fail to fully realize.

T. J. CAMPBELL, S.J.

THE GERMAN CENTRE-PARTY

And Its Great Battle for Tariff Reform.

The most memorable and the most momentous Parliamentary session in the history of the German empire was closed a few days before Christmas. Nothing like it had been witnessed since the stormy days of the *Kulturkampf* debates, when the heroic band of Catholics, defeated but not discouraged, were overwhelmed by the brutality of Bismarck and his obsequious Parliamentary majority. In the session just closed the Parliamentary régime, which has been in existence in Germany since the establishment of the empire, was strained almost to the breaking point, and the greatest victory in its history has been won by the Centre-party on the political battlefield, in the campaign for tariff-reform.

Germany has commercial treaties with Russia, Austria-Hungary, Italy and some of the smaller European states. France and the United States enjoy the privileges of "the most favored nation clause," that is to say, they import their goods at a rate of duty which the most favored treaty-nations enjoy. The German market has for years been flooded with cheap grain from the United States, Russia, Austria-Hungary, and with other food-stuffs, beef, pork, vegetables, fruit, etc., with which German farmers could not compete, and their distress, owing to their being often forced to sell below cost price, was acknowledged alike by the government and all fair-minded men. Tariff revision and with it new commercial treaties, had become a necessity. The farmers' alliance, made up chiefly of the large aristocratic landholders of the Eastern Provinces of Prussia, started a fierce and fanatical agitation, becoming daily more violent and assuming in their speeches in and out of Parliament as well as in their papers the inflammatory tone of the Socialist. They were Anti-Catholic too and sought to destroy the splendid and conservative peasants' unions founded by the great Baron von Schorlemer, the Westphalian peasants' King. These ultra-agrarians demanded a prohibitory tariff, practically excluding all foreign agricultural produce. A foolish thing to demand for two reasons, first, because commercial treaties with neighboring nations, which are a necessity to German industry, would thereby be rendered impossible, and secondly because Germany can-

not produce enough food-stuffs for its ever growing population. At the opposite extreme stood the doctrinaire Radicals whose platform is free trade under any and all circumstances, and the Socialists to whom any subject of agitation is ever welcome and who took up the battle-cry of "starvation tariff" wherewith to arouse the working people. Between these two extremes glaring at each other and gnashing their teeth, stood the Centre-party. To the question, "Is Germany to become a purely industrial country or to remain agricultural?" it answered, both industrial and agricultural. We represent, said the Centre, not the interests of this or that class, but the whole people, hence we must deal out *distributive justice*. If we cannot obtain all the protection which the farmers really need, we will endeavor to get as much as we can. Our conscience forbids us to throw away half the loaf of bread because we cannot get the whole. Thus the Centre stood midway between opposing extremes, the only party that presented a united front of one hundred members. The Centre therefore as usual dominated the situation, and if any tariff bill was to be passed, both the government and other parties must rally round the "invincible tower." On the leaders of the Centre-party devolved the double or rather triple task, first of winning a sufficient number of members of other parties to form a majority, next of bringing about an understanding between this majority and the government, and lastly of steering the bill safely through Parliament. It was a work of extreme delicacy, of tremendous difficulty, taxing the skill, courage and energy of the Centre-leaders as they had probably never been taxed before. After the government bill had been discussed by a committee sitting all through the Parliamentary summer vacation, at the re-opening of the Reichstag in the fall the second reading was taken up and at once the obstruction tactics of the Socialists re-inforced by a handful of Radicals began. The Socialists had boasted over and over again in their papers and public harangues that they would prevent the passage of the "starvation tariff," and that the bill should never become a law. And for many weeks it seemed as if they would make good their boast. Taking advantage of the written and unwritten rules of the house, they called for a vote on every imaginable point, and whenever there was to be a vote, they demanded a roll-call, each roll-call consuming between forty to fifty minutes. They raised points of order on every trifle, each question giving rise to a debate and interminable discourses. Whenever they saw their chance, they raised the cry of "no quorum," had the house counted out and the sitting suspended.

They demanded the distinct and separate discussion of each of the many hundreds of items enumerated in the tariff, were they as insignificant as broom-sticks and rags, though that work had been carefully done in committee. They resorted to the tactics of what was aptly called *Dauerreden* (endurance speeches) and finally to actual rowdyism.

Dr. Bachem, one of the leaders of the Centre-party and one of the best speakers of the house, was literally howled down one day, and was forced to take his seat without having been allowed to finish a single sentence. The Socialists were led by Singer, a millionaire manufacturer of Berlin, Stadthagen, Heine and Wurm, all Jews. A Jew and Jewess have always been very influential among German Socialists. Modern German Socialism, in fact, was founded and placed on a scientific basis by the Jews, Lassalle and Karl Marx. Germans neither by race nor by religion, these men are utterly devoid of patriotism. If they can discredit and ruin the Parliamentary régime, so much the better, for their main object is to destroy the existing government and social order, whatever it is, cause a revolution and set up international Socialism. The German Parliament had up to this boasted, and with truth, of being the most orderly legislative body in the world, it had always carried on its business with dignity and decorum, and obstruction had never been attempted except once on a small scale, about two years ago. Now, for the first time, the President and the majority were utterly helpless and found themselves absolutely at the mercy of a reckless and unscrupulous minority. Count Ballestrem, the President, of whom it has been said by papers hostile to the Centre-party, that he is the best President the Reichstag has ever had, and who is very popular with all parties on account of his noble bearing, his ability, self-control and impartial ruling, became exhausted—he is nearly seventy years old—and finally fell ill, and it was rumored that he was about to retire from the Presidency. Calls to order rained upon the Socialists, and one day Singer, after repeated calls to order, was excluded from the sitting for disorderly conduct, but remained quietly in his seat, for the rules of the House gave no power to the President to have him forcibly removed. Progress with the bill became impossible and Parliamentary business had come to a standstill. It was precisely what the Socialists wanted and had hoped to bring about. The country, at first indignant, became alarmed. The old Prussian aristocracy has always hated popular institutions, the Parliamentary régime and

especially universal suffrage, and hates it worse than ever since the Socialists, thanks to manhood suffrage, have been polling enormous votes, have got possession of many large centres of population in the Protestant parts of the Empire and have thus been able to send fifty-eight members into the Reichstag. If Parliament becomes impotent, people were asking themselves, what then? A *coup d' état*, carried out by the emperor with the army, on the principle: *Salus populi suprema lex?* The Centre was the only party that did not lose its head and stood compactly united, and its leaders finally succeeded in rallying round them a majority from the parties of order. The leaders of the Centre then entered into negotiations with the government in order to effect a compromise on several important disputed points of the tariff bill and by mutual concessions a good majority was secured to pass the bill as finally accepted by Chancellor von Bülow. It did not quite satisfy the government, much less the majority, but it was the only way out of an intolerable and dangerous situation. The amended bill was brought before the House with a rider attached to it by the Centre-party to the effect that the surplus revenue from the Tariff should be used as a pension or insurance fund for the benefit of widows and orphans and that the city *octroi* should be abolished. This also was agreed to by the government, for it was on this condition only that the Centre was willing to vote the law. While these negotiations were being carried on by the leaders of the Centre-party with other party leaders and with the government, the obstruction in the House celebrated veritable orgies. As soon as a majority for the bill was secured, to the disgust of the fanatical agrarians of the extreme right and the rowdy element on the extreme left, the rules of the House had to be dealt with, for without a change of rules, as has been seen, the bill could never be passed.

The anger and rage of the opposition knew no bounds, for now they saw that they overreached themselves by the very excess of their obstruction. They shrieked about "gagging the minority," "destroying the liberty of the people," "robbing the representatives of the people of the right of free speech," "violating the constitution." The reverse was true, for it was the minority that had gagged the majority, contrary to the fundamental principle of all legislative bodies, that the majority must prevail.

Dr. Gröber, the speaker for the Centre-party said: "When a small minority has in its power to reduce a large majority to a state of helplessness and bring legislation to a standstill, it is time to

change the rules of the house. Our rules were not made for eternity; they have become clumsy and no longer answer present requirements. When they were made, situations such as the one that confronts us, were not dreamed of. We shall make few changes at present, but if we find that they are inadequate, we shall not hesitate to make more. In England and America, the classical countries of popular government, the parliamentary rules are far more stringent than ours."

First they adopted a new mode of voting. Instead of the roll-call, which consumed each time between forty and fifty minutes, they established voting by ticket, which could be accomplished in about ten minutes. Next "the point of order" question was taken up and a rule was adopted placing it in the discretion of the President to recognize a member rising to a point of order, who, if recognized, would be allowed only five minutes to speak. To prevent counting-out tactics, the party whips and the daily papers began a vigorous campaign against absenteeism, with the result that to the end of the session a quorum was secured independently of the members of the opposition.

Finally a resolution was passed to the effect that the bill should be discussed and voted upon in sections or blocks, thereby cutting off interminable debates on each particular item. All these difficult questions were settled, in the teeth of the turbulent opposition of the Socialists, mainly by the skill, energy and patriotism of the Centre-party under the leadership of Dr. Spahn, upon whom the mantle of the lamented Dr. Lieber seems to have fallen. The last sitting began Saturday, December 13, at ten o'clock in the morning and continued without interruption till Sunday morning 4.40 o'clock—nearly nineteen hours. In this memorable sitting a Socialist beat the record with a speech that *endured* without intermission from 4.30 Saturday afternoon till 12.30 after midnight. The Socialists had counted upon wearying the House and thus forcing an adjournment, or upon counting it out, but the majority grimly held out, the word had been passed around: "Through!" and the bill was forced "through" its third reading that Sunday morning with an imposing two-third majority.

During this unique and memorable Parliamentary battle the noble champions of the Centre-party were cheered by hundreds of encouraging messages and telegrams, and again after the battle was won countless resolutions of adherence and congratulation passed in Cath-

olic meetings poured in upon their victorious champions from all parts of the Empire.

From a long article in an Anti-Catholic paper, the *Frankfurter Generalanzeiger*, in which the Centre-party and Catholics in general are more or less unfavorably criticized, we take the following passages: "The relations between the Centre and other parties are now better than they were formerly. And this is a matter of necessity were it only for the reason that *no legislative action in the Empire is conceivable*, without the co-operation of the Centre-party for the formation of a majority. The extreme right and the extreme left are all along the line at opposite poles and can never get together to form a majority on any question; a majority is possible only when the Centre inclines to either extreme. All the great laws of the last ten years have been passed by the aid of the Centre. It has accomplished *positive patriotic work. If the Centre did not exist, it would be necessary to invent it.* . . . The Catholics have their own Staatslexicon, one of the ablest and handiest of political hand-books; they have their own History of Literature, composed with astonishing industry by the Jesuit Baumgartner, for every field of human activity they have their own formula; in one point only they practice a *liberality that is voraussetzungslos*—in the *social question.* No other party could succeed in getting stolid farmers to take an interest in the workmen's cause, or small tradesmen in apprentices, and, on the other hand, in convincing workmen that the protective tariff is a good thing for them. We could wish that the Protestants too might create an equally imposing organization and that both camps would join forces for the solution of great national problems."

B. GULDNER, S.J.

DIVORCE IN FRANCE.

THE *Economiste Français* published in its issues of October 4 and 11, 1902, a lecture delivered by M. Louis Legrand, corresponding member of the Institute, before the Academy of Sciences, on the consequences of the Divorce Law in France. He shows how absolutely these have contradicted the prophecies of the legislators. It was said that legal divorce, especially if made easy, would make adultery, as well as unlawful unions between unmarried persons, an infrequent crime. Clandestine irregularities and the birth rate of illegitimate children would decrease. The new law would not disrupt any household. On the contrary, it would diminish matrimonial separations.

The parliamentary commissions charged with the preparation of the Divorce Law believed all those things, or pretended to believe them, asserting that absolute divorce was a far better remedy than mere separation without divorce; that public morality would not allow it to become an abuse; that the religion of the majority of Frenchmen, which condemns divorce, would tend to prevent excess. The severity and warnings of the magistrates would have the same effect; in fact, the possibility of divorce would be a warning to married people. The *reporter* of the bill asserted that it would restore to families the harmony which was lacking, and that thenceforward there would be no reason for adultery. Divorce would be an exceptional thing—a sad remedy, but indispensable.

Statistics, too, were brought to bear on the subject, gathered especially from Belgium and Alsace-Lorraine. These, it was said, proved absolutely that a divorce law actually diminished divorces and disorders.

France did not readily accept the law. It was rejected in the parliaments of 1876 and 1881. In a third attempt it succeeded in the Chamber of Deputies, but the Senate was hostile. Finally it triumphed in 1884, after the most confident assurances that it would be administered with great restraint.

Facts, however, have contradicted all prophecies and all assurances. Statistics furnished by the Ministers of Justice and Commerce show that divorces and disorder have steadily increased, and at a rapid rate, from 1884 to 1900. In the former year the law was in force for only four months, and there is a slight decrease in 1900. But from 1885 to

1889 the increase in applications for divorce, there having been no previous separation, has been almost constant from 2,330 (1885) to 9,053 (1889). The number in 1900 was 8,889. The *total* number of applications increased from 1,773 in 1884 to 9,309 in 1900. Of these applications, 1,657 were granted in 1884, and an almost steadily increasing number each year after, up to the 7,820 divorces granted in 1900.

The number of legal separations without absolute divorce before 1884 did not exceed annually an average of 3,500.

The percentage of divorces was, in the beginning, 14 for 1,000 marriages. In 1889 it went up to 23, and in 1899 it was almost 26. In the department of the Seine the proportion is 78 divorces for every 1,000 marriages, or, in all, 2,577 divorces. In all other countries which allow divorce the story is the same : there is a constant increase. But the increase is nowhere so rapid as in France. For the moment there is a slight decrease only in the department of the Seine ; everywhere else—in the rural population also—divorces are becoming more numerous, and very notably so amongst the working classes. The increase in petitions for divorce made by women, and the readiness with which they marry again, proves that the old moral and religious restraints are losing their influence, and divorce is entering more and more into the life of the people. The facility with which the magistrates grant divorces is as sad a sign of the time as it is a fruitful source of evil.

It was advanced by way of plea for a Divorce Law that it would have a beneficial influence on the birth and marriage rate. This has not been verified. The number of births, which was 937,944 in 1883, has gone down steadily to 838,059 in 1890. It has varied slightly since then. It cannot be said that divorce has been the cause, or sole cause of diminution : but it has not increased the number of children.

As to the increase or diminution of marriages, divorce has had little influence one way or the other.

The same, however, cannot be said with regard to crimes against the marriage state. Judicial sentences for irregularities of this kind numbered 371 in 1883. Since then, they have continuously increased up to 1889, in which year they number 996. Then there was a slight variation until 1894, the increase continued to the 1,183 cases of 1899, and the 1,175 of 1900.

There is a striking analogy between the number of suicides and the number of aforesaid domestic misfortunes. There were 7,267 sui-

cides in 1883; but in 1889 there were 8,952; and in 1900, there were 8,926. The localities in which suicide was most frequent were precisely those in which divorces were most numerous. The number of suicides attributed to domestic unhappiness, to unrequited love, or jealousy, was 1,108 in 1883, 1,404 in 1889, and 1,344 in 1900. Where the old Christian spirit of patience, resignation, and self-restraint has disappeared or grown weaker, there suicides and divorces have multiplied.

The promised benefits of divorce, therefore, have not ensued. In individual cases, a certain peace—not exactly of conscience—may have been obtained; but the general good of society has not been procured. Divorce has entered all classes of society, to the increase of unrest and immorality.

The Catholic position is, that a divorce law is a temptation to immorality, as well as to lack of mutual forbearance and concession between married people. The consequences of legalized disruption of the marriage bond, as statistics show, clearly prove the Catholic position to be just. "The moment a jealous inflexibility prevails, and is fostered by license of law and by the contagion of example, the supports of family life begin to totter: society is injured, and probably the divorced individuals also."

The magistrates, for one reason or another, have shown great facility in granting divorces. The excuse has been offered that they are overwhelmed with petitions. But whatever may be their plea, the law of divorce once established, it has not been found possible to restrict to narrow limits the number of legal dissolutions of marriage.

Another melancholy aspect of the question is, that, notwithstanding the evil consequences, it becomes almost impossible to remove the cause. Prevailing public opinion sustains the divorce law, and many who regret its effects are convinced of its necessity.

The facility with which divorces are obtained in France, particularly by the poor and laboring people, clearly and rapidly tends to the destruction of family life, to the degradation of man and woman, and to the demoralization of society.

OXFORD AND ITS COLLEGES.

THE stranger visiting England will do well to include Oxford among the cities in which he makes a brief sojourn. The numerous towers and spires of varied height and elegance, the absence of factories and tall unsightly chimneys, the massive stonework of the University buildings and colleges with their spacious quadrangles and cloisters, shady avenues and quiet, well-kept gardens, combine to make it the fairest city of the land. Nor does this seat of learning hold its high place on account of its external attractions alone ; not to speak of all that is contained in the glorious libraries, the art-galleries, the public museums of Oriental lore, science and natural history, each College possesses treasures of beauty in the stained glass of its chapel, the delicate tracery and elaborate carving of roof and window ; the magnificent plate and splendid vestments—the latter relics of the days of faith—stored in the muniment rooms ; the lofty halls, hung with paintings by old masters or the works of modern artists of note. No town moreover is more rich in historical associations, none so abound in memories of great and learned men, theologians, philosophers, poets, statesmen and savants.

The origin of Oxford is of great antiquity. By some it is ascribed to the Britons ; nor is this statement improbable, since it lies on the Cherwell and Isis (afterwards the Thames) and before the construction of roads, rivers formed the principal highways of trade and commerce. It is situated at a spot where, as its ancient name of Oxenford implies, cattle drivers were wont to drive their herds across the shallow part of the river, to reach the pasture land which lay beyond, beneath the sheltering hills. The first mention we find of the city of Oxford occurs in the Saxon Chronicle 912, when "King Edward took possession of London and Oxenford, and all the lands that were obedient thereto." There is no doubt that Oxford was a city of importance before it became the home of an University, the foundation of which is said to be due to King Alfred, but in these sceptical days, little credence is attached to that "early myth." A still more ancient tradition claims St. Frideswide (the patron saint of the city) as its foundress. The legend runs thus : Didan, the wealthy viceroy of Oxford under King Ethelbald, had a lovely daughter who desired to take the veil. She was however sought in marriage by Algar, King

of Mercia, who refusing to take a denial of his suit, pursued her with the intention of carrying her off by force. He was struck with blindness. Didan built a nunnery for his daughter, of which she afterwards became prioress, and a church on the site of the present Cathedral, where she was interred. Around this foundation, which presently passed into the hands of secular canons, a settlement of wooden houses was formed, the nucleus of the future University.

During the first ages of our history the monasteries were the chief seats of learning; all our men of letters with two exceptions, from the time of Bede to the Norman Congress, were clergymen, principally monks. In the commencement of the thirteenth century there was more intellectual activity than there had been for centuries. English students formed a large element in the foreign schools which bore the name of universities, and the clerics who lectured in every cloister in our own land drew crowds to their feet. Gradually other schools arose under the superintendence of secular clergy, who when collegiate institutions were alienated from their original purpose, set up halls for teaching at convenient centres.

What first brought students to Oxford it is impossible to say, but it is certain that there were schools there as early as the first part of the twelfth century. It was then a thriving mediæval town, having passed through various vicissitudes during the invasion of the Danes, and at the time of the Conquest, when its inhabitants were "mightily oppressed by their Norman rulers." In Stephen's reign it already stood in the first rank of English towns and had gained a reputation as a centre of learning; in Henry the Second's reign it rapidly increased in numbers and repute; the most famous of English clergy were found within its walls. At the opening of the thirteenth century the university was already organized, and could compete with the greatest schools of the western world. When, in consequence of the disgraceful murder of three clerics in 1209, the whole body of students who had gathered round the chairs of its teachers dispersed, it is said their numbers amounted to three thousand. The cause of their dispersing was this. A student while practising archery accidentally shot a woman. He fled, but the townsmen took three of his fellow-students who occupied the same lodgings, and by way of retaliation, with the sanction of King John, hanged them, though they were ignorant of what had taken place. The indignant scholars, with their masters, forsook the city; not a single student remained. Some went to Reading, others to Cambridge, where new schools were

opened. For five years the city was under a cloud; at length the burghers were released from excommunication by that Papal legate, on condition of observing certain rules favorable to the students. Oxford was once more re-peopled with scholars, but the colleges in Cambridge remained and formed another university. When, in 1220, the Dominicans arrived in Oxford, they were soon surrounded with eager disciples. Through their influence the study of theology, which had been almost superseded by that of canon law, resumed its old supremacy in the schools.

At first the students were not housed in colleges or halls, but dwelt in rooms hired from the townspeople. This led to endless disturbances. The students complained of extortionate prices for board and lodging and of the dirty state of the town; the citizens complained of the lawlessness of the clerks, who, on the strength of their exemption from ordinary tribunals, committed acts of violence, finding more lenient punishment in the court of the chancellor than in that of the mayor. The first idea of a college for the reception of students, with a head to govern it, with the right of holding property for the training of the secular clergy and other scholars subject to control, and providing them with chaplains, originated with Walker de Merton; the college that bears his name has the honor of being the oldest in Oxford. It was founded in 1274, and his example was rapidly and generously followed by others. Thus the whole system of English university education was changed, and the poor clerks, who had hitherto gained a scanty livelihood by serving their superiors and were constantly emigrating, became members of orderly well-endowed corporations, and often became noted for learning or the preferment they gained in the Church. As one college after another was founded and obtained charters and privileges as a place of study for those *Qui non religiosi, religiosi viverent*, a corporation of scholars free from vows, benefactions and bequests of manors, lands and money flowed in for the support of poor clerks. The Bishop of Durham (1403) bequeathed lands to the university to sustain "three Fellows chosen out of Oxford," on the sole condition that all the Fellows should every year in perpetuity celebrate solemn obsequies in their chapel on the anniversary of the prelate's death with Mass the day after. (Those customs of pious gratitude for the dead are now outgrown.) In Queen's College, which was stamped with a more distinctly religious character than the others, the Provost and twelve Fellows, all of whom were required to take Holy Orders, represented our Lord and

HIGH STREET, OXFORD.

BROAD STREET—VIEW OF CLARENDON BUILDING AND RADCLIFF CAMERA.

ASTOR, LENOX A
FOUNDATI

the twelve Apostles, while provision was made for the support of seventy "poor boys," to correspond to the seventy disciples. These latter were to be questioned in their studies every night before they were allowed to dine. The arrangement of the Provost and Fellows at dinner was the traditional arrangement of the Lord's Supper, and their robes recall the colors of the blood of the Lord.

Many quaint customs are preserved in this college. On Christmas day at dinner, a boar's head is carried in, with the old carol :

"The boar's head in hand bring I, bedecked with bays and rosemary,
"I pray you, masters, merry be. Quotquot estis in convivio."
CHORUS.—"Caput apri defero, Reddens laudes domino."

This is said to commemorate the courage of an early queen's man, who being charged by a wild boar in a wood near Oxford, choked it by cramming his aristotle down its throat. Still every night the fellows are summoned to dinner by a trumpet, blown by one of the Taberdass (senior scholars, so called because they formerly wore a *taberdum* or tabaro).

On New Year's day the Bursar of Queen's presents to every one present at the Gaudy (1) a needle and silk thread, with the words : "Take this and be thrifty," *i. e.*, prosper (2). The needle and thread, *aquille et fil*, are supposed to be an allusion to the founder's name, Eglesfield. At the Gaudy use is still made of a magnificent "loving cup" consisting of anauroch's horn mounted in gold, five hundred years old. In shape it resembles a powder horn and holds two quarts. On the lid is a silver eagle, curiously wrought, and the Saxon word *wacceyl*, health.

The founders' statutes differed in their respective colleges, but on the whole the rules and regulations were very minute, ranging from the direction of the student's studies to the cutting of their hair and the discipline to be observed. It was generally ordained that fellows and scholars should hear one mass daily ; the masters, fellows and scholastics were bound to attend matins, lauds, vespers and compline also on Sundays and holidays. The college gates were closed at 8 P. M. in winter and 9 in summer ; whoever spent the night out of college or entered otherwise than by the gate, was punished, if a fellow, by a fine of twelve pence, if a scholastic, by flogging. In the

(1) Annual banquet, gaudè, rejoice.

(2) To grow thrifty, in the sense of to thrive, seems to have been used in America as late as the middle of the nineteenth century.

present day the gates are closed at ten minutes past 9 P. M., when "Tom," the great bell of Christ Church, has tolled the usual number of 101 strokes. The fines vary in different colleges, consisting of a few pence until midnight, after which it is in some £1 (five dollars.)

During meals a portion of Holy Scripture was to be read aloud by a chaplain and silence enforced. When conversation was allowed the use of the Latin language, unless in addressing a servant, was strictly enjoined on the scholars at the common table. Whoever broke this rule was admonished by the principal; if he offended twice or thrice he was to leave the table and be served by himself, last of all. Corporal punishment was freely inflicted for offenses such as talking in lecture, idleness, etc., flogging, or deprivation of commons, *i. e.*, *communiae*, the weekly allowance for food at the regular meals, were the most usual forms of punishment. As to the times of meals the general hour for dinner was 10 A. M.; supper was at 5 P. M. There is no trace of breakfast in any medical college until the sixteenth century, when it became usual for the men to go to the buttery for a hunk of bread and a pot of beer, which was consumed in the buttery or taken away, the first meal taken in rooms, and the origin of the breakfast parties which are still a characteristic of university life. But if it be remembered that for the student the day began at 5 and lectures at 6 A. M., it may be presumed that some "hasty snack," the *jentaculum* of a later date, was not prohibited.

Study in early days involved many hardships. In these days of ease and indulgence we can hardly picture to ourselves the scholar poring over some old MS. by the dim light of an oil lamp, protected by a horn shade from the wintry blast, which found free ingress through the aperture which served as a window before the introduction of glass. Fires were unknown except in the hall, whither the men might occasionally go to warm themselves. A curious privilege, granted to the canons of Christ's Church by the Pope, that of wearing their caps in winter, even during their devotions, testifies to the cold and damp of the choir where they met. As to accommodation, in each of the lower rooms four scholars were quartered; a senior was placed in each, who was responsible for the good conduct and diligence of the juniors, and was to report irregularities to the warden or dean, "so that each manner of fellows or scholars suffering defect in their morals, being negligent or slothful in their studies, might receive competent castigation, correction and punition." Pastimes, which now occupy so large a space in modern university life, seem scarcely to have been

practised in early times. The Founder of New deemed it necessary to prohibit almost all amusements, "shooting with arrows, stones or other missiles, dancing, wrestling, games played for money," even games at chess or with ball. The only recreation he allows the scholars is that on festivals, round the fire in hall, they may indulge in "singing or reading chronicles of the realm." At the present time the Oxford day falls into three divisions: the morning devoted to work; the afternoon to play, athletic sports, rowing, the most prominent feature in Oxford recreations—hunting, cricket, football, etc.; the evening to whatever form of social intercourse may suit individual taste. (3)

Long vacations were also unknown to the student of yore: scholars were only to be away for twenty days in the year, fellows for forty days unless absent for historical research. The scholars had to pass an examination by no means contemptible before admission: to write off a latin letter, compose latin verses and to have been initiated into logic were amongst the requirements.

If the University of Oxford must yield in antiquity to that of Bologna, and in cosmopolitan influence to that of Paris, it may claim to have entered more thoroughly into the national life than either. Intimately connected with the Church, yet not included in her organization, democratic in tone, yet highly conservative, it may be reckoned as one of the forces hostile to feudalism.

The "new learning" of the Renaissance period was eagerly welcomed in Oxford; Grocyn, a Fellow of New College, on his return from Italy hired a room in the town and found many pupils. Linacre also played a prominent part in the revival of learning. The foremost Greek scholar of his day he translated the works of Galen on medicine; himself the first president of the College of Physicians, he gave Oxford the endowment that now supports the Chair of comparative anatomy. The stormy times of the Reformation were however most disastrous to Oxford, strongly opposed as it was to the encroach-

(3) The boat races are held on the Thames in Lent, Easter and Trinity terms. The contest lies between the several college crews, each endeavoring to *bump* or strike the boat ahead and take its place on the river. The boats are eight-oared. These races cause much excitement, and the crews are "in training" for months previously. The great annual aquatic contest between Oxford and Cambridge takes place in March or April. In 1868 a challenge was sent from Harvard to the Oxonians; it was accepted in the following year. The race took place, attracting nearly a million spectators. Harvard took the lead at first, but Oxford finally won by about a boat's length.

ments of heresy. The destruction of monasteries seriously affected the university. Itself the creation of monasticism, it could not be otherwise than closely connected with the interests of English monks. At first it seemed as if the colleges would be involved in the same destruction as the monasteries. Henry VIII himself prevented this catastrophe. "I tell you sirs," he said to the courtiers who wished to lay hands on academic endowments, "that I judge no land in England better bestowed than that which is given to our universities." The reign of Edward VI was a period of great calamity for Oxford. Among the numerous acts of sacrilege and vandalism committed by the fanatics who overran the country, one of the most lamentable was that of completely wrecking the magnificent reredos of All Souls', of which more hereafter. Under Elizabeth the Earl of Leicester exerted his power to establish Puritanism in Oxford, and the determination with which every assertion of independence was suppressed explains the intellectual decadence of the university at that era. The most important result of Elizabeth's reign was the imposition of the thirty-nine articles and the oath of Royal supremacy which were required from every student above sixteen years of age. Thus the university, once open to all christendom, was narrowed into an exclusively church of England institution. Some of the colleges were forced to give up their splendid ecclesiastical vestments and sacred vessels as being Popish.

During the succeeding reigns Oxford almost ceased to be a home of study. The number of students declined to such an extent that scarcely fifty graduated annually. At one time the city became the headquarters of the unfortunate King Charles I, and the centre of a brilliant court, the presence of which involved an almost complete cessation of study. "Strange ways," the historian tells us, came in at that time. The fine ladies not only walked in the college gardens, but went to the chapels "half-dressed like angels." Laxity took the place of discipline, luxury that of learning; in fact, as a contemporary writer ironically observes, "There was nothing lacking save religion, virtue and erudition." In 1661, the first "common room" for the Fellows was opened, and by another innovation the new Warden of Merton brought a wife into college, to the great detriment of the finances; for the lady wanted new furniture for her house, including a large looking-glass, "for her to see her ugly face and body to the middle," as the ungallant chronicler (Antony Wood) observes.

PORCH OF MARY THE VIRGIN, OXFORD.

REREDOS—ALL SOULS' CHAPEL.

During the civil wars the colleges were impoverished by their valuable plate being melted down to supply the needs of the Royalist cause. (4) The coins struck at that period bore the motto: *Exurgat Deus dissipentur inimici.* The years of Republican government were years of great misery to the University. With the restoration came somewhat better times, but the eighteenth century was a very inglorious epoch of academic history. As a national institution the university had practically ceased to exist. The rules of the pious Founders were disregarded ; the endowments were diverted from there original purposes to provide rich emolument, good living, choice wines for the Fellows, who, it was said, had to be *bene nati bene vestiti et modice docti.* (5)

With the nineteenth century a change set in. Instead of stagnation and apathy almost feverish activity and industry prevailed. Oxford once more became a centre of English life. This transformation was due to three causes: 1) The introduction of the present system of examinations ; 2) The Oxford, or tractarian movement; 3) The commission of inquiry in 1850, and that of 1877, whereby clerical restrictions have been almost entirely abolished, the marriage of fellows has been permitted, open fellowships introduced, new subjects of study proposed and endowed, and last of all even women admitted to the teaching (happily not to the degrees) of Oxford, and non-conformist colleges erected.

Nearly 800 students now matriculate at Oxford every year ; of these about eighty per cent. proceed to a B. A. degree. The remaining twenty may be divided into those who enter for some special study and those who fail to pass the examinations. The papers for the entrance examination vary in every college ; the candidates are usually examined in latin prose, translation of easy passages from latin and Greek authors and for those who have not passed Responsions, in arithmetic, either Euclid or Algebra. History, Physics and science are optional. This examination takes place in the college halls. The first public examination, or "moderations" and the second, "Greats" are held in the New Grammar Schools. They are of two kinds : pass and honors. The subjects of both are alike, but the amount and method of work very different. For a pass degree a man is only required to have studied to some extent subjects which form a necessary part of

(4) In some nothing but the Founders cup and the communion plate were spared.

(5) "Well born, well drest, with moderate learning for the rest."

fall of the famous campanile of Venice, stands unrivalled in Europe for grace and beauty. The custom of choristers and clergy singing a latin hymn at sunrise on the first of May, on the summit of the tower, is alleged to be a substitute for the mass formerly said there for the soul of King Henry VII. Brasenose, originally founded "for the study of philosophy and sacred theology to the praise and honor of God," takes its peculiar name from a massive brazen knocker of great antiquity, still to be seen on the gateway, below a statue of our Lady and the Divine Child. All Souls' contains an object of great interest. Founded at the time when Henry V was waging war in France in support of his claim to the French throne, it was a chantry as well as a place of education; the inmates were to be assiduous *ad orandum* as well as *ad studendum*. Their prayers were to be offered for the souls of the illustrious and noble warriors who fell in the war, and the souls of all the faithful departed, as its name signifies: *Collegium Omnium Animarum Fidelium Defunctorum*. The splendid reredos of the chapel, adorned with statues of saints and warriors each in a canopied niche, blazing with scarlet and blue and gold, was as we have said, entirely ruined by order of the Royal Commission in 1549. In the reign of Charles II it was plastered over, and its very existence forgotten, until in 1870 during repairs, the crucifixion above the altar, and the inscription: *Surgite mortui, venite ad judicium*, were discovered. Of the fifty statues and eighty-five statuettes only a few, less mutilated, could be identified; the whole has now been restored (as far as possible) in stone, at the cost of £5,000. The funds bequeathed for masses for the dead have been appropriated to provide choice wines and rich viands for the table of the fellows.

Ancient usages and ceremonies are fast disappearing in Oxford. The wearing of cap and gown in attending lectures is still required of undergraduates, and black coats and white ties at all examinations after matriculation. Down to 1830, or a little later, the inmates of New were summoned to dinner by two choir-boys who at a stated minute started from the college gateway shouting in unison: *Tempus est vo-can-di à manger, Seigneurs.* This sentence they lengthened out until they reached the college kitchen. Until a comparatively recent date the college was wakened by the porter striking at the bottom of each staircase with a wooden mallet. Fellows are still summoned to the quarterly meetings in this antique fashion.

The most important institution in Oxford, one of world-wide fame, is undoubtedly the Bodleian Library, which, with its 600,000 printed

MAGDALEN TOWER.

MERTON COLLEGE FROM THE FIELDS.

volumes, its 30,000 MSS., its rare and valuable literary and other curiosities, in some respects stands alone. Students from other lands come to read in the Bodleian, and there is nothing of which Oxford is more entitled to be proud. The ter-centenary of its opening was celebrated this year, and a brilliant and cosmopolitan gathering did honor to the occasion. The old University Library was ruthlessly destroyed by the royal commissioners in Edward VI's reign in their search for "papistical" literature ; hundreds of priceless MSS. were burned and the splendid gallery was gutted. The work of re-creating the library was undertaken at the close of the sixteenth century by Sir Thomas Bodley, and successfully carried out. Many munificent donations have since swelled the number of its treasures, and the Bodleian is now no longer a storehouse of erudition alone, but a valuable factor in academic life. It is recorded of Charles I that on one of his visits to Oxford he sent to the library for "something to read," but the librarian refused to let a single volume out of his custody, even at the royal behest, this being contrary to the founder's statutes. The king had the good sense to commend him for his refusal. The Radcliffe camera, formerly a medical library, is now utilized as an appendage to the older library.

The Divinity School, with its ceiling of beautiful stone groining and delicately carved pendants—in one of which is a figure of our Lady, well merits a visit. The University Galleries also contain important works of art.

The gardens of St. John's and Worcester Colleges are especially charming ; the former occupy a space of five acres and are laid out with artistic skill. Amongst the earlier fellows of St. John's the most brilliant and talented was Edmund Campion, who was selected to deliver an address of welcome to Queen Elizabeth on her visit to Oxford. After his conversion he joined the Society of Jesus, and suffered martyrdom at Tyburn. He has since been beatified.

The fact that within the last ten years both Jesuits and Benedictines have established Halls in the very centre of Oxford for the reception of such members of their respective orders who are to follow the University curriculum of study, testifies to the diminution of Protestant prejudice. Some years ago their presence would not have been tolerated by the authorities. Until 1870, no one could hold a fellowship who did not belong to the Anglican establishment.

ELLIS SCHREIBER.

THE MISSION FIELD.

Missionary Life and Labor. In our last issue (*Review of 1902,*) we gave some account of the missionary army of the Catholic Church. It is recruited mainly in France, and from the Religious Orders. The monetary resources of the great missionary enterprises are very limited. The great work is possible only through the unwearied zeal, the supreme self-sacrifice, the life-long labors of those hosts of men and women who give up absolutely everything for the work of evangelizing the disinherited of the earth.

How little the well-to-do, pleasure-loving world knows of the real life of the Catholic missionary—its homelessness, its difficulties, its pain! How few realize that it requires *heroic* courage to face it and endure it! The outposts of civilization are not pleasant places to live in. Often they are not safe, and always they are miserable. Slow are the steps of progress and many the failures: Savage humanity is not transformed in a day.

Father Piolet—to whom we referred in our January number—describes for us his own life in Madagascar. And what the mission life is in Madagascar, it is also elsewhere, unless where it is worse. In Madagascar the missionaries were blest in being able to meet once a month or so. But they separated almost immediately to their distant stations. Each district was subdivided into fifteen, twenty, thirty, sometimes forty, missionary outposts, which were, in point of fact, so many parishes. In each one of those there was a *shed*, or shelter of some kind, which served for a church, and another for a school. Behind the church, usually, and communicating with it by a door, was a little room, which was the missionary's sacristry, bed-chamber, drawing-room, refectory and workshop. There was no need of a library. In lands of the tasseled sugar-cane, rats are the numerous and inalienable companions of this narrow abode. This little place is the missionary's headquarters while in the district. Undoubtedly his greatest joy, probably the only unchanging one he has, is the presence of the Blessed Sacrament in the church.

While in one of his stations, the priest gives missions to his people, inspects his school, makes converts—if he can, administers the Sacraments, restores order, "fortifieth the sanctuary."

From place to place he goes, in a life of perpetual movement. His

travels are not pleasure trips. There is little protection against rain or sun or fever, and all unnecessary baggage is discarded. There are few pleasant places on the way, in which even the most primitive kind of refreshments might be obtained. His repast consists of a little rice, boiled herbs, occasionally meat.

In Madagascar, as in other mission lands, the people are extremely poor. One must be entirely at their disposition, receive them at all hours, visit, instruct, console. Yet in this constant routine of work there is a strange solitude. One has to meet one's difficulties unaided and uncounseled. The missionary cannot become the confident of his neophytes, whom he has to command—in love, it is true—and rebuke, sometimes with sternness. We may easily understand with what prudence, and quiet courage, and immovable constancy the missionary has to conduct himself in those distant mission-lands.

But, it will be said, success and evident good produced more than counterbalance all privations. Alas! success comes more slowly and more inconstantly than is supposed. Often the missionary seems to lose his time. The results of missionary labor, taken together, are very great, no doubt; but it is not so always for individual missionaries, nor could it be. The human motives, the indifference, the inconstancy, the unfaithfulness, the weaknesses, of the neophytes, will be a matter of ordinary experience. "The children leave you," says Father Piolet, "somewhat grown and insufficiently instructed, a few months afterwards many of them are unrecognizable, *withered by misconduct*—and that is the bitterest of all missionary sorrows. Yet how could it be otherwise with those poor pagan natures, doubly corrupted—by the primal fall and the immoral heritage of their savage condition."

In fact, the saddest of all things is, that, when the children are trained to Christian morality and piety, made little sinless "Children of Mary," they become soon and deeply stained by the general debasement, lawless and violent, which is everywhere around them.

"In Africa, Oceania, Asia, amongst Mahometans and pagans, the child is open, amiable, full of promise. Suddenly, towards the age of eleven or twelve years, or a little later, the healthy development ceases, there comes a blight, and a spiritual decay. Demoralization earlier than its years, freezes the spiritual spring." Modesty is often unknown, and its opposite often unconcealed, amongst those poor uncivilized beings. Good example is never thought of, and self-restraint unpractised.

Imagine then the loftiness of motive, the trained vigor of will needed to sustain those exiles for the love of God amidst such surroundings. Add, also, the trials of sickness, the fevers, so common in most of the mission fields, the unvarying need and privations of all human comforts, and we may understand how the years tell on body and on spirit. We may add, also, the natural ingratitude, or even heedlessness for such sacrifices, the not infrequent hostility, and in many places the great and all but constant danger.

This note is worth remembering: Speaking of Polynesia, Father Piolet refers to the tractability of the natives generally and their respect for the missionaries: "If there be persecutions, they come, sad to say, from French agents or English Wesleyans, never from the natives, even pagan, and never especially from the English officials, who protect the Catholic missionary, and, in need, aid him."

In this way the Catholic missionary lives and dies. He made the sacrifice and he stands by its terms. He does not desire to retrace his steps. He labored for the Cross and he rests beneath. He has no regret or fear at death, just as he had none, or little, during life.

THE CHURCH IN THE PHILIPPINES.

LEO XIII.—FOR A PERPETUAL REMEMBRANCE.

THE broad stretch of islands bounded by the China Sea and the Pacific Ocean which Philip II, King of Spain, called the Philippines, were scarcely opened up by Ferdinand Magellan at the beginning of the sixteenth century when, with the image of the Holy Cross planted on their shores, they were consecrated to God and offered as a first fruit offering of the Catholic religion.

From that time the Roman Pontiffs, with the aid of Charles V and Philip his son, both remarkable for their zeal for spreading the faith, have thought nothing more urgent than to convert the islanders, who were idol worshippers, to the faith of Christ. With God's help, by the strenuous efforts of the members of different religious orders, this came about very favorably and in such a short time that Gregory XIII decided to appoint a Bishop for the growing Church there, and constituted Manila an Episcopal See. With this happy beginning the growth which followed in after years corresponded in every way. Owing to the united measures of our predecessors and of the Spanish kings slavery was abolished, the inhabitants were trained in the ways of civilization by the study of arts and letters, so that the people and Church in the Philippines were deservedly distinguished by the renown of their nation and their meritorious zeal for religion. In this way, under the direction of the kings of Spain and the patronage of the Roman Pontiffs, Catholicity was maintained with due order in the Philippine Islands. But the change which the fortunes of war have wrought in civil matters there has affected religion also; for when the Spanish yoke was removed the patronage of the Spanish kings ceased, and as a result the Church attained to a larger share of liberty, ensuring for every one rights which are safe and unassailable.

To provide against the relaxation of ecclesiastical discipline in this new state of affairs a plan of action and of organization had to be sought promptly and with great care. For this purpose we sent our venerable Brother Placide Louis Chapelle, Archbishop of New Orleans, as our Delegate Extraordinary to the Philippine Islands, who, after examining in person and putting to rights whatever would not admit of delay or postponement, was then to report to Us. The duties thus

imposed he has discharged faithfully in Our behalf, and deserves for this reason that we should bestow on him well-merited praise. Later it happened auspiciously that the government of the United States of Ameriea undertook, by means of a special legation, to consider plans for a way of adjusting certain questions regarding Catholic interests in the Philippines. This enterprise we gladly encouraged, and by the skill and moderation of the negotiators a way has been opened for a settlement, which is to be effected on the ground itself. After hearing the opinions of some of the Holy Roman and Eminent Cardinals of the Sacred Congregation presiding over Extraordinary Affairs, We decree and declare in this Apostolical Constitution what has seemed, after long deliberation, to be most conducive for the interests of the Church in the Philippine Islands, trusting that what We, by Our supreme authority ordain, may, with the civil government righteously and favorably disposed, be zealously and piously observed.

I.—ON THE NEW BOUNDARIES OF DIOCESES.

First of all, therefore, it is our intention and purpose to increase the sacred hierarchy. When the diocese of Manila had been created by Gregory XIII, as we have said, as the faithful rapidly increased in numbers, both by reason of the natives who embraced the Catholic religion and of the arrivals from Europe, Clement VIII decided to increase the number of bishops. He therefore elevated the Church in Manila to the dignity of an Archiepiscopate, making the Bishops of the three new dioceses he created, Cebu, Caceres and Neo Segovia, suffragans to it. To these was added later, in the year 1865, the Episcopal See of Jaro.

Now these dioceses are so vast that, owing to the distance by which the settlements are separated and the difficulties of travel, the bishops can scarcely visit them thoroughly without extreme labor. Wherefore it is necessary to avail ourselves of the present opportunity to reduce the dioceses already established to narrower limits, and to form new ones. Hence, keeping the archiepiscopal see of Manila, and the dioceses of Cebu, Caceres, Neo Segovia and Jaro, We add to them and create four new dioceses: Lipa, Tuguegarao, Capiz and Zamboanga, all, like the others, suffragan to the Manilan Metropolis. Moreover, in the Marian Islands, We create a Prefecture Apostolic subject, without any intermediate authority, to Ourselves and to Our successors.

II.—THE METROPOLITAN AND HIS SUFFRAGAN BISHOPS.

The Archbishop of Manila is the one who will bear the title of "Metropolitan" in the Philippine Islands; and all the other bishops, those who fill the old as well as those who are to occupy the newly created sees, will be subject to him, as suffragans both in rank and in name. The rights and the functions of the Metropolitan are laid down by the ecclesiastical laws already extant. As We wish that these laws be inviolably observed, so also do We wish that the bonds of holy friendship and charity between the Metropolitan and his suffragans be ever unimpaired, and grow always closer and more binding by mutual services, exchange of counsel, and especially by frequent episcopal conventions, so far as distance may permit. Concord is the mother and guardian of the greatest benefits.

III.—THE METROPOLITAN AND SUFFRAGAN CHAPTERS.

The dignity and precedence of the Metropolitan Church require that it should be honored by a College of Canons. The Delegate Apostolic will see and determine how to obtain in future the stipend for each of the Canons, which hitherto was paid by the Spanish government. If, owing to the shrinkage of revenue, the number of Canons cannot be maintained as heretofore, let it be reduced so as to consist of ten at least, and retain those who are Canons by right of their office. The Archbishop may by his own unrestricted right confer the aforementioned dignities, the Canonry, and all the benefices which belong to the Metropolitan Church; except, indeed, those which either by common law are reserved to the Apostolic See, or are the gift of some other person, or are controlled by the conditions of the concursus. We earnestly desire to have colleges of canons formed in the other cathedral churches also. Until such time as this can be done, the bishops are to chose for consultors some priests, secular and religious, distinguished by their piety, learning and experience in administration, as is done in other dioceses in which there is no canonical chapter. To provide for the proper dignity of the sacred ceremonies, the consultors, just mentioned, should attend the bishop when officiating. If for any reason they be prevented from so doing, the bishop will substitute others, worthy members of the clergy, both secular and religious.

IV.—VACANT SUFFRAGAN SEES.

Should it happen that any suffragan diocese, in which there is no canonical chapter, should lose its bishop, the Metropolitan will assu[illegible]

its administration ; should there be none, the charge will fall to the nearest bishop, with the condition, however, that a vicar be chosen as soon as possible. Meanwhile the vicar-general of the deceased bishop will manage the diocese.

V.—THE SECULAR CLERGY.

Since it is proved by experience that a native clergy is most useful everywhere, the bishops must make it their care to increase the number of native priests, in such a manner, however, as to form them thoroughly in piety and character, and to make sure that they are worthy to be entrusted with ecclesiastical charges.

Let them gradually appoint to the more responsible positions those whom practical experience will prove to be more efficient. Above all things the clergy should hold to the rule that they are not to allow themselves to be mixed up in party strifes. Although it is a maxim of common law that he who fights for God should not be involved in worldly pursuits, We deem it necessary that men in holy orders in the present condition of affairs in the Philippine Islands should avoid this in a special manner. Moreover, since there is great power in harmony of sentiment for accomplishing every great useful work for the sake of religion, let all the priests, whether secular or religious, cultivate it most zealously. It is certainly proper that they who are one body of the one head Christ, should not envy one another, but be of one will, loving one another with brotherly charity. To foster this charity and maintain a vigorous discipline the bishops are reminded how very useful it is to convene a synod occasionally as time and place may require. In this way there will easily be unity in thought and action. To keep the first fervor of the priests from cooling and to preserve and increase the virtues which are worthy of the priesthood, the practice of the spiritual exercises is most helpful. The bishops must therefore see that all who have been called to the vineyard of the Lord should at least every third year go into retreat in some suitable place to meditate on the eternal truths, to remove the stains contracted by worldly contamination and renew their ecclesiastical spirit. Effort must be made to have the study of the sacred sciences kept alive among the clergy by frequent exercise : "For the lips of the priest shall keep knowledge," by which he can teach the faithful, "who shall seek the law at his mouth." (1) For

(1) Malachy, 2, 7.

this purpose there is nothing better than to have conferences frequently, both on moral and on liturgical questions. If the difficulties of traveling, or the small number of priests, or any other similar cause prevents them from meeting for such discussions, it will be well to have those who cannot attend the conferences treat in writing the questions proposed and submit them to the bishop at the appointed time.

VI.—THE SEMINARIES.

How much the Church thinks of seminaries for the young men who are educated with a view to the priesthood, is clear from the decree of the Council of Trent, by which they were first instituted. The bishops should therefore make the most diligent effort to have one in each diocese, in which young candidates for the sacred warfare may be received and trained for a holy living and in the lower and higher sciences. It is advisable that the boys who are studying literature should occupy their own building, and the young men who, after finishing the humanities, are devoted to philosophy and theology should dwell in another. In both departments the students should remain until, if deserving, they shall have been ordained priests, and never be permitted, except for grave reasons, to return to their homes. The bishop will entrust the administration of the seminary to one of the clergy, whether secular or religious, who is distinguished for his prudence and experience in governing and for holiness of life. The rules laid down by Us and by Our Predecessors show very clearly in what way the studies are to be regulated in seminaries. Where there is no seminary the bishop will have candidates educated in one of the seminaries of the neighboring diocese. On no account should the bishops admit to these seminaries any but the young men who are likely to give themselves to God in holy orders. Those who wish to study for the civil professions should have other schools, if it be possible, known as episcopal institutions or colleges. Above all things the bishop, following the precept of the Apostle, is not lightly to lay hands on anyone; but to raise to orders and to employ in sacred things only those who when well tried and duly advanced in science and virtue can be of credit and of service to a diocese. They are not to leave those who go out from the seminary entirely to themselves; but to keep them from idleness and from abandoning the study of the sacred sciences, it is an excellent thing to have them every year for at least five years after ordination

submit to an examination in dogmatic and moral theology before men of learning and authority. Since the halls of Rome also are open to young students from the Philippines who may wish to pursue the higher studies, it will afford Us much pleasure if the bishops send hither from time to time young men who may one day communicate to their fellow citizens the knowledge of religion acquired in this very centre of truth. This Holy See will do its share in the most effective way to advance the secular clery in higher learning and better ecclesiastical training, so that in good time it may be worthy to assume the pastoral charges now administered by the regular priests.

VII.—THE RELIGIOUS EDUCATION OF YOUTH AND THE MANILA UNIVERSITY.

It is not to the ecclesiastical seminaries only that the bishops are to devote their attention, the young laymen who go to other schools, are also committed to their care and providence. It is therefore the duty of the consecrated bishops to make every effort that the minds of the young who are instructed in the public schools should not lack knowledge of their religion. To have it taught properly, the bishops must see and insist that the teachers are fitted for this task and that the books in use contain no errors. Since there is question of public schools, we do not wish to proceed without a word of praise well deserved for the great Lyceum of Manila, founded by the Dominicans, and authorized by Innocent X. Since it has always been distinguished for sound doctrine and excellent teachers, for the great good it has accomplished, not only do We wish that it be treated with favor by all the bishops, but besides We take it under Our own care and that of Our successors. Wherefore confirming absolutely the privileges and honors granted to it by the Roman Pontiffs Innocent X and Clement XII, We bestow upon it the title of Pontifical University, and wish that the academic degrees conferred by it may have the same value as the degrees given by other Pontifical Universities.

VIII.—THE REGULARS.

Yielding to the opportunities of the new order of things in that region the Holy Apostolic See has decided to make suitable provision for the religious men who look to a manner of life proper to their Institute, devoted entirely to the duties of the sacred ministry, for the advancement of public morality, the increase of Christianity and

peaceful social intercourse. We recommend earnestly, therefore, to the members of the Religious Orders to discharge holily the duties which they have assumed when pronouncing their vows, "giving no offense to any man." We command them to keep their rule of cloister inviolably; and wish therefore that all should be bound by the decree issued by the Congregation of Bishops and Regulars, July 20, 1731, which Clement XIII Our predecessor confirmed by Apostolic Letters *Nuper pro parte*, August 26, the same year. The rule and boundary of the cloister are those which are laid down in another decree issued with the approbation of Pius VI by the Sacred Congregation for the Propagation of the Faith, August 24, 1780. For the rest, the Religious who labor in the Philippines must remember to treat with great reverence and honor those whom the Holy Ghost hath placed to rule the Church of God: and bound together with the secular clergy by the closest ties of concord and charity, let them hold nothing more pressing than to work hand in hand, throwing all their energy into the work of the ministry and the building up of the body of Christ. Furthermore, to remove every element of dissension, we wish that in future in the Philippine Islands the constitution *Formandis* of Benedict XII, dated November 6, 1744, and the other *Romanos Pontifices*, May 8, 1881, in which We decided certain points in dispute between the Bishops and Missionary Regulars in England and Scotland, be observed.

IX.—THE PARISHES.

The bishops will determine what parishes are to be entrusted to pastors from the Religious Orders after conferring with the superiors of these orders. Should any question arise in this matter which cannot be settled privately the case is to be referred to the Delegate Apostolic.

X.—THE MISSIONS.

To the other means, by which the Church as teacher provides that faith and good morals and all that makes for the salvation of souls should suffer no harm, must be added one of the very greatest utility, the spiritual exercises commonly known as missions. It is altogether desirable, therefore, that in each province at least one house be founded, as a dwelling for about eight religious men, whose one duty it will be to visit occasionally the towns and villages and better the people by pious exhortations. If this is so useful for the faithful, it is

surely necessary for those who have not yet received the light of the Gospel. Wherever, therefore, uncivilized peoples are still buried in monstrous idolatry, the bishops and priests must know that they are bound to try to convert them. Let them, therefore, establish stations among them for priests who will act as their apostles, and not only lead the idolaters to Christian practices, but also devote themselves to the instruction of the children. These stations are to be so located that in due time they may be made Prefectures or Vicariates Apostolic. To provide those who labor in them with means for support and for the propagation of the faith, we recommend that in each diocese, without interfering with the Lyons Society for the Propagation of the Faith, special congregations of men and women be formed to manage the collection of the alms of the faithful and hand over the contributions to the bishops, to be distributed entirely and equally to the missions.

XI.—ECCLESIASTICAL DISCIPLINE.

To win the esteem of the faithful there is no better way than for the clergy to do in effect what as priests they preach. For, since, as the Council of Trent says, they are regarded as removed above worldly things to a higher plane, others lift their eyes to them for a model and imitate what they get from them. Wherefore it is highly proper that priests should so regulate all their manners that in their dress, carriage, walk, conversation, and in all things they may appear grave, moderate and altogether religious ; they should avoid even lighter faults, which in them are serious, so that all their actions may inspire veneration. It is for this restoration of ecclesiastical discipline and for the full execution of this Constitution We have sent our Venerable Brother John Baptist Guidi, Archbishop of Stauropolis as Extraordinary Delegate Apostolic to the Philippine Islands, carrying thither Our Person. In him We have conferred all necessary faculties ; and We have given him besides Our mandate to convene and hold a provincial Synod, as soon as circumstances permit.

XII.—ON PEACE AND REVERENCE FOR THOSE IN AUTHORITY.

It remains for Us now only to address Ourselves with paternal charity to all the inhabitants of the Philippine Islands, and to exhort them with all the persuasion in our power to maintain union in the bonds of peace. This the duty of our Christian profession requires :

"For greater is the brotherhood in Christ, than of blood: for the brotherhood of blood means only a likeness of body, but brotherhood in Christ is unanimity in heart and in soul, as it is written in Acts 4, 32, 'and the multitude of believers had but one heart and one soul.'" This, too, is required for the good of religion, which is the chief source and ground of the praiseworthy things which have distinguished the Philippine peoples in the past. This, finally, is required by a sincere love of country, which will derive nothing but loss and destruction from public disturbances. Let them reverence those who exercise authority, according to the Apostle, "for all power is from God." And although separated from Us by the broad expanse of ocean, let them know that they are one in faith with the Apostolic See, which embraces them with special affection and will never abandon its charge of protecting their interests.

[Here follow the usual affirmation of the validity of this Constitution, and the penalties for disobeying or opposing it.]

PAPAL ALLOCUTION ON CHRISTIAN DEMOCRACY.

(*Addressed to the Cardinals on Dec. 23d, 1902.*)

WE shall not employ many words, Venerable Brethren, to express Our gratitude for the devoted sentiments uttered in the name of all by the revered Cardinal, the Dean of your College. But this We cannot leave unsaid, that to-day more than ever, We repose Our confidence in your united devotedness. Well-deserving co-operators for so long a time, you accompany Us still with strenuous affection, even though the roughness of the road be increasing.

This year of Jubilee, the occasion of your courteous congratulations and of the unceasing demonstrations of love of the whole Christian world, is passing, as you see, embittered by social events, altogether too sorrowful for the heart of a Pontiff. The cause of the Church and of the Christian Name having been thwarted in a hundred ways, there is now a bolder attempt, to undermine, under the pretext of law, the sacred institutions of Christianity. But are not those a portion, and the choicest, of the heritage left by Christ to the nations redeemed, and ordained expressly for the guardianship and ward of the sovereign benefits of morality, the chief source of all other benefits to human society? False is the desire of public prosperity and of civil development, which inspires the doers of deeds like these! What is intended and sought is, in truth, the ruin of the Christian order of society and the reconstruction of States on the basis of a pagan naturalism. If it be written in heaven that amid such sorrows Our day of life must end, We shall close Our weary eyes in resignation, blessing God; but with this conviction planted most firmly in Our heart, that, when the hour of mercy shall have come, He Himself will arise for the healing of the nations, assigned as an inheritance to the Only-Begotten of God.

Your last words allude, Lord Cardinal, to the social action of Christian Democracy, which has become to-day, as you fully understand, a fact of no slight importance. To this action, so entirely consonant to the spirit of our time and to the needs which called it forth, We gave sanction and impulse, defining clearly and distinctively its scope, its method, and its limitations; so that, if in this regard any one make a mistake, he cannot allege as an excuse that Our authoritative guidance was wanting. But speaking in general of those who have

become engaged in this work, Italians as well as others, it is undeniable that they labor therein with excellent zeal and notable results: nor may We allow to pass unnoticed the active part that hundreds of noble-hearted young men have taken in it. We have encouraged the clergy also to enter this same field of action; for, in truth, there is no enterprise of sincere charity, judicious and beneficial, which is foreign to the vocation of the Catholic priesthood. And is not this true and most opportune charity to apply oneself with care and disinterestedness to that betterment of the spiritual condition as well as the material circumstances of the multitude? The maternal love of the Church for mankind is wide as the paternity of God; but, nevertheless, faithful to her origin, and mindful of the Divine example, she has been always accustomed to devote herself by predilection, to the lowly, to the afflicted, to the disinherited of fortune. When it is sincerely and constantly animated by the spirit of this universal mother of peoples, Christian Democracy need have no fear of failing in its scope; nor need any one have fear of the name when he knows that the thing is good. Understood as the Church understands it, the democratic concept, not only accords marvellously with the dictates of revelation and religious belief, but has even been born of Christianity and educated by it, and it is by the preaching of the Gospel that the nations have received it. Athens and Rome knew it not, before they heard the Divine Voice which said to men, "You are all brothers, and of one Father Who is in heaven."

Outside of this democracy, which is called and which is Christian, there is a seditious and Godless democracy, which pursues other ideals and walks by other ways; and bitter are the days which it is preparing for the States which hatch it in their bosoms and caress it. But our popular Christian movement, extending itself to the same objects, is an antagonistic force which bars the way of success for the other, and is frequently able to anticipate its work. If our Christian movement does nothing more than contest the field with socialistic democracy, and circumscribe the pernicious influences of this latter, it will have rendered a service, by no means unimportant, to social order and Christian polity.

In affectionate exchange of good wishes, We implore from heaven the choicest blessings on the Sacred College, and of them may this be an omen which with warmth of heart We impart to you, extending it to the Bishops, to the various Prelates, and to all others who are gathered about us.

ENCYCLICAL LETTER

Of Our Holy Father Pope Leo XIII to the Bishops of Italy.

Venerable Brethren: Health and Apostolic Benediction.

Fixing Our mind on the serious condition of society, We have not been slow to recognize, from the very beginning of Our Pontificate, that one of the gravest duties of Our Apostolic charge, was to watch in a most special manner over the formation of the clergy. We understood, in effect, that every project of Ours to restore the Christian spirit amongst the people would be vain, unless the ecclesiastical body preserved entire and vigorous the priestly spirit. Hence, We have not ceased to provide therefor according to Our power, as well by suitable institutions as by many documents, all tending to the same end.

At the present moment, Venerable Brethren, a special solicitude for the clergy of Italy induces Us to touch once more upon a subject of such great importance. It is true, indeed, that the clergy afford splendid and constant proofs of learning, piety and zeal, amongst which it pleases Us to recall with praise their ardor to co-operate with the bishops in the direction of the Catholic movement, which is so dear to Us.

We cannot, however, hide the anxiety which We feel at seeing insinuating itself here and there, for some time past, a spirit of ill considered innovation, concerning, not only the formation, but also the manifold action of the ministers of religion. It is even now easy to foresee what serious consequences we should have to deplore, if to such novel tendencies a suitable remedy were not applied. In order to preserve the Italian clergy from the pernicious influences of the times, We consider it opportune, Venerable Brethren, to recall in Our present Letter the true and changeless principles which should regulate ecclesiastical education and the sacred ministry.

Divine in its origin, supernatural in its being, immutable in character, the Catholic priesthood is not an institution which may be accommodated to the inconstancy of opinions and the systems of men. A sharing of the Eternal Priesthood of Jesus Christ, it must perpetuate, even unto the consummation of ages, the same mission which the Divine Father confided to His Incarnate Son: "As the Father sen

e, so I send you." (1) To effect the eternal salvation of souls is the eat mandate which it may never fail to obey; just as, in order to complish this faithfully, it must never cease to have recourse to ose remedies, those Divine rules of thought and action which Jesus rist gave when He sent His Apostles through the entire world, to nvert the nations to the Gospel. Hence it is that St. Paul repeats, his Epistles, that the priest is not other than the *ambassador*, the *inister of Christ* the *dispenser of His mysteries;* (2) and represents n as raised to the position of intermediary between heaven and earth,) to treat with God concerning the supreme interests of the human ce, which are those of the life eternal. Such is the conception which e Sacred Books exhibit of the Christian priesthood; a supernatural stitution, superior to all others on earth, and entirely separated from em as the Divine is from the human.

The same lofty ideal stands out clearly from the writings of the athers, the teaching of the Roman Pontiffs and the Bishops, the ecrees of Councils, the unanimous conviction of the Doctors and atholic Schoolmen. Nay, the unbroken tradition of the Church roclaims with one voice, that the priest is *another Christ*, and that the priesthood, *although exercised on earth, appertains in truth to the celestial hierarchy;* (4) *because to him is entrusted the administration of things altogether heavenly, and a power is conferred upon him which God has not conferred even upon the angels* (5)—a power and a ministry which regard the government of souls, or *the art of arts.* (6) Therefore have the education, the studies, the moral formation, in a word, all that appertains to ecclesiastical discipline, been ever considered as something consistent and complete in itself, not only distinct, but entirely separated from the ordinary standards of the life of laymen.

This distinction and separation must, then, remain in our day, and all tendencies to blend or confound ecclesiastical education and manner of life with the education and life of the laity are condemned, not only by the tradition of our Christian past, but by Apostolic teaching and the commandments of Jesus Christ.

Undoubtedly, in the formation of the clergy and in the priestly

(1) St. John xx, 21.
(2) II Cor. v, 20, vi, 4.; I Cor. iv, 1.
(3) Hebrew v, 1.
(4) S. J. Chrysos. De Sacerd. Lib. III. n. 4.
(5) *Ib.*, n. 5.
(6) S. Greg. M. Reg. Past Par. i., C. 1.

ministry, reason insists that we take into account the diversity of times. In consequence We are far from disapproving of those changes which render the work of the clergy more efficacious amidst the society in which they live. It is precisely for this reason that We have deemed it fitting to foster amongst ecclesiastics a culture more wide and more perfect, and to open for this ministry a more extended field. But every other innovation that would cause injury to the essential character of the priesthood must be considered altogether blameworthy. Above all things, the priest is constituted the teacher, physician and shepherd of souls and guides them to an end which is beyond the limits of the present life. He can never correspond fully with functions so noble, unless he be versed as deeply as he should be in the science of things holy and Divine, unless he be abundantly endowed with that piety which makes him a man of God, unless he employ all his efforts to confirm his teaching by the power of example, according to the warning given to the spiritual pastors by the Prince of the Apostles: "Being made a pattern of the flock from the heart." (1) Whatever changes the times and the conditions of society undergo, those are the proper and supreme qualities which, according to the principles of faith, should be resplendent in the Catholic priest. All other endowments, natural and human, are commendable, it is true; but, in relation with the priestly office, they will have an importance only secondary and relative. If, then, it is reasonable and just, that, within lawful limits, the clergy should accommodate themselves to the needs of the present age, it is, similarly, just and necessary, that, far from yielding to the dangerous current of the time, they should resist it with vigor. This conduct corresponds with the lofty purpose of the priesthood, and, by increase of dignity and respect, renders its ministry more fruitful. It is only too well known how the spirit of naturalism tends to corrupt the social body, even in the healthiest places; the spirit which puffs up the souls of men and prompts them to revolt against all authority; which degrades human hearts and turns them to seek things which decay, oblivious of those which endure forever. It is much to be feared that the influence of this spirit, so injurious and already so far diffused, may insinuate itself amongst ecclesiastics, especially those of less experience. Its disastrous consequences would be the lessening of that gravity of conduct which the priest so greatly needs, easy concessions to the charm

(1) I Peter v, 3.

of every novelty, pretentious indocility towards superiors, neglect of that gravity and moderation in discussion which are so necessary, particularly in matters of faith and morals. But an effect far more deplorable, because linked with prejudice to the Christian world, would ensue in the sacred ministry of the word, into which would be introduced a language incompatible with the character of the herald of the Gospel.

Moved by such considerations we feel obliged to recommend anew and with greater earnestness, that, above all things, the seminaries be maintained, with zealous solicitude, in their proper spirit, as well in what concerns the education of the mind as in what concerns that of the heart. It must never be forgotten that their exclusive purpose is to prepare young men, not for human functions, howsoever legitimate and honorable they may be, but for the exalted mission which We have indicated, of *ministers of Christ and dispensers of the mysteries of God.* (1) According to this ideal, altogether supernatural, it will be ever easy, as We have remarked in the Encyclical to the clergy of France in September, 1899, to trace the precious standards, not only for the true formation of clerics, but also for the averting from educational establishments all peril in the way of religion or morality.

As to studies, since the clergy may not ignore the progress made in any branch of useful knowledge, let them accept whatever is recognized as sound and helpful in the new methods; for each epoch contributes something to the growth of human thought. We wish, however, that in this regard the directions be carefully recalled which We have given concerning the study of classical literature, and especially the study of philosophy, theology and the analogous sciences; directions which We have set forth in several documents, but particularly in the Encyclical, of which we transmit you a copy with this Our present Letter.

It is certainly desirable that all young ecclesiastics may always be able, as they should be, to make their course of studies in the shelter of sacred institutions. But since grave reasons counsel, that at times some of them should frequent the public universities, let it not be forgotten with what and how great precautions the bishops should allow them to do so. (2)

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(1) 1 Cor. iv, 1.

(2) Instr. *Perspectum*, S. Congr. EE. RR. 21 Jul,, 1896.

For the sublime object of preparing worthy ministers of God[3] it i necessary, Venerable Brethren, to employ with an ever increasin vigor and vigilance, besides scientific methods, the disciplinary an educational organization of your seminaries. Let only those youn men be admitted who offer solid hopes of a purpose to consecrat themselves forever to the ecclesiastical ministry. Let them avoi contact and community of abode with young men who do not aspire t the priesthood. This manner of living in community with them ma be tolerated for a time for just and grave reasons and with specia precautions, as long as young ecclesiastics cannot be recruited accord ing to the spirit of their proper training. Let those be sent awa who during the course of their studies manifest tendencies little i accordance with the priestly calling ; and in admitting clerics to sacre orders let the greatest care be employed according to the weight warning of St. Paul to Timothy, "Impose not hands lightly upo any man."

In all this it is fitting that every other consideration be esteemed a secondary ; every other must be deemed inferior to the most import ant of all considerations, that of the dignity of the sacred ministry.

Then, in order to form in the students of the sanctuary a livin image of Jesus Christ, it is a matter of great consequence for tha formation which is the crown of all ecclesiastical education, that th directors and teachers join to diligence and the experience of thei functions the example of a truly sacerdotal life. The exemplary conduct of those who exercise authority, especially over young men, is the most eloquent language and the most persuasive to inspire them with the sense of their own obligations and the love of good. A work so important demands, especially of the spiritual director, a prudence far beyond the ordinary, and a never-wearied care ; and such a function as his and of which We wish to see no seminary deprived, calls for an ecclesiastic greatly experienced in the ways of Christian perfection. We cannot recommend him urgently enough to spread and cultivate amongst the students, in the most lasting manner, piety, profitable for all, but of inestimable value for the clergy. Let him also forearm them against the dangerous mistake, common enough amongst the young, when they allow themselves to be carried away by the ardor of study, to the point of neglecting, in consequence, their progress in the science of the Saints. The more deeply piety sinks its roots in the souls of ecclesiastics, the more capable will they be of that powerful spirit of

sacrifice, absolutely necessary to labor for the glory of God and the salvation of souls.

Thank God, there are not wanting in the Italian clergy priests who give noble proofs of what is possible to a minister of God penetrated with this spirit. Admirable is the generosity of a great number, who to spread the Kingdom of Jesus Christ, run with ardor to distant lands, regardless of fatigue, privations, and sufferings of all kinds, and even of martyrdom.

Thus, surrounded by tender and vigilant care, in a fitting culture of spirit and talent, the young levite will gradually become such as the holiness of his calling and the needs of the Christian people require. The apprenticeship is long indeed ; it must be continued even beyond the days of the seminary. In effect, young priests may not be left without guides in their first labors ; they have need to be sustained by the experience of men more capable, whose zeal, and piety, and prudence, have grown mature. It is similarly useful to form the custom of keeping them continually in touch with sacred studies, either by academic exercises or by conferences at fixed intervals.

It is evident, Venerable Brethren, that the recommendations which We have hitherto made, far from being a hindrance in any way, are, on the contrary, most useful for that social activity of the clergy which We have so often encouraged as a need of our times. As a faithful observance of the rules which We have recalled require, it is necessary to safeguard that which must be the life and soul of this activity. Let Us repeat it again and more emphatically : it is necessary that the clergy go to the Christian people, who are exposed on every side to snares and false promises, and urged, especially by socialism, to apostasy from their hereditary faith. But all priests must subordinate their action to *those whom the Holy Ghost has placed as Bishops to rule the Church of God*, without which confusion and grave disorder would ensue to the prejudice of the cause which they have to defend and promote. We desire, furthermore, in pursuance of this purpose, that at the end of their seminary course the aspirants to the priesthood shall receive instruction in the Pontifical documents which concern the social question and Christian democracy, while abstaining, however, as We have said above, from outward work. Then, having become priests, let them sedulously labor for the people, who are always the object of the most affectionate solicitude of the Church. To save the children of the people from ignorance of spiritual and eternal things, and with industrious tenderness to guide them towards an honorable

and virtuous life; to confirm the adults in the faith, and, while dissipating contrary prejudices, to urge them to the observance of the Christian life; to promote amongst the Catholic laity those institutions which have been recognized as truly beneficial for the moral and material betterment of the masses; above all, to defend the principles of Evangelical justice and charity, by which all the rights and duties of civil society are justly harmonized—this is, in its great outlines, the noble task of priestly social action. But let him always remember that in the midst of the people he must preserve entire his august character of minister of God, being set at the head of his brethren *chiefly for the sake of souls*. Every manner of working for the people at the expense of priestly dignity, and to the prejudice of ecclesiastical duty and discipline, deserves only severe reprobation.

Such, Venerable Brethren, is what the consciousness of the Apostolic charge urged Us to speak, considering the actual situation of the clergy in Italy. We have no doubt that, in a matter so grave and so important, you will unite with Our solicitude the most active and the most devoted efforts of your zeal, being inspired particularly by the luminous example of the great Archbishop, St. Charles Borromeo.

Wherefore, to ensure the effect of Our present regulations, you will be careful to make them the subject of your local conferences, and to agree upon such practical measures as, according to the needs of each diocese, will appear opportune. The support of Our authority will not, if necessary, be lacking to your projects and deliberations.

And now, with a word which springs spontaneously from the bottom of Our paternal heart, We turn to you all, priests of Italy, recommending that each and every one exert his utmost care to correspond ever more worthily with the proper spirit of your eminent vocation. To you, ministers of God, We say with more reason than St. Paul said to the simple faithful, "I, therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called." (1) May the love of the Church, our common Mother, solidify and purify the harmony of thought and action which redoubles power and renders works more fruitful. In times so hurtful to religion and society, when the clergy of all nations must unite themselves more closely for the defence of Christian faith and morality, it behoves you, well-beloved sons, united to the Apostolic See by special bonds, it behoves you to give the example to all others, and

(1) Ephes. iv, 1.

to be the first in absolute obedience to the voice and orders of the Vicar of Jesus Christ. Thus will the blessings of God descend abundantly, as we implore, in order that the clergy of Italy may remain always worthy of their glorious traditions.

Meanwhile, as a pledge of Divine favors, receive the Apostolic Blessing which We now accord, with effusion of heart, to you, Venerable Brothers, and to all the clergy whose guardians you are.

Given in Rome, at St. Peter's, on the feast of the Immaculate Conception of Mary, December 8, 1902, in the twenty-fifth year of Our Pontificate.

LEO XIII, Pope.

THE FRENCH CHAMBER OF DEPUTIES

As Representative of the Majority and Will of the People.

The French newspapers and reviews have frequently drawn attention to the fact that the radical majority in the Chamber of Deputies do not represent the will of the majority of the people. M. Darcy, in particular, has treated the matter with great thoroughness in the *Revue des Deux Mondes* (August 15th, 1902). He has shown that the 575 Deputies represent only 5,158,300 electors, out of 10,987,500 registered; that is, 46.9 per cent. of the electoral body of the country. The majority of the electors of France are, therefore, not represented in the Chamber, by whosesoever fault it happens. Since 1877—and scarcely anyone denies this—the Parliament has not represented the will of the people.

Let us remember, moreover, that the parliamentary majority by which the passage of bills is decided is frequently very slight. In important debates the Chamber is commonly almost evenly divided. Quite recently there were only 299 voices favorable to a vote of confidence in Premier Combes (June 12). Those 299 represented just 2,626,000 electors. So "the expression of the general will," demanded by the Declaration of the Rights of Man, comes from 24 per cent. of the citizens; and 8,361,000 freemen of France bend to the tyranny of 2,626,000. Why they do it, is another question.

At the last elections, the radicals and socialists secured 4,250,000 votes; the moderates, 4,170,000. Accordingly the radical majority should have been only 8 or 10: it has gone up to 83.

It may happen, of course, and has happened, that the radical votes in the Chamber, though in a majority, represent a minority of the actual voters of the country, because they represent smaller constituencies. Be it remembered, moreover, that of the 575 Deputies of the present Chamber, only 148 received more than half the votes of the respective constituencies. And thus three-fourths of the Deputies have been elected by minorities of the electors. Furthermore, the 575 election districts of the country vary as to the number of electors

in them from 3,400 to 32,000, yet each has a right to one deputy. In this way it will happen that a small constituency, controlled by the government and its friends, will have as much influence in the Chamber as another ten times its size.

Of the 148 deputies who received, in the last elections, more than half the votes of their constituencies, there were 93 moderates and 5 radicals. The former, according to the election returns, represented 59 per cent. of the registered electors; the latter, 55.

The entire body of deputies (575) represented 46.9 per cent. of the *registered* electors. But in thirty-seven departments this proportion was exceeded: they elected 139 moderates and 111 radicals. On the contrary, in the other fifty departments the proportion was not attained; and these elected 218 radicals and 107 moderates. If we take the eighteen departments in which the largest number of registered electors cast their votes, we have 90 moderates and 47 radicals. And if we take 24 at the other extremity of the list, where the actual voters represented only from 36 to 44 per cent. of the registered electors, we have 95 radicals and 30 moderates. Sixty-one electoral districts had, practically, only one candidate—there was no contest—and these elected 43 moderates and 18 radicals. Of the other 514 districts, those in which the battle was hottest elected nearly equal numbers of moderate and radical deputies; while in the districts in which the larger number of voters stayed away from the polls, there were 137 radicals elected to 55 moderates.

In 383 elections, then, there were 191 moderate deputies chosen, and 192 radicals. From the study of the elections, therefore, it is clear that the radicals have gained by the indifference of the voters, and in many cases represent not at all the will of the constituencies. It is still more clear, that the radical majority in the Chamber, however it is manipulated, does not represent the sentiments either of the French people, or of the registered voters.

Another writer, M. Jean Terrel, has shown in the *Chronique du Sud Est* (*Univers*, Sept. 19), that the thirteen departments of France which have over or about 700,000 inhabitants elected 106 anti-ministerial deputies, and 76 in favor of the ministry. It was only in the twenty-four departments of from 300,000 to 400,000 souls each and the twenty-eight of less than 300,000 that the ministry obtained its majority—160 ministerial and 80 anti-ministerial deputies. It controlled the colonies also.

M. Terrel estimates—in accord with others—that 4,226,000 electors voted against the government; 4,106,000 in its favor.

The elections have shown that government pressure was of less, or rather little avail in the large cities, except amongst the workingmen of great factory centres; it was most powerful in the sparsely peopled country districts. A remarkable instance was the election of M. Thierry by an overwhelming majority in the wealthy quarter of Marseilles, while M. Pelletan was elected without difficulty a few miles away, in the rural district of Aix.

EDITORIAL.

THE TRUE SOLUTION OF THE PHILIPPINE PROBLEM.

We publish this month translations of two important documents of Leo XIII, the Constitution regulating the affairs of the church in Manila, and the Apostolical Letter to the Italian Bishops on the studies in their seminaries. Both these letters are of interest beyond the countries for which they are specially intended, for both contain principles which are of universal application. One who considers the circumstances in which these documents were framed, will appreciate thoroughly Bishop Von Keppler's tribute to the Holy Father, an extract from which is given in the Chronicle. Patient, calm and superior to all the worldly influences that most prevail in our day, unmoved by popular clamor, the Supreme Pontiff applies the eternal verities to the needs of our time and his utterance is one of authority, sure of his position and sure ultimately of convincing others of its reasonableness. Above, but not apart from the world, he surveys the conflicting interests and shifting policies of nations, studies the views and schemes of the various schools and parties in the Church itself, and determines her position in regard to civil governments, or decides the controversies which agitate her children as serenely and confidently as if his word were final.

As we read the majestic utterance of Leo, how puerile now seem the outcries of those who complained that Rome was slow, that the first Apostolic Delegate Extraordinary had accomplished nothing, or, at least, was to blame for not giving to the world the knowledge which he as a true ecclesiastical diplomat that he was felt bound to reserve for the Pope whom he represented and the civil authorities who had favored his appointment! If Rome was slow, it was because it could not afford to adopt hasty measures which would be at best experiments. Now that Rome has spoken, we can satisfy ourselves of the adequacy of its provisions for the Church in the Philippines, and Archbishop Chapelle could have no higher endorsement than he has received in this Bull. Clearly the Pope means to accredit him as recommending most, if not all, that he has decreed for the welfare of the Church in the archipelago. With these decrees in force no one will have reason to regret the time and industry it required to enact them. What some were disposed to deplore as a calamity for the church will soon prove to be a great blessing. What threatened at one time to alienate many Catholics at home from an administration, whose repre-

sentatives in Manila sympathized openly with the enemies of religion there, will turn out to be an occasion of renewed confidence in the upright purposes of the present incumbent of the presidency and the Honorable Secretary who is most interested in this question. In the Islands also this Papal Constitution will be the greatest instrument which the civil as well as the Ecclesiastical authorities there can use for the pacification of the people.

It should be observed that this constitution has been drawn up to meet the new condition of things resulting from the withdrawal of Spain, which is described as being for the Church one of greater liberty, in which everyone's right is safe and unassailable. Its measures are determined partly as a result of the mission of Archbishop Chapelle to Manila and partly in consequence of the negotiations between this government and the Holy See through Governor Taft and the members of the Commission entrusted with this business. The number of dioceses is to be increased from four to nine, and the Marian Islands are to form a Prefecture Apostolic. Cathedral Chapters are to be organized, or, until this is possible, boards of consultors, made up "*e gemino clero*," secular and religious, as is done in other dioceses. The secular clergy are admonished against siding with factions, and exhorted to cultivate unity, a true priestly spirit and a love of study. Seminaries are to be established in every diocese, if possible, and in them a native clergy is to be formed, who will gradually take the place of the Regulars who now administer parishes. Schools are to be established, and the University of Manila is raised to the dignity of a Pontifical University. The regular clergy are exhorted to observe the rules of their cloister, to venerate the Bishops and live in close union with the secular clergy. They are still to administer such parishes as the Bishops may designate after conferring with their superiors, and they are recommended also to establish in every province a house of missionaries to give missions to the Christians and to those also who have not yet been converted. The people are counselled to honor the civil authorities and do all in their power to restore and maintain peace.

This is a mere outline of the great document which our readers will do well to examine carefully. Every word of it is an assurance that Leo XIII will never, as he writes in closing it, abandon his charge of protecting the interests of the Filipinos, howsoever distant they be. The Archbishop of Manila and his eight suffragan bishops will be a powerful host for peace if Governor Taft rightly avails himself of their services. The apostate priest, Aglipay, and his fifteen pseudo-bishops are an element of disorder which will lose all force as soon as the real bishops, soon to be appointed, will have marshalled into harmony

with the Church and with the beneficent designs of our government the 7,000,000 Filipinos, who will never be true to any religion or government if not kept Catholic.

WHAT BISHOP ALCOCER HAS ALREADY DONE.

The power of a Catholic Bishop for restoring and maintaining peace among a people like the Filipinos is clear from the influence of Bishop Martin Garcia Alcocer, of Cebu, who has been administering the See of Manila during the absence of Archbishop Nozaleda. As a specimen of his views and a proof of his thoroughgoing loyalty to Church and State, we shall quote some extracts from his Pastoral Letter, which is dated Manila, 1902. If we quote copiously, it is not only because the passages are worthy to be reproduced here, but also because they serve to show what influence the Catholic Church has been exercising in our behalf in the Philippines, even when some of our officials there were in league with its enemies. An additional reason for making these extracts is that this Bishop has been cruelly misrepresented in our American press, notably in the *Independent*, November 14, 1902.

This letter was translated in Manila, and this will account for some expressions which are scarcely English One of the first things he describes is the character of the insurrectos. They are:

"A few turbulent and sectarian individuals, held in ridicule by those of honorable conscience, have ignorantly aimed to give certain problems—political, social, ethnical and purely economical—a religious character. And this because having found the revolutionary ideals they fondled in their hearts and defended publicly by force of arms, to be shipwrecked, they strive to rectify their position before the people by combating in an ignoble campaign, indefensive priests and religious—precisely those who have been the greatest benefactors and civilizers of the country. . . .

"In the Philippines, a real school these days of great instruction and misfortunes, there exist in a state of ebullition a few demagogues, satellites of Protestantism who pretend to find the panacea of all evils and the ideal of all felicity in apostacy from the faith, in schism or separation from the holy Roman Church, in the expulsion of the Religious Orders, in the formation of a national Filipino church, independent of the Pope, with 'bishops' and priests separated from and in rebellion against the ecclesiastical jurisdiction of the Holy See. . . .

"To-day the words *people* and *representatives of the people* are so much abused that for the humiliation of the one and the protection of the other it is well to distinguish perfectly between two classes of *people* and *representatives*. There exist a people, or better said, a rabble, formed of a mass of those rebellious to all yoke, ignorant of all notions of justice and order, docile to any malign instigation whatever, drunken with libertinage, thirsting for vengeance, favorable to all disturbance and enemies of all law and legitimate authority. Such are the people who vociferated against Samuel, against the philosopher Socrates, against Louis XVI, against all the true benefactors of the human race, and what is

more against Jesus Christ Himself. As the representatives of this rabble the heresiarchs and chiefs of schism are thoroughly at home because they are generally gifted with an unparalleled audacity, with a buffooning cunning and absolutely lacking in shame and modesty. Such representatives are well paired with such a people. . . .

"But there is another people, very numerous and sympathetic, formed of the multitude of the laboring classes who suffer in silence their misfortunes; who know, although not thoroughly, their rights and duties; who know more or less completely the Christian catechism, who love peace and order; who obey as well as they can the laws and commandments of their superiors, who aid with good will, or at least without complaint, with their money and services for the defense of their country and homes; who recognize their right place in society and their humble condition, and who are disposed to comply with all their religious and civil obligations. This is the true *people* and the only one which merits all the sympathies of God and man."

Aglipay and his followers and tactics are thus described:

"Who, beloved children, up to the present are the deserters from the banner of the faith? They are few in number, nor are they of the most learned nor are they of those of the purest morals, nor those of the best rank and social fame. The Filipino people can easily point them out, they are a few of the common people who have been fooled by strangers or who have deceived and fooled themselves; petty instructors of the ignorant, prattlers without convictions; people whose ridiculous pretensions are elevated and presumptuous as their acts, thoughts and words are low and abject. And will it be possible, beloved children, that the Catholic Filipinos will allow themselves to be guided by such insensate and comic pedagogues? . . .

"Are you not aware, beloved children, of the principal tactics adopted by the dissidents in the combat against the Church? All of you have been able to notice them. They have procured, by every means in their power, to sow discord and create conflicts between the regular and the secular clergy, between Filipino priests and the Spanish Religious, between the newer and the older Religious Orders, between those whose work lies in the ministry of the parishes and those whose labor is devoted to the teaching of the youth. For this purpose they have artfully exaggerated the services and merits of the one, belittling at the same time the merits and services of the other. Fortunately for all, heresy and impiety have not preserved due considerations for anyone. Their words and works are aimed directly at the regular clergy to wound, by rebound, the secular. Neither the one nor the other can expect from the sects anything else than the general and individual ruin of both. Even the blind can see what is aimed at in this supposed rivalry and discord among the clergy. The praises and vituperations of the enemies of the Church are directed for the present towards the expulsion of the Religious Orders, which form the principal wall of defence. Then will be organized the attack against the Spanish secular clergy, then that against the Filipino, and finally, an onslaught against even the American clergy. And when they shall have succeeded in destroying the utility of the clergy, which is the legitimate pastor and defender of the flock of Jesus Christ, the flock itself will be dispersed and destroyed."

The movement against the Friars is thus explained:

"Those who labor for the expulsion of the Religious Orders labor also against the material and moral interests of the Philippines. These Religious Orders ini-

tiated in the country the true Christian faith and started the people, in a gradual and firm manner, on their journey on the road of civilization and social progress; and no one better than they are fitted to lead the country to the end of its grandeur and dignity. These Corporations are deserving of the gratitude and love of the Filipinos for having been in every way beneficial to them. All that is said against them to-day proceeds from the hatred of the sects and the animosity of impiety. When the passions of the enemy are calmed, and when the civilizing work of these institutions is duly appreciated, history will do them justice. And if—which God forbid—they should abandon the country, when the day comes in which we shall be able to compare the one period of time with the other, we shall remember, with tears of repentance and of gratitude, those who were our greatest benefactors; but then will remembrance be too late. And why are they accused of so many things? The clergy and the people know very well from whence come the accusations. Their estates and pretended riches are spoken against, but it is because there are so many who covet them; the desire for the property of one's neighbor is very common. Their system of education is cried down; but it is because the secular schools are enemies of the Catholic ones. Their habits and customs are complained of; but it is because there are those who wish in bad faith to launch a general anathema against all, when but a very few are to be found worthy of such reproach. They are compared with other clergy to make the comparison odious, but it is because they are not subjects of the ruling nation. . . .

"Their expulsion is asked by a certain class of people who do not wish to have in their midst present witnesses of their crimes and defects. Those who allege for this expulsion the rights of the people, ignore or treat with contempt the most elementary rights of the strangers within their gates and impiously tread upon the most solemn international treaties. The Religious know perfectly well what rights there are even when no one expresses them in a high voice before the Americans; and as they defend equally the rights and duties of all, their permanence is a molestation to some."

So he proceeds. The Pastoral is over eighty pages, and the Bishop meets every point that can cause difficulty in the minds of his people. The letter incidentally reveals to us their state of mind, and the arguments which some proselytizers must be using to draw them from the Church. He tells them what true democracy is and how the Church is truly democratic; evidently some one had been telling them the contrary. He argues at length to show them that Protestant countries are not the only prosperous, free and humanitarian countries, and concludes this part with the following plea for the possibility of preserving Catholicity under our flag:

"But can we preserve Catholicism under a government which has more of Protestantism than of Catholicism? Some cowardly spirits believe that under the American sovereignty Catholics cannot live or prosper, believing that the sects will sweep away the true religion. No, nothing more false. In the United States there exists a perfect separation between Church and State. The State neither opposes nor favors, as such, any religion. All cults exist and prosper in that land of liberties. 'The Government,' says our Holy Father, Leo XIII, 'does not concede the Catholics any special privilege, but the chief of the N. A. Republic merits without contradiction this eulogy of not denying to any all just

liberties. . . . Whilst European nations have suffered an evolution afflicting for religion, the state of the Church in America enjoys, if we may so call it, the soul and height of joy.' Far from oppression, Catholicism to-day counts a greater number of followers than any of the sects. There exist in the United States 100 Bishops, 8,000 priests, 3,000 Religious of all Orders, 12,000 churches, 11 universities, 800 colleges, 100 seminaries, 4,000 Catholic schools, 300 asylums, 600 charitable establishments and 10,000,000 Catholics. And this is because, living in the midst of enemies, they know how to unite themselves and struggle, they know how to give services and possessions on behalf of the Church, they know how to interpret and practice their rights without inspiring the suspicion of the State. Let the Catholic Filipinos imitate their Catholic brethren of America, and, without giving rise to jealousy or conflicts against the authorities, they will be enabled to preserve their faith intact, and enjoy peace and prosperity under the folds of the American flag."

THE GLORIFICATION OF JUDAS ISCARIOT.

An actor of unusual dramatic power is reported as creating considerable sympathy for Judas Iscariot by representing him as betraying Christ, not for avaricious but for patriotic motives. The Jews were dreaming of a restoration of their former national importance, the establishment of a kingdom which should surpass anything the world had ever seen. They were in a fever of expectation of the Deliverer, and Christ at first was hailed as the Messiah who would realize this national dream. He drew all the people after Him, but when He declared that His Kingdom was not of this world, Judas revolted and handed Him over to the Princes of the people as a deceiver.

The deduction from such a portrayal is that Judas is a much-maligned individual; that instead of being guilty of an atrocious crime, he was deserving of honor as a patriot; that religious teachers have been deluding the world hitherto, and, by implication, the teachings of Christ and of Christianity stand in the way of national aspirations.

Such a conception of Judas Iscariot is absolutely false.

In the first place, it is in flat contradiction with the universally accepted view from the very beginning of Christianity as to the character and motives of Judas.

Secondly, he was fully aware long before this that Christ had no intention of establishing an earthly kingdom. That had been clearly and explicitly taught one year at least previous to the crucifixion. Judas remained with Him all that time, and not one word of his is recorded of any such patriotic intent.

Thirdly, the cause of Judas' first alienation from Christ is explicitly stated in St. John vi, 71, 72, as being due not to any worldly disappointment, but to his disbelief in the mystery of the Blessed Eucharist, which was then revealed. In that condition of unbelief avarice easily grew. He held the purse and the occasion was present.

Fourthly, his betrayal is characterized by the meanest kind of Judaic haggling: "What will you give me?" And as if to mark the commercialism of the transaction, "the thirty shillings were appointed to him" (Matt. xxvi, 15). They were agreed to by the other side. If he was a patriot, he was one of a very objectionable stripe. Subsequently they scouted him off with a contemptuous "quid ad nos"; what have we to do with you? Moreover, in order to show clearly when this whole business began, the Evangelist says: "From *thenceforth* he sought to betray Him." His patriotic anxiety had not been aching him before. The scheme of betrayal began when he saw an opportunity of making money.

Fifthly, if he had delivered up Christ for patriotic motives he would have been delighted to have captured the deceiver and put Him in the hands of the authorities. On the contrary, he was filled with dismay. "Then Judas, who betrayed Him, seeing He was condemned, *repenting himself*, brought back the thirty pieces of silver to the chief priests and ancients, saying, I have sinned in betraying innocent blood" (Matt. xxvii, 4).

Would he have "betrayed *innocent* blood" if Christ was a deceiver? Would he have regarded it as a *betrayal* if he was doing a service to his country? Would he have hanged himself if he had achieved a great patriotic purpose? The truth is he was irritated in not being able to lay his hands on the money which Mary Magdalen had lavished on the Saviour in pouring on His feet the precious ointment; he regarded it as his for disposal. He saw a chance to make up for it by a bargain with the enemy, fancying that Christ would escape from their hands as He had on a previous occasion when they were going to cast Him over the cliff at Nazareth. Apparently he was going to cheat the other side also. He was disappointed; hence the remorse and suicide.

Lastly, St. John xii, c., disposes of the whole absurd business by saying explicitly, "*He was a thief.*" Perhaps it would have been best to put that reason first, so as to dispense ourselves from reasoning about the matter at all.

A VAIN APPEAL TO ANGLO-SAXON SENTIMENT.

An article on "The French Republic and Religious Orders" by Georges Clemenceau in the *National Review* for January, is important, not because it sheds any new light on M. Combes' laws of proscription, but because it shows how frantically the French Radicals and their spokesmen are trying to conciliate and capture English public opinion. This is the admitted purpose of the writer. How vain his attempt

must prove to be is clear from the opinions of the Protestant press of England, reported in this month's Chronicle, and given at some length in the London *Tablet*, December 13. How hopeless it is for men like Clemenceau to try to justify the position of the French persecutors of the Religious Orders is plain from the fatal mistake he has made in appealing to England as one of the "countries of Luther." How the true churchman, or any scholarly Englishman, must smart under that! And how transparent must be to them the hypocrisy of the man who deplores the fact that France escaped the influence of the Reformation! How insulting it must be to the sober-minded Anglo-Saxon to have this sophist try to prove that obedience annihilates individual liberty, and that celibacy destroys the family. M. Clemenceau would not complain if the noble Colonel Remy had sacrificed his individual liberty when, last summer, he refused as a soldier to obey the unchristian command to drive the Sisters from their homes. The falling off in the birth rate in France is surely not due to celibacy, and the divorce law we speak of in this issue, the real cause of the destruction of French family life, is strenuously opposed, not advocated, by the celibates. The honest Englishman will ask, Why rail against monastic celibacy, and still pretend to tolerate clerical celibacy? Englishmen, like ourselves, like fair play and hate autocracy and absolutism. How then can they, any more than we, approve M. Clemenceau's explanation of the present persecution in France when he admits that it is actually and must every day grow more and more autocratic and absolute? Every man of every nation on earth hates despotism and it would appear that only French Radicals can defend it even when they know it will surely embarrass them and fail to bring about their nefarious ends. Think of M. Clemenceau admitting this openly:

"I feel therefore constrained to predict that the Waldeck-Rousseau law, even if it should one day produce adequate results, will in the interval cause a tremendous outcry without any serious advantage to the State in its great struggle with the Church. It can therefore only be described as beating the air. This policy will have the disastrous effect of exciting passions on both sides, for on the one hand it will be said that a blow is being struck at liberty of conscience, while among our Parliamentarians a taste for autocratic action may be developed. Confusion will become worse confounded, and an absurd position will be created in which the friends of liberty will seem to be seeking weapons which have hitherto been the resort of absolutism, while the partisans of authority will make passionate appeal to that liberty upon which they have waged war throughout their history. But we shall be no nearer the end, which can only come when our Government dare bring the real issue before the Legislature."

The "real issue" is, of course, the suppression of the Concordat, which means breach of contract on the part of the French Government by refusing to pay the indemnity for the ecclesiastical properties seques-

trated by it. This indemnity is now being paid by supporting the bishops and secular clergy and the allowance for this support is by no means equivalent to the revenues of the properties it should in justice restore to the rightful owners. What MM. Clemenceau, Cornely, Yves, Guyot & Co. really want is what the first-mentioned styles "Græco-Roman civilization," which in his conception is sheer paganism.

Remark, too, that the writer repeats the old, old slander that the Religious Orders intermeddle in state affairs, without ever offering a proof. For four years we have heard this charge, but never has any person been convicted of it, though the government has means of detecting the guilty, even culprits like the Humberts, whom it would seem to have been reluctant to capture.

CATHOLIC CHRONICLE.

HOME NEWS.

New Rector of the Catholic University.—Right Rev. Denis J. O'Connell, at present Vicar of the Church of Santa Maria in Trastevere, Rome, the titular church of Cardinal Gibbons, has been appointed Rector of the Catholic University by Pope Leo XIII. Monsignor O'Connell was born in Columbia, South Carolina, in the year 1853. He was ordained in Rome in 1877, and, after returning to the United States, was assigned to the Cathedral of Richmond, by Cardinal Gibbons, then bishop of that diocese. He succeeded Rev. Dr. Hostelot, as Rector of the American College in Rome, shortly after the close of the Third Plenary Council of Baltimore, a position he held until 1895, when he assumed the duties of the Cardinal's Vicar at Rome. The University has been placed under the jurisdiction of the Congregation of Studies, of which Cardinal Satolli is Prefect.

A Fruitful Work.—The first instalment of a list of Catholic works of fiction appears in the *Catholic Union and Times*, Buffalo, N. Y., for January 15, 1903. At the end of the list of works which might be placed in the Public Library at Buffalo, the compiler gives a list of only seven out of a possible 113. The alphabetical list ranges only from A to B. During each succeeding week the lists will be given until completed. The Catholics of that city are evidently determined that they shall have a full representation of the standard works by Catholic writers in the Buffalo public library.

Federation of Catholic Societies.—The good which the Federation movement can accomplish, is evidenced by a note from the Porto Rican correspondent of the organization, who writes: "Our Federation has started two parochial schools for girls, and intends to open a school for boys. We are also materially assisting the missionaries in our country districts, and have a subscription going for the purpose of enabling us to build chapels in the country. Recently, one of our priests gave missions in these districts and baptized about 800 persons, many of them from seven to ten years old. They married some 150 couples, who lived together without the religious marriage. . . . If we could get some help from outside the Island, the Protestant missionaries would be forced to cease their propaganda, and would leave the island forever."

The Catholic Societies of Atchison, Kansas, are forming a branch Federation. The clergy and laity are working with vigor towards that end. They have the cordial approbation of the Right Reverend Bishop Fink.

County Federations have been organized at Altoona, in Fayette County and Johnstown, Pennsylvania; also at Huntingsburg, Indiana.

The officers of the society are greatly encouraged by the hearty approval given to their work by the present Apostolic Delegate, and by the replies received to their correspondence with representative Catholic Societies, requesting them to form branch Federations in the various States.

The National Executive Board of the American Federation of Catholic Societies held its semi-annual session at the Grand Hotel, Cincinnati, January 18, 1903. Present at the meeting were Bishop James A. McFaul, of Trenton, N. J.; Bishop S. G. Messmer, of Green Bay, Wis.; Rev. Dr. Henry Ganss, of Pennsylvania; T. B. Minahan, National President; Thomas Cannon, of Chicago; Dr. J. W. Fowler, of Louisville, Ky.; John Galvin, of Brattleboro, Vt.; E. C. Reardon, of Anderson, Ind.; F. W. Immekus, of Pittsburg, Pa., and Anthony Matre, National Secretary, of this city. In the absence of the Chairman, M. P. Mooney, of Cleveland, Ohio, Thomas Cannon, of Chicago, acted as Chairman of the meeting.

One of the important communications received and read was from Rev. Manuel Gutierez, of the Province of the Holy Name of Jesus of the Calced Augustinian Friars of Manila. This letter gave a lucid exposition of the friar question of the Philippines and was intended to convey to the Federated Societies the thanks of the Centro Catolico and the friars for the sympathy extended in their hours of trial.

The afternoon session was in the nature of an open meeting, in which the National officers received the greeting of the officers of the Cincinnati, Covington and Newport federations. At this meeting Archbishop W. H. Elder and Bishop C. P. Maes, of Covington, were present and addressed the assembly, and assured the federation of their hearty support and assistance. Bishops McFaul and Messmer also addressed the delegations.

Rev. Dr. Ganss made an earnest appeal on behalf of the Indian schools, and was assured of the hearty support of the federation. He also reported that the Indians of the West have a society known as the Indian Congress, numbering over 5,000 members. He asked that they be admitted into the federation and represented at the next convention. The request was granted unanimously.

It was also decided to appeal to the thirty-eight Bishops who have indorsed the movement of Catholic federation to take active steps in getting the various societies in their dioceses into line, and letters signed by Bishops McFaul and Messmer and the Executive Board will be sent to these prelates. The letters of the prelates approving federation will be published in book form and circulated among the Catholic societies.

The board also passed a resolution requesting the various societies and county federations to observe in some appropriate manner the approaching silver papal jubilee of the Holy Father, Leo XIII, and make some preliminary arrangements for the coming national convention.

The Committee on Law, consisting of Alphonse Koeble, of New York; Judge M. T. Shine, of Covington, Ky., and President T. B. Minahan,

of Columbus, was instructed to investigate certain books that were named and other improper literature that is being sent through the mails, and bring the matter before the Post Office Department at Washington.

Two Archbishops and fourteen Bishops have accepted membership on the National Advisory Board.

Catholic Educational Items.—The Right Rev. Monsignor Kennedy, Rector of the American College in Rome, who has been in the country for some months, collecting funds for an additional building for the students, has returned to Rome with the required sum, $50,000. Accompanying the Monsignor were Dr. De Costa and Mr. Alvah W. Doran, formerly an Episcopalian minister in Philadelphia. Both converts intend to study for the priesthood.

The Missionary College recently opened by the Paulist Fathers near the Catholic University, has been offered $50,000, on condition that a like sum be raised within a year. The Rev. A. P. Doyle of the Paulists has been appointed to collect the sum of $250,000 for this latest missionary enterprise. Its object, as stated in a previous number of this magazine, is to train missionaries for work among the non-Catholics of America, and also to supply American priests for our newly acquired possessions in Porto Rico and the Philippines.

Father Dornhege of Philadelphia intends to establish a free Catholic College in that city, where all classes and creeds will be taught many useful arts. "The main idea," according to the founder, "is to give opportunities to the ambitious poor to improve their conditions without sacrificing money and present employment." Young persons will also be enabled to supplement their ordinary school education at the new college.

A bill has been introduced into the New York Legislature by Senator Dowling, demanding that the schools maintained by the New York Catholic Protectory be permitted to participate in the distribution of the New York City School Fund, and that such schools be placed under the supervision of the Board of Education. Thousands of children are educated in these schools, which are taught by the Christian Brothers and the New York branch of the Sisters of Charity.

Great activity has been displayed by the reverend diocesan inspectors of the parochial schools of Boston, Philadelphia and Chicago, and by a committee of priests in New York, in bringing before the public the vast expenditure of money required to continue the work of Christian education and the injustice done to Catholic taxpayers, who never receive any benefit from the money given by them to the School Fund in their respective cities. The successful issue of the fight made by the small number of English Catholics for a share in the public funds has a lesson which they wish to bring home to the Catholics of America. The diocesan director of Philadelphia, Father McDevitt, has issued a monograph on Compayré's History of Education, orig-

inally written for the *American Catholic Quarterly* by Brother Azarias. For the valuable statistics issued by the New York Committee and Father Walsh, school superintendent in the Boston Archdiocese, we refer our readers respectively to the *Catholic World* for January and the *Sacred Heart Review*, January 2.

Jubilees.—The Passionist Fathers celebrated the golden jubilee of their arrival in America on December 29 and 30, 1902, at their Monastery in Pittsburg, Pennsylvania. The Fathers were brought to this country by the first Bishop of Pittsburg, the Rt. Rev. Michael O'Connor, in 1852. St. Paul's Monastery, where the ceremony took place, was the first house established by the Order in America. It is still the novitiate for all the American members. According to the *Catholic Directory* for 1902, there are in all 240 Passionists in the States. This number includes the postulants. Cardinal Gibbons, Archbishop Ryan, Bishop Phelan, of Pittsburg, Bishop Shanahan, of Harrisburg, Bishop Donahue, of Wheeling, and Bishop Haid, of North Carolina, were present on the occasion.

Bishop O'Connor, of Newark, New Jersey, celebrated the silver jubilee of his priesthood on December 22, 1902. Over two hundred priests assembled in the cathedral to do honor to the Jubilarian. A classmate of the Bishop, Rev. Dr. Wall, of Holy Rosary Church, New York City, was the preacher at the solemn Pontifical Mass. An address from his clergy was read to the Bishop by Father McCarthy, of Short Hills.

Ancient Order of Hibernians.—On Christmas Day, President James A. Dolan, of Syracuse, New York, ratified the agreement for the amalgamation of the Order throughout the world, thus bringing the members under one governing body. The Order is, perhaps, the greatest and most widely spread of Catholic societies. There are over 200,000 members in the States.

Necrology.—The Right Rev. Gulstan Ropert, of the Society of the Sacred Heart of Jesus and Mary, commonly known as the Picpus Fathers, Vicar-Apostolic of the Hawaiian Islands, died recently at Honolulu. The Bishop had been, for a number of years, a zealous missionary in the islands, and in 1892 was consecrated bishop in San Francisco by Archbishop Riordan. One of his last conscious acts was a request that the new American cable to Honolulu be used to ask the Holy Father for his Apostolic Benediction. This was readily granted, and the prelate received it before his death.

Rev. Florimond de Bruycker, rector of St. Joseph's Church, Willimantic, Connecticut, died in that city on December 30. He was one of the pioneer priests of the diocese of Hartford, having labored there for forty years. Father de Bruycker was born in Ghent, Belgium, October 6, 1832. He was ordained priest on December 20, 1856, by Bishop Delbecque, in Ghent, and was for a short time employed in one of the parishes in the vicinity of his native town. In 1860 he became the first Vice-Rector of the American college of Louvain and, at the same time,

occupied the chair of Holy Scripture. He came to the States in 1862 and on May 11, 1863, was appointed pastor of Willimantic and the adjoining missions, three in all, by Bishop McFarland. He was loved by all classes of the community, as is proved by the glowing tributes of respect paid to his memory by the daily press.

Taxation of Church Property.—Because of a decision of the Supreme Court of Illinois, handed down by Justice Boggs, which holds that only property used exclusively for worship is exempt from taxation, the board of assessors of Cook County, in that State, will try to have a large proportion of the exempted properties of churches placed on the tax lists. There are hundreds of parochial residences, schools, church entertainment halls and other pieces of real estate in that county which are not wholly used for religious purposes; these, the assessors hold, should be taxed according to the provisions of the decision.

A Tribute to Catholic Chaplains of the Navy.—Writing to Rev. J. McClure Bellows, an Episcopalian minister, who was recently appointed to be a chaplain in the navy, Bishop Saterlee of Washington, D. C., says: "I have received assurances from all those in authority that the Roman Catholics appoint their very best men to these positions, and it is our aim not to be behind them regarding clergymen who receive the endorsement of our church authorities." The bishop then goes on to tell Mr. Bellows that "Our church chaplain needs to gain from the administration as great a reverence and respect for the good work he does as the Roman Catholic clergymen." The letter is dated December 29, 1902, and appears in the *Sentinel*, South Norwalk, Connecticut.

A Circular from the Indian Department.—The Commissioner of Indian Affairs at Washington, Mr. W. A. Jones, has issued a circular relative to religious instruction in the various Indian schools throughout the United States. The rules given—eleven in all—are practically the same as those which govern the Indian school at Carlisle, Pennsylvania. These latter were given in the Chronicle or November, 1902.

DEPARTMENT OF THE INTERIOR,
Office of Indian Affairs,
WASHINGTON, DECEMBER 20, 1902.

United States Indian Agents and Bonded Superintendents.

SIR:—In order that there may be uniformity throughout the Indian School Service relative to religious instruction by various denominations, the following rules are hereby promulgated:

1. Pupils are expected to attend the respective churches to which they belong or for which their parents or guardians express preference. You will urge children to attend the church selected, but no force must be used to compel such attendance, unless you have written directions from the parents or guardians to that effect.

2. No pupil shall change his church membership without the knowledge of he superintendent and consent of parents or guardians, unless such pupil has eached the age of eighteen years.

3. Pupils who belong to no church are urged to affiliate with some denomiıation, preference being left to the pupil.

4. Proselyting among pupils by pastors, priests, employees or pupils is strictly orbidden.

5. It is urged and expected that method and promptness and pervasive desire o coöperate with the discipline and aims of the school characterize the work ıf those to whom the spiritual interests of the pupils are entrusted.

6. Not exceeding two hours on week days will be permitted church authoriies for religious instruction. The hours decided upon and the days on which he instruction is to be given should be mutually arranged by the superintenlent and such authorities. In event of disagreement the matter should be reerred to the Commissioner of Indian Affairs. The hours and days selected nust be such as will not in any way conflict with the regular school duties of he pupils, but superintendents are expected to so arrange such duties, if possiıle, that the religious instruction provided for may be given.

7. Denominations, however, whose membership is sufficiently large to contitute a representative body, desiring their own religious services, should have he religious sensibilities of such membership respected by being excused from his service, provided it is convenient to the minister or priest and to the uperintendent to conduct services in the school at the same hour, and in a oom to be designated by the superintendent.

8. All pupils will have facility in attending Confession and Communion by ıanding their names to their religious instructors, and these in turn handing he names to the superintendent, a precaution which is necessary in order that he persons of the pupils may be accounted for.

9. Church and mass attendance by the respective pastors will be strictly inisted upon by the superintendent.

10. Truancy, tardiness or misconduct on the part of pupils attending church ır Sunday School either in town or at the school must be promptly reported to he superintendent.

11. For special services special permission may be granted if attendance hereon is applied for at least a day in advance.

You are urged to coöperate loyally with the honest and sincere desires of religious authorities to furnish the Indian pupils in the government schools with eligious instruction of the faith to which either the pupils or parents are adıerents. On the other hand, you will impress upon the church authorities that ınseemly discussion of sectarian matters, proselytizing, or other conduct which would tend to create strife among religious denominations, will be strictly proıibited, and any pastor or priest who is unwilling to comply with the reasonıble requests of this circular will be debarred the privileges allowed.

Nothing in the above rules is to be construed as antagonistic to the provisions ɔf Section 195 of the Indian School Rules, 1900.

You will acknowledge the receipt of this circular.

Very respectfully,

W. A. JONES,

Commissioner.

Protestant Philanthropy.—The "Episcopal Year-Book for 1903" contains, among other things, the following suggestive items: Over

$300,000 was expended last year for home missions; about $260,000 for foreign missions; the grand total of contributions was over $15,000,000. The Episcopal Church contains about the smallest number of communicants among the sects in America. Three of the churches in New York City, of this denomination, had net receipts to the amount of $528,225, last year, while their expenditures amounted to only $120,457. The surplus was expended for philanthropic purposes.

ROME.

Protest Against the Expulsion of the French Congregations.—In answer to the congratulations of the College of Cardinals on December 23, Pope Leo "spoke with force and emotion" of the sorrows which have fallen upon him even in his year of Jubilee. "His protests," he said, "had been disregarded and the Congregations stricken; it was even purposed to destroy those sacred institutions which are the best part of our Christian heritage, and the guarantee of supreme benefits, both moral and social. Such a persecution is no sign either of prosperity or advancing civilization. What is aimed at is the overturning of the entire Christian order of society and the reconstruction of States on a basis of pagan naturalism." He spoke, we are told, with "a decisive clearness." Sternly condemning divorce, he recalled that true democracy was produced by the preaching of the Gospel, and without the Gospel it is impossible.

Gift of the Emperor of Austria.—On December 21 Count Szecsen von Temerin, Ambassador Extraordinary and Plenipotentiary to the Holy See, accompanied by all the members of the Embassy, Count Coronini-Cronberg, Count Westphalen, Count Czekowics, Baron Drechsel and Mgr. de Montel, presented to Pope Leo the gift of the Emperor of Austria. It was a group in gold, representing the Good Shepherd, and of great value. The inscription, cut between the arms of the Holy See and of Austria, expressed the personal attachment of the Emperor to the Pope. The address of the Ambassador was quite in keeping with the gift and the sentiments of the Sovereign; there was in it the filial familiarity of the Catholic Austrian rulers. Immediately after was presented the gift of Dr. Lüger, Burgomaster of Vienna, in the name of the city.

The Allocution to the Cardinals.—In the Christmas allocution to the Cardinals, Pope Leo had still to regret the departure in so many high places from Christian traditions, the undermining of Christian institutions and the substitution of a pagan naturalism for these. He spoke at length of Christian democracy, its importance and necessity at the present hour. He rejoiced in the fruits already gathered from it both in Italy and else-

where. True democracy not only accords with the principles of Christianity, but, moreover, has sprung from the Church, and has been formed and fostered by her. The important thing is that the modern democratic movement should be conducted with the union and charity characteristic of the Church, whose "maternal love for men is as wide in its extent as the paternity of God."

The Swiss Guards and the Nobles.—On St. Stephen's Day, the Noble Guard and the Swiss came to congratulate Pope Leo. Prince Rospigliosi presented the Christmas congratulations and offerings of the Guard, the expression of "their filial love." He presented also a gold snuff-box set with precious stones, ornamented with the arms of the Noble Guard, and having an appropriate inscription. Baron Meyer de Schauensee, Commander of the historic Swiss bodyguard, read an address similar to that of the Nobles, and presented a miniature *facsimile* of Thorwaldsen's monument, commemorative of the Guard's heroic and tragic defence of Louis XVI during the French Revolution. On a base of green marble were the words, "To the fidelity and valour of the Swiss." After the Swiss came the officers of the Palatine Guard; and after these, the officers of the *gendarmerie*.

How News is Manufactured.—It was telegraphed that, while receiving the Cardinals, Pope Leo become suddenly ill and had to be carried away. The report *had no foundation whatsoever*. His health was excellent and his habitual vigor unimpaired. Next day, Christmas Eve, he said Mass, and again at midnight.

Cardinal Parocchi.—The papers have announced the death of Cardinal Parocchi at the age of seventy. Of humble origin, he became a great scholar and preacher. A tribute to his attainments was his appointment as head of the Biblical Commission. Years ago, when he had been appointed bishop of Bologna, the Italian government refused to recognize him, and with consistent justice pocketed the revenues of his bishopric.

ITALY.

Catholic Social Action.—The work of what is called *The Second Group of the Work of Congresses* is active and ambitious. The recent circular of those leaders of the people proclaims the duty and purpose "of marching at the head and conquering." The reconstruction of Christian society, shattered by revolution and infidelity, that is their program. Their work is amongst the people, for they are *Christian Democrats*. They have undertaken to make better the conditions of labor by permanent commissions of arbitration composed of employers and workmen, by wisely planned and federated "Unions," and by social legislation in which workingmen themselves will have a voice—legislation which will

give to the children of the working people the education that they need and desire. The Unions are intended to be a means of education for their members as well as a means of power. These Unions will have their banks, insurance, employment bureaus, art and trade schools, reading and lecture rooms, etc.

The Catholic organizers are thoroughly in earnest about this work, so badly needed where the revolutionary agitator is active amongst the masses crushed by taxation and many other wrongs. The leaders of the *Second Group* are now forming propagandists, who will distribute, as one of many means of influence, manuals of instruction, pamphlets, and particularly aim at establishing a weekly popular newspaper, describing the development and purposes of Catholic social work. Efforts will be actively made to have *labor chaplains* appointed, and to train men—in special schools if need be—who will become practical popular leaders and instructors. It will be a special object to obtain from the State legal and political rights for those labor associations; and for this purpose specially to unite all local industrial unions into national federations of the different industries.

Religious Teaching in Schools.—Towards the end of November the communal Council of Milan declared that there was no obligation of imparting religious instruction to the children, all Catholic, in the elementary schools. This is a flagrant violation of the law actually in force and everywhere obeyed in all the provinces of Italy. The Catholic associations of Milan expressed their indignation in the city council, and have set to work to bring the communal council to its senses. To make the protest and endeavor more efficacious, Signor Rezzara, President of the *Third Group of the Work of Congresses*, publishes a ringing circular, and sums up clearly the points of Italian law which establish the parents' rights in the matter of religious instruction in public elementary schools.

The Divorce Bill.—Premier Zanardelli continues his efforts to force a divorce bill through the parliament. The parliamentary commission appointed to report on the measure looked at the first article, containing the principle of the thing, and rejected it by five votes to three. The article runs, "The sentence of personal separation may dissolve marriage in the cases and manner determined by the present law." The president of the commission, Signor Carmine, was amongst those who condemned the article. The condemnation was practically the rejection of the whole bill, yet Zanardelli is unabashed. The Marquis di Sangineto, President of the Catholic Circle of Naples, denied, in an important meeting of protest, the State's right to sunder the family bond and thus inflict a grave injury on society itself. He said that the supporters

of the divorce bill were demagogues burlesquing as moralists. The laws should not descend to the low moral level of a people, if such there be, but should raise them up. Divorce is a door to sensual corruption, an offence against the family and good morals, reducing marriage to "a low speculation." Alas, how true! According to the bill, divorce will be allowed when separation is judicially pronounced for adultery, for a sentence of imprisonment for more than twenty years, and for excessive cruelty.

Departure of Salesian Missionaries.—On the 4th of December, Our Lady of Help, the mother-house of Don Bosco's spiritual children, witnessed the special blessing and the adieux of the departing missionaries. The Cardinal Archbishop of Turin presided over the pious and most impressive function, which was witnessed by an immense concourse of the faithful. The words of Father Rua, Don Bosco's successor, were extremely touching. Including this latest band, as many as seventy Salesian Missionaries have gone from Turin to Africa and America within a few weeks. Numerous missionary bands of Salesian Sisters (Sisters of Our Lady of Help,) are also about to depart for the distant and dangerous mission-field. Since 1875, such sacred expeditions start once or twice every year, and sometimes number over a hundred persons.

Father Angelo Secchi, S.J.—Rome is about to honor the memory of Father Angelo Secchi, S.J., on the twenty-fifth anniversary of his death. The Federazione Piana and the Diocesan Committee have united various associations for this purpose. Though born in Reggio Emilia, Father Secchi's life work was in Rome. The great scientist was fond of popularizing scientific mysteries, the profits of his lectures being devoted to Roman charities. His discoveries were rewarded by public honors and decorations. He became a religious at the age of fifteen, and thenceforward, as a recent biographical notice remarks, his life could have been summed up in two words—prayer and study. When the Religious Orders were expelled from Italy Father Secchi went to the English College of Stonyhurst and later to Georgetown, D. C.

The Abjuration of Canon di Campello.—The prodigal son, the priest Count di Campello, who, when a canon of St. Peter's several years ago, fell away from the Church, has returned of his own accord and gladly submitted to the conditions imposed upon him. He made a retreat for a whole month in the Pio Latino College, the old Jesuit novitiate on the Quirinal. Here, before the high altar, on the Feast of the Immaculate Conception, kneeling before the specially appointed delegate (the Archbishop of Cesarea), Count di Campello placed his right hand on the Gospels and read with many tears his abjuration. The *Te Deum* was sung, as well it might be, and the prodigal son was admitted to the

Eucharistic banquet. The same day he wrote a long letter to Cardinal Vaughan, humbly demanding pardon for the scandal caused in London, where he had so foolishly made a boast of his separation from the Holy See. In this letter he said that his "heart was full of joy" in returning as the prodigal son, but his joy would be incomplete if he did not repair the scandal of his "unhappy apostasy."

The Prosperity of Italy.—Under this heading the *Osservatore Romano* (Nov. 8) published the following official statistics as to the condition of Italy, "now redeemed for the last thirty-two years." There are 37,293 *subterranean* dwellings, sheltering more than 200,000 persons, who have to pay taxes for these *rural houses*. In 1,700 communes wheaten bread is usually never eaten, or eaten only on feast days or in case of sickness. The eating of beef is unknown in 4,965 communes; 600 have no physician; 336 have no cemetery; 100,000 persons contract each year what is called in Italy leprosy. The anti-clerical journal, *I Dibattimenti*, says that the explanation of all this is in the *dishonesty* of the officials. The ex-Minister Branca stated in the *Giornale d'Italia* (*Civiltà Cattolica*, Oct. 4) that Basilicata, the largest province in the mainland of Italia, and larger than one-half of Tuscany, which contains eight provinces, is almost without industries or commerce, though set between two seas. From the year 1865 to 1880 church property to the value of 30,000,000 lire ($6,000,000) was seized here and sold by the State. With what result? The revenue is, Signor Branca says, only one-third of what it should be, and the taxation is not only absolutely destructive but absolutely absurd—"a ruinous and progressive taxation, with no economical improvement." The expenses are needless and extravagant. The commune of Laurenzana—no exception, by the way—has lost half its people by emigration. There is a disastrous indebtedness to banks, property has depreciated in value, and cattle have disappeared from off the fields. Yet the people here are hardy, industrious and parsimonious. Baron Sonnino, a leader of the Opposition in parliament, has just exactly the same story to tell. Of the penniless, illiterate peasants, he says 100,000 sailed from Naples within a few months.

ENGLAND.

The New Education Law.—The ministry stood loyally and determinedly to the Education Bill, and fought the battle out until victory crowned their efforts. The beneficial amendments made by Lords were saved, according to the Dublin *Freeman's Journal*, by the Irish Party. One of those amendments throws the burden of school repairs on the school authorities—not the managers; and the other safeguards episcopal rights of supervision as to the character of religious teaching.

The new law gives, for the first time, equal rights to all schools which

perform the works of public education. Provided they conform to the law and are therefore open to government inspection, all schools are to be entirely supported from public money, and have equal rights thereunto. In equipment and teachers' salaries, denominational or religious schools, and board schools, should be henceforth on the same level. Religious instruction must not be given during school hours; but may be given at any other time according to the discretion of the managers, who have the exclusive right of appointing or dismissing the teachers.

The local educational authority will henceforth be the council of every county and of every county borough. The general direction of education and the administration of school funds appertain to this authority, and to it the managers must conform as regards secular education.

With regard to religious instruction in secondary schools (colleges, etc.) subjected to the local educational authority, no pupil may be excluded on account of religion and no distinctive creed may be taught; but the council may, at the request of parents, allow religious instruction, otherwise than at public cost, provided that no unfair preference is shown to any denomination, and that no scholar who objects to such instruction is obliged to be present.

The galling inequality of denominational schools, or rather the penalizing of them, which has continued since 1870, should now cease. Hitherto they depended largely on contributions, and contributions from the poor. They had no share in school rates, which, however, were levied on all; and yet these schools were under government control and inspection. The salaries of their teachers were insufficient, and at one time they were actually assessed for payment of rates. In all this time the board schools had an almost unlimited supply of resources, whereas they were not teaching half the children of the country, nor teaching any better than the denominational schools.

Before 1870 there was no system of national education in England; it was left to the churches and various associations: it depended "on voluntary enterprise or casual endowment"; the local educational administration being in the hands of managers of voluntary (denominational) schools, and the trustees of endowed schools. The former (voluntary managers) were really the persons who worked for national education.

Catholics in the British Empire.—According to the Catholic Directory for 1903, there are 174 ecclesiastical divisions—archiepiscopal or episcopal Sees, vicariates or prefectures apostolic. Ten of these are at present vacant. There are 170 Archbishops or Bishops including nine Coadjutors and four Auxiliary Bishops. There are some few others *retired*, or without episcopal office. In England and Wales there are fifteen Bishops of suffragan sees, two Auxiliary Bishops and an Archbishop. In Scotland

there are two Archbishops and four Bishops. There are 3,565 priests, of whom 1,141 are Religious. Of the secular priests, 165 are invalided or unattached. The entire Catholic population of the United Kingdom is about five millions and a quarter; 1,500,000 in England; 433,000 in Scotland; 3,310,028 in Ireland. The Catholic population of the entire British Empire is estimated 10,500,000.

English Protestants on the Persecution in France.—"Pure sophistry" the correspondent of the London *Times* calls the preamble to Combes' Bill against the Religious. "An infamous libel" is the epithet applied by the Catholic *Univers* to "the reasons" alleged by the Premier for suppression. "The monstrous injustice of the ministry," is the description of Combes' antics by the English Protestant *Saturday Review*. "These good priests" (the Passionists), it continues, "are to be excluded for no other cause than the dogmatic intolerance of an obstinate boor." "A policy of hatred" the *Church Times* calls the action of the French Ministry. "An attack chiefly on their (the Religious) schools" (*Tablet*, Dec. 13). *The Pilot* (London) of Saturday, Dec. 20, has this to say: "It is certain now that the policy of the French Cabinet is a persecuting policy. . . . It refuses to authorize the Dominicans, who are, by their very nature, unattached to the reactionary groups. It refuses to authorize the Carthusians of the Grande Chartreuse, and it gives all these violent, inexact and purposeless reasons which are native to the persecuting spirit; for if ever there was a body which inspired respect on account of its age and historical associations it is the house that is now exiled on the score of 'indiscrinate charity' and of 'alcoholizing' not the rich of Paris, London or Vienna, but (of all people in the world) the peasants of the Grésivaudan."

The Pilot confidently foretells that the policy of Combes will not be continued in France: "Anti-clericalism must necessarily die. Time is against the new policy; it is not recruited from below" (from the people).

"A Gross Attempt at Proselytism," is the *Tablet's* name (Dec. 13) for what Mr. Arthur Moore calls, in a public letter, "an abominable system of proselytism." A lady, working amongst the poor of London, endeavored to have a Catholic boy named Allen taken into the Navy. She received a form of agreement, to be signed by the boy and his father, by which the young lad was given up, soul and body, to the powers that rule the boys in blue. He bound himself to persevere in the Navy, and failing that, in the merchant service. Then he and his father were called upon to sign an agreement that the little seaman would "conform to the religious services (Church of England) while on board." There was question of the training ships, the *Arethusa* and *Chichester*. Mr.

Moore continues: "The lady, an educated woman of high social standing, who consecrates her life to the service of the poor, attempted to expostulate, but she was treated with very scant courtesy, and rudely informed that the boy could not be received into these ships unless the form was filled as indicated and signed by the boy and his father, 'and that it was all the fault of the priests who would not leave the children alone.' I subsequently called and was handed a bulky pamphlet, which sets forth the names of a number of Protestant Bishops and lords as either vice-presidents or members of the committee."

The published prospectus of this committee denies all proselytism!

IRELAND.

The Young Men and Their Work.—The Young Men of "rebel" Cork celebrated their golden jubilee in the first days of December. *The Examiner*, one of the leading papers of the south of Ireland, has this to say of their association:

"To pay a just tribute to its work would, indeed, be a hard task. Each of the years of the last half century has, so to speak, showered laurels and laurels upon its head, and it stands to-day before the world with as brilliant and as beneficial a record as could be expected from a body of its kind. With its history are bound up the most notable citizens, cleric and lay, of Cork; each man in his own time recognized its value, and accordingly felt it a duty to accord to it that support which is due from men of prominent positions to every society that concerns itself in the public weal."

Before the young men separated, an appeal was made to them to exert themselves against unjust discrimination towards Catholics.

"For this Catholics themselves are to blame," says the appeal. "The apathy they exhibit in matters of the greatest importance to their material interests must necessarily react on those who conduct our newspapers. This apathy cannot be allowed to continue. Catholics are losing too much by it. It is scandalous that almost every position worth having on the Great Southern and Western Railway should be filled by a Protestant. It is more scandalous still that the Cork and Bandon, a purely local line, chiefly owned by Catholics, should play the same game, only far more rigorously."

The Quick Result.—On December 24 the correspondent of the Liverpool *Catholic Times and Opinion* wrote:

"The Great Southern and Western Railway Company, in deference to public opinion, have thrown open to public competition all future appointments to their service. This victory—for it is nothing less—is the result of the exposure to which the management has been subjected by the Catholic Shareholders' Committee. When the Catholic body

adopt a similar attitude all over Ireland, the Midland and Great Northern Companies, the banks, insurance companies, drapery establishments, and public bodies generally will be compelled to do similar justice to Catholics. Apathy on the part of the Catholic body is largely responsible for the deplorable state of things which prevails, by which those who profess the ancient Faith are boycotted in Catholic Ireland."

The General Condition of Ireland.—Inefficiency of the railroad companies and their utter indifference towards the many industries which they could develop; too many officials, policemen, and soldiers—these are amongst the minor cause of Irish unrest and exile. Just now many influential Englishmen are beginning to admit that they know little about Ireland, near as it is. "We govern Ireland," says the London *Speaker*, "by private and fragmentary interests. The landlord party represents Ireland in the House of Lords and in society: they are the only Ireland in contact with English opinion." And the London *Pilot* adds, "We deliberately withhold from Irishmen what we would not withhold from Canadians and Australians." How long before they get the rest of them to see this? A recent visitor says, that, notwithstanding the hindrances, there is great progress in education and religion, the progress in religion being one of the most pronounced causes of intellectual development. "There is a splendid growth of religious institutions," says this writer. "The churches, the palaces of the poor, are crowded, and there is a spirit of religion in the people worthy of Apostolic days. There is no greater enemy of Erin than the man who saps such wondrous faith." Yet some of our pious Protestant friends and advisers regret that we have not continued to be content with the hedge-school, and that other venerable national institution, the poor-house.

The Cause of Cruelty.—Referring to the recent establishment of a branch of the Society for the prevention of Cruelty to Children, the Bishop of Limerick said: "The root of whatever cruelty to the children exists amongst our people is drunkenness, and until the government of the country makes up its mind to reduce the temptation to that vice by which it besets the steps of the working classes, it will be impossible to get rid of the cause and its inevitable consequences of domestic sin and misery. Punishing the offence, while the law of the land floods our streets with drink, is no more than lopping off the head of a weed, while the root is allowed to grow. . . . The moral, social and material well-being of our people count for very little with political expediency and the interests of party."

Proselytism.—The Sacred Heart Home at Drumcondra, the Archbishop of Dublin said, had saved from the proselytizers one thousand children in

sixteen years, and had restored many to the faith. But there are still nearly six hundred children in the proselytizing schools and homes of the Irish Church Missions. These are the children of the poor. The proselytizers are, it seems, chiefly women, "who devote themselves with untiring energy and apparently without scruple and without remorse to the carrying on of a debasing and sinful traffic." For this contemptible work, "enormous sums are collected on the other side of the channel."

Death of Bishop Woodlock.—Another bishop of great piety, learning and activity, Dr. Woodlock, former Bishop of Ardagh and Clonmacnoise, has been called away. Dr. Woodlock was a benefactor not only of his native country, but also of the most distant lands, for he was, with Father Hand, a founder of All Hallows College, which has sent Catholic missionaries to all parts of the world. Another of his good works was the introduction of the Society of St. Vincent de Paul into Ireland.

In 1861 he succeeded Cardinal Newman as Rector of the Irish Catholic University, and in 1879 he was created Bishop of Ardagh and Clonmacnoise, in which capacity he labored most fruitfully for sixteen years. Despite the many enduring monuments of his energy, the simplicity of his life and manner was almost childlike.

FRANCE.

The Acts of the Ministry.—The Bishop of Nice has also been deprived of his stipend, as it is called, or better, the government indemnity, paid on account of confiscation of church property during the Revolution. The Bishop, Mgr. Chapon, nobly reminded the Premier that he had a share in the Petition in favor of the Religious, and so deserved the same punishment as the other Bishops. Some time ago he refused a decoration offered by Waldeck-Rousseau.

The School bill introduced by M. Chaumié gives the ministry the right to supervise the *morality* of the free, or denominational, schools. The Minister of Instruction (Chaumié) will, no doubt, take to heart the open letter of the *Univers* (Dec. 18), calling his attention to "the fearful growth of immorality in the State establishments," and citing the letter of an ex-professor of the university, who, we are told, knew the State boarding-schools and colleges well. The ex-professor says "he would plunge his son in a privy rather than send him to a *lycée*." The energetic crudity of the expression, says the *Univers*, is excused by "the gangrene of immorality, which is becoming a national danger." Berenger, who is associated with Chaumié, and who lectures against the "white slave" trade, uttered words of shocking blasphemy at the recent Festival of Reason.

There are very few persons, except fanatics and the editors of some of

our leading, liberty-loving American newspapers, who do not admit the government's excess. M. Brunetière asserts that the campaign is *against all religion*, not simply against Catholicity. The manifesto of the Progressive Republicans affirms the same thing—"The struggle is not denominational, but religious, and it awakens discords supposed to have been forgotten."

The ministerial gain of twelve seats in the recent election of ninety-eight senators has surprised nobody. The senators were elected by general and municipal councils, and these are, as we have seen in their recent maneuvers, "packed," in very many cases, just like the parliament.

The Catholic Movement.—There is undoubtedly, all over France, amongst the people, amongst all fair-minded people, an intellectual and moral reaction. The work of Catholic organization is unrelaxed. The priests, too, are realizing that they must "go to the people" a little more and re-awaken them. Things have often been worse in France than they are now. The *Kulturkampf* was far more extreme and terrible in Germany a few years ago. The persecution in Belgium was almost as bad. Yet the Catholics of Belgium and Germany have gained a complete victory; and it would be an absolutely unexplainable mystery if the Catholics of France do not triumph likewise.

Even the friends of the persecuting government are beginning to lose confidence. The Humbert affair, the beet sugar and tobacco industries, the treaty with Siam, the financial condition of the country, and last, but not least, the religious persecution, all these are getting Combes and his partisans into very hot water. The *Eclair* is quoted by the *Univers* (January 1), to the effect that "the actual deficit of the ordinary budget of 1902 is 222,365,883 francs" (a little more than $44,473,176).

The Humbert "Affair."—The greatest farce, as well as "the greatest swindle of the age": the third in order of the "Affairs," its predecessors being those of Panama and Dreyfus, and all to the credit of the functionaries of the Republic. The Humberts have been swindling for twenty-four years, but on an entirely colossal scale. Madame Humbert, or some one else, invented a rich Yankee named "Crawford" and his wills. She invented her own "nephews." She went to law with these. One of them fell in love and wrote letters from the land of fancy. The "nephews" renounced their rights, quarelled, went to law again. The official seals and other official favors made some of these things possible. A banker committed suicide when he found he was robbed. Paul Schotman was murdered in a railway carriage after he refused to lend 7,000,000 francs, and Romain Daurignac, one of the swindlers, was seen at the station as the train came into Lille. Waldeck-Rousseau and Vallé, the present Minister of Justice, were employed in the lawsuits,

and both knew, and admitted they knew, the whole business was a swindle. Yet the Humberts were never troubled. *Publicity* was allowed or occurred, just as Waldeck-Rousseau was about to resign. The Humberts and their accomplices went away quietly to Spain *with passports*. They had to show *certificates* in Madrid. Here they lived *together*, with apparently little effort at concealment, until it suited somebody to arrest them. The thing has been so cleverly, and withal profitably, managed until now, that the Catholic papers believe little will come of it. It has been found that the Humbert "Affair" ramified into that of Dreyfus. The ministry, it has been asserted by various journals, *had determined before he was tried, to acquit Dreyfus;* and one of their members, General Gallifet, knew this. They endeavored, it is further declared to be proved, to dominate the General in order to review the trial, when Dreyfus's condemnation was foreseen. Gallifet refused and resigned. He pleads, just now, official silence for not saying what he knows.

The Religious Orders.—The fifty-three bills, or projects of law, as they are called, against the Orders will take up much of the precious time of the Senate and Chamber of Deputies. Thirteen congregations of teaching Brothers were fully authorized, having been recognized as authorized by legislative acts or decrees of state. Eight such acts are enumerated by the *Univers* (December 26). *Those congregations have been included in all official lists of authorized Orders hitherto published.* Combes condemns them, and so, of course, will the parliament. The real motives of persecution are now frankly avowed. The commonest is this, "Religious teach (Catholic children) submission to the Church: but the liberty of mind which must be assured to the child is incompatible with submission to any spiritual authority whatsoever."

It is reported that the Czar of Russia *authorizes* the exiled Religious to settle in the Catholic districts of his empire.

Echoes of the Feast of Reason.—While referring to the report of the festival by the now infidel ex-Abbé Charbonnel in his newspaper, *Reason*, and giving some untranslatable extracts from the speeches delivered, the *Univers*, (December 16), affirms that the men of the "new morality" in France are largely atheist—writers, legislators, political economists, etc. A very large number who go by the name of "liberals" in politics, as well as a great many who call themselves "rationalistic Protestants," are of the same class. Hence their ardor for *secularization*.

The Republic itself, in striking contrast with nearly all other nations, civilized and uncivilized, is *officially* atheist, and thus guilty of "the greatest crime and the greatest folly that a people can commit." The official tendency of the Republic is to exclude from its social life all manifestations of religion. The *Lanterne*—and it expresses the views of a large number—condemns *on principle* all official acknowledgment of God as tending to establish a Theocracy.

The Catholic Schools.—The *Journal des Débats*, quoted in the *Univers*, (December 18), gives the following statistics from a document communicated, it says, by the ministry. Combes closed 3,250 Catholic free-schools, which had 200,225 pupils. About one-third of these pupils have entered the government schools. Another third are taught in 1,173 private Catholic schools directed by lay-persons. The other third go nowhere—"they are in the street in spite of the law of obligatory education. No reasoning can undermine this brutal and incontestable fact."

The Society of Catholic Interests reports that in the diocese of Marseilles the Catholic schools opened by ladies have almost exactly the same number of pupils as when taught by Religious. Fourteen schools remain closed. Of their 2,900 pupils, about a third have been received in other Catholic schools, a similar number in municipal schools, and a third attend no schools at all. The new teachers of the Catholic schools fulfil all the conditions required by the laws of France.

In various places the officials and other partisans, in an evidently illegal manner, are preventing the opening of Catholic schools. Attempts are being made to exact from Catholic societies the payment of the *Droit d'Accroissement*, the iniquitous tax imposed upon the Religious Orders.

Some few municipal councils approve of the re-opening of Sisters' schools. The law courts of Brest have fined the official procurator for taking possession of the Jesuit College. At Lesneven, also in Brittany, the government official has been obliged to remove his seals from the Sisters' school, amidst the people's loud cheers. The school is about to be re-opened.

The *Bastille* states that the Catholic schools, supported by private contributions, saved for the State the sum of one hundred and thirty million francs; and Catholic charitable institutions, one hundred and ten millions. By the suppression of these, therefore, the national bugdet is increased by two hundred and forty millions annually.

The Birth-rate in Brittany.—Finistère, we are told by M. Leroy Beaulieu in the *Journal des Débats*, comes, according to official statistics, quite at the head of the departments of France in the excess of births over deaths. In a population of 773,014 souls the births exceed the deaths by 8,856. If this birth-rate held good for all France, there would be an annual increase of nearly half a million in population; that is to say, six times what the increase actually is. Such a rate of births would be considerably greater than that of England. If it had continued in France from 1871 the country would now contain thirteen or fourteen millions of people more than it does; the population would now be from fifty-two to fifty-three millions instead of 38,961,945—almost as many as in Germany.

A Positivist Testimony to Christianity.—The recently deceased M. Pierre Laffitte, professor at the Collège de France, was the pontiff of Positivism.

Although considering Christianity as a purely natural system, he declared it to be the most marvellous system which the world had seen, not only because of its influence, but because of its spirit, doctrine and dogmas. He could not restrain his enthusiastic praise for many of the great characters of Catholic history. Thus he never wearied of glorifying Pope Gregory VII and St. Bernard, and loved to speak of "the mental power" and "genius" of St. Paul. For the modern "time-spirit," or "soul," he had not much regard; if people wished to know something about psychology, he said, let them read *The Imitation of Christ;* the thirteenth century, he declared, knew far more about the mysteries of the human heart than does this age of ours. He admitted the historic fact that the Church "had freed the laboring classes," and that the transformation of Europe sufficed "to utterly refute the revolutionary theories concerning the retrograde character of the Middle Ages."

French Saints to be Canonized.—Of the 288 persons of eminent sanctity whose canonization is now being considered by the Congregation of Rites, 68 were French; that is, more than one-fourth of the entire number. Lyons furnishes three; Paris, fourteen. There are twelve French missionary martyrs.

Many of the names of France's saints to be are already celebrated all the world over. Orleans boasts her Joan of Arc, Paris, Mademoiselle Legras, the associate of St. Vincent de Paul in founding the institute of the Sisters of Charity; Paray, Blessed Margaret Mary, and Venerable Father de la Colombière, her confessor. Madame Louise, of France, and the Carmelites massacred in 1792, have been long venerated.

The Roman *Messenger* adds: "God, in according to France precedence over all the nations of the earth in the abundance of her Saints, seems to accord her also a beacon of hope for the age to come." Nineteen hundred and three is not nearly as bad as 1793.

GERMANY.

[The chief event of this Chronicle is recorded in the article "The German Centre-Party."]

The New Theological Faculty at Strasburg.—On December 16 the Apostolic Nuncio at Munich handed to Baron von Hertling in the name of the Holy Father the insignia of the Grand Cross of the Order of St. Gregory together with a letter from Cardinal Rampolla, congratulating Professor von Hertling on the happy issue of the negotiations for the establishment of the Theological Faculty in Strasburg University and warmly acknowledging the services rendered by him during the negotiations.

The terms of agreement between the Holy See and the government, published simultaneously in Rome and in Strasburg, are as follows:

1. The scientific training of candidates for the priesthood will be given by the Theological Faculty; their practical education for the sacred ministry will be given at the diocesan Seminary.

2. The following chairs will be established in the Faculty: 1. Philosophico-Theological propaedeutics. 2. Dogmatic Theology. 3. Moral Theology. 4. Apologetics. 5. Church History. 6. Exegesis of Old Testament. 7. Exegesis of New Testament. 8. Canon Law. 9. Pastoral Theology. 10. Christian Archæology.

3. The professors are appointed after previous understanding with the bishop; before entering upon the exercise of their functions they must make the Profession of Faith.

4. The professors are obliged at the beginning of each semester to hand to the bishop the syllabus of the lectures to be given, as well as a list of text-books and authors to be read. The bishop exercises supervision over professors as over other priests over whom he has jurisdiction.

5. If the ecclesiastical authority proves that a professor has become unsuitable to his office, either by unorthodox teaching or by unpriestly conduct, a substitute will be provided for him and he will be prevented from taking any further active part in the affairs of the Faculty.

Some of the fanatical Protestant papers are furious at this result of the negotiations and pretend that the State has surrendered essential rights to the Vatican, which is simply ridiculous. The terms of the agreement are substantially the same as those that prevail at Bonn, Breslau and Münster. Besides the ten chairs mentioned in the agreement, the government has expressed its willingness to establish a chair of Sociology.

The Holy Father's Pontifical Jubilee.—A great national pilgrimage will go to Rome in the spring to offer to the Holy Father the homage of the Catholics of Germany on the occasion of his Pontifical Jubilee. Smaller pilgrimages have already gone to the Eternal City, and throughout the year hundreds of enthusiastic meetings have been held all over Germany in halls and churches in honor of this great and glorious event.

At the celebration of the Papal jubilee held at Rottenburg, the bishop of the diocese, Mgr. von Keppler, delivered a splendid discourse from which we translate the following passage: "'What went you out to see, a reed shaken by the wind?'" (Matt. xi, 7.) We see an old man of ninety-two years, with trembling hand and tottering body, as is only natural at an age that is almost beyond human allotment, but in soul and spirit verily no more to be likened to the reed shaken by the wind than the Baptist himself, rather to the oak tree over which storms and hurricanes howl without in the least injuring it.

In a world in which all things are more than ever in a state of fluctuation, upheaval and transformation, in which a strange and disquieting restlessness and uncertainty have taken hold of human life: of governments, of the administration, of social conditions and institutions, even of the sciences and arts, in which there have almost ceased to be any fixed values, in which the character of men also begins to lose stability and trustworthiness and hence, faith and confidence vanish—in a world such

as this appears the aged man in Peter's chair as the noble, inflexible, intrepid representative of the eternal truth, eternal right, eternal order, as the worthy representative of the Papacy, which in the course of nineteen centuries has not changed its character and to which no institution in the wide world can be compared in firmness of principle, in stability of doctrines and in strength of position.

This is in fact the great charge laid against the Papacy by the modern world: that it does not understand the spirit of the age, that it is incapable of progress, that it lives in an age long past—in the middle age—that it is petrified! No, the Papacy is not petrified; true, its foundation is of stone, nay, of granite, while the modern world is blown about on the drift-sands of errors and whims, passions and fashions. The Papacy understands the modern world only too well; it is for this reason that it cannot accept nor approve of many things that modern morality teaches and practices; it is for this reason that it must rise in opposition to the modern world. It is not petrified; not petrified even in a nonagenarian representative. Leo XIII is the best proof of it, Leo who in extreme old age continues to affirm the eternal truth to the errors of the modern world, to oppose the unchangeable laws of morality to its wickedness, and to offer the Church's saving means of grace to its ills and sufferings.

Happy are we that there still exists a power in the world which is true to itself, which soars far above the ceaseless whirlings of change, which offers a firm foothold to the soul that is thirsting for rest and peace, which has within itself something of the calmness of eternity and the immutability of God. This power stands before us in Leo XIII; it strikes us in his Encyclicals, whether he develops the relations between Church and State, or the nature of Christian marriage and of the family, or the great social question, or the manifold evils of our times and the means for healing them. The intrepid, heroic representative of this power he can confront the world with the same question that the Apostle Paul addressed to the Corinthians: "The things that I purpose, do I purpose according to the flesh, that there should be within me, *It is* and *It is not*? But God is faithful, for our preaching which was to you, was not, *It is*, and *It is not*. For the Son of God, Jesus Christ, who was preached among you by us, was not, *It is* and *It is not*, but *It is*, was in him." (II Cor. i, 17–19.) So the Pope's discourses, teachings, life, are a plain and clear *It is;* the affirmation, proclamation and defense of the eternal truths and the eternal laws of morality; a manful, resolute, fearless, majestic *It is*, which drowns the *It is not* of deniers and infidels, the scoffs of the wicked and the doubts of haughty scientists, and in the confused hubbub of worldly tongues forces a hearing for Christian truth.

From the hour that the tiara was placed on his head to this day the Pope has been steadfastly faithful to this *It is*, and every word that has fallen from his lips and each act of his government has demonstrated that he is no reed that is blown hither and thither by the wind of public opinion, of the spirit of the age, of the smiles of the mighty ones of

earth, but that he is solely moved and guided by the breath of the Holy Ghost. This it is that wins for him the respect even of non-Catholics, that fills the hearts of his children with admiration and loving affection, that makes us joyfully join in the acclamation:

"Hail, Leo! Hail to our Holy Father!"

SPAIN.

The Ministry and the Country.—The death of the aged Liberal leader will, no doubt, give further stability to the new Conservative Ministry of Señor Silvela, for the discordant groups opposed to him are not likely to find easily a leader able to unite them. Thus the Conservatives will not be hampered in their action. They are not at all likely to quarrel with the Holy See, nor does the country desire that they should. They may yield to some extent to their adversaries for purposes of conciliation, and they must make reforms. A stricter insistence on military service for all alike is announced; but it is announced also, that there is no hurry to act on the Vatican note to the projects of the preceding ministry, and the decree of the former Minister of Instruction (Romanones), forbidding the teaching of catechism in any language but Spanish, is derogated from: religious instruction will be given in the language known to the children, "all existing languages in the land being amongst the glories of Spain."

As an expression of Catholic confidence, the Carlists, while not renouncing their cause, have publicly announced their resolution to support the ministry in developing the resources of the country. This development would naturally lead Spain to control an important portion of North Africa. Spain's position is so important that two or three of the "progressive" nations are endeavoring to win her favor. The contemptible antics of the French Ministry are hindering, in this as in other important matters, the good of their country.

URUGUAY.

Social Work.—For some years past, there has been a remarkable development of Catholic spirit and enterprise in the South American Republic of Uruguay, under the inspiration of the eminent Archbishop, Mgr. Soler, of Montevideo. He gathered around him a group of men who realized the necessity of going to work amongst the people. At once they began to form workingmen's associations; and in order to succeed in having the just demands of the toilers listened to and granted, the leaders brought about, last October, a popular congress which has impressed the entire country. A special delegation attended it from the Argentine Republic, and some steps were taken to form a federation between the Catholic Workingmen's Circles of the neighboring and friendly nations.

Methods of spreading and regulating the Circles were considered, as well as the questions of Sunday observance, laborers' houses, strikes, and the growing danger from the spirit of disorder and anarchy.

The addresses were made by prominent and scholarly men, mostly laymen—for the purpose was to bring the laymen to act for themselves. The question of workingmen's savings-banks and mutual help was so well treated by a young and eloquent leader, Dr. Elbio Fernandez, that it was commended to the special consideration of the Superior Council of the Congress. One of the great figures of the assembly was Dr. Zorilla, President of the Catholic Union and editor of a leading journal, *El Bien*. For twenty-five years he has been in the forefront of the battle for religion, public order, and the interests of labor.

INDIA.

Education.—*The Bombay Catholic Examiner* of September 13, reports that in their speeches on the Budget several members of the Governor's Council insisted on the necessity of primary education. The Hon. Sir Balchandra Krishna, quoting from the report of the Director of Public Instruction, said "that only seventeen per cent. of villages in the Presidency are provided with schools, whilst eighty-three per cent. are without any. Nearly 18,000 villages are yet without educational facilities, and three-fourths of a million of boys are in consequence growing up in absolute ignorance. This is hardly satisfactory after sixty years of organized effort on the part of the Government as well as missionary and other local bodies. It is an essential duty of the State to give education to its subjects in its own interest as well as in theirs."

Progress of Catholicity.—According to the same paper (Aug. 30th) the *Ceylon Independent*, the leading non-Catholic organ of that island, has a long leading article upon the recent census, in the course of which it makes the following gratifying remarks: "As regards religion, there are about two million Buddhists, a little over 800,000 Hindus, nearly 250,000 Mohammedans, and all but 350,000 Christians. Of the Christians, the greater part, a little over 289,000, are Catholics; and it is worthy of note that since 1891 the Catholics have increased in a greater ratio than the Protestant Christians, a circumstance that says not a little for the perseverance and well-directed enterprise of the Catholic clergy, more especially in the interior parts of the country, where, it is no exaggeration to say that but for them, Christian teaching and Christian ministrations would be as good as unknown."

The total population of Ceylon is about 3,500,000.

POLAND.

Opposition to Language and Nationality.—The "Polish Question" is one which cannot be ignored by the politicians of Europe—naturally enough, since there are 32,000,000 persons of Polish race. Their sadly heroic history undoubtedly wins public sympathy.

Internal dissensions—a warning to other European nations—gave the conscienceless makers of history an opportunity of dismembering Poland. The country was first divided, in 1772, between Catherine of Russia, Frederick of Prussia and Maria Teresa of Austria. A portion still remained an independent kingdom until 1794, when it was seized by Russia. At present there are 20,000,000 of Poles under Russian dominion; 5,000,000 under Prussia, and the same number subject to Austria.

In Russia and Prussia, but in Russia particularly, the persecution of the Poles has been indescribably brutal. The design has been—relentlessly pursued—to destroy the language, the national spirit and the religion of this ill-starred people. Their language is banned in Russia. School children may not use it even in conversation. It is banished from the public administration of their country, and even from their hospitals. The Russian authorities have persistently used every means, even the most unjust, to take the possession of land from the native Poles and give it to Russians. Confiscation, unjust laws regulating succession, dissensions fomented between landlord and tenant, ruinous lawsuits—those are the means of destruction.

And as for religious persecution—practically continued in a more or less acute form up to this hour—we have to go back to the Reformation, or rather, perhaps, to the Roman persecutions, for similar examples of ferocity on the one hand and of superhuman constancy on the other. MANY MILLIONS *have been forced to apostatize*, and Russia has taken care that neither they nor their children ever return to the Catholic faith.

SWITZERLAND.

The Elections to the National Council have resulted in favor of the Liberal-Conservatives; the Radicals and Socialists are beaten, public opinion being too strong for them. Here, as in France, they tried to dominate. For the first time, Calvinistic Geneva has elected an *Ultramontane*, M. Fontana, a most practical Catholic. All the fair journals defended him against the Radical calumny, that, as a Catholic, he could not be a good citizen. A Catholic has also been lately elected to the presidency of the Cantonal Court of Appeal. The Catholic success is due largely to *independent* organization. The Federal Government will be called upon to explain in the next session of the Legislature why it has assumed a hostile attitude towards the exiled French Religious.

Assembly of Federated Catholic Societies.—The delegates of the different centres—Geneva, Lausanne, Friburg, Neuchâtel, etc.—assembled at Yverdon, on Sunday, November 30. The preacher, Rev. A. Weinsteffer, of Lausanne, taking the significant text, "It is now the hour for us to rise from sleep" (Rom. xii, 11), spoke of the necessity of co-operation between the different classes of society in social works. General de

Montenach, who presided, made a brilliant speech on the theme of Catholic association, and pointed out the different objects to be pursued after the example of Germany and Belgium.

The secretary of the assembly was General Reymond. Telegrams were sent to the Holy See, and the different bishops from whose dioceses the federated delegates had been sent.

The Swiss Episcopate and the Press.—The following passage from a collective Letter on the Press by the Swiss Hierarchy is worthy of the attention of all Catholics: "Whoever supports a journal hostile to the Church joins in the evil work of that paper by doing so. The subscription is a war contribution for the Church's enemies. With what result? With the result that the paper will continue its work with increasing energy. In this way you help it indirectly to fight against our holy Mother the Church, whilst you neglect the Catholic press which sacrifices itself in defense of the Church, leave it to get on as best it may, and even decline to expend a small coin in buying a paper. Ah, do not act thus. Subscribe to your own press and get others to read your Catholic paper. In this manner you will double the number of its supporters and also the assistance you give to the good cause. Your money will extend the power of the paper; it will do good not only in your house but in the house of your neighbor, and the blessings of Heaven will descend copiously on your trifling sacrifice. Communicate to the Catholic press information and notices which may be usefully published and try to get your friends and acquaintances to become regular purchasers of your Catholic paper."

THE READER.

The Catholic Mind. The Messenger, 27 and 29 W. 16th Street, New York. $1.00 a year.

A periodical published fortnightly, on the 8th and 22d of the month. Each number contains an article of permanent value, entire or in part, on some question of the day, giving in popular style the best statements of Catholic doctrine, surest results of historical research, latest word on subjects in dispute, documents such as Papal Encyclicals, pastoral letters of more than local interest, important addresses at Catholic Congresses, occasional sermons of special merit, biographies, and good short stories, editorials, chronicles and book notes. These articles are from the best sources, and the rule of selection is: One at a time, and the best that can be had, so that subscribers may keep each number for frequent reading and reference.

The Shroud of Christ. By M. Paul Vignon, D. Sc. E. P. Dutton & Co.

Within the past few months a number of European Catholic Scholars have devoted themselves to a careful study of what, in Catholic language, is called the Holy Shroud of Turin. Catholic magazines have been filled with learned discussions on it. The topic is not, by any means, a new one, for it was thoroughly discussed some three years ago by an eminent French priest, Canon Chevalier. His decisions which were then adverse to the authenticity of this supposed relic were accepted as final by the Bollandists, and by many other Catholic scholars. Nor have their views been shaken by the new scientific study of the subject by Dr. Vignon. This distinguished scientist created quite a sensation throughout Europe some nine months ago by his advocacy, on strictly scientific principles, as he asserted, of the authenticity of the relic. His paper was read before the Academy of Sciences in Paris by a professed Agnostic, M. Yves Delage, who accepted Vignon's conclusions, and defended them later on in the *Revue Scientifique.* The paper was translated into English and forms the book whose title we give at the head of this review. The book is certainly a beautiful sample of the printer's art in point of type, illustration, binding, and M. Vignon's thesis as well as the arguments he adduces to establish it, commands the attention of scholars; but its value as conclusive evidence for the genuineness of the Holy Shroud of Turin has been seriously questioned by men whose orthodoxy no Catholic can call in question. Documents which date back to the very time when this relic was first brought to light, have been adduced as contrary evidence to M. Vignon's contention. The letter of Pierre d'Arcis, bishop of the diocese where the shroud was first exposed for veneration, has been given in the January number of *The Month;* also the solemn command of the Holy See which

the Canons of Lirey, who possessed the relic, were compelled to read before its exposition. One sentence sufficed to make Rome's view of the painting evident. The priest who exhibited it was obliged to declare "in a loud and intelligible voice, without any trickery, that the said figure or representation is not the real shroud of Our Lord Jesus Christ, but only a drawing or picture made to represent or imitate the Shroud of Our Lord Jesus Christ, as it is alleged to have been." This, with the very stern fact that Geoffrey de Charny, who first brought the shroud to public notice, never made an attempt to prove to the Pope the authenticity of the relic, is not very favorable to M. Vignon's thesis. M. de Charny's methods in dealing with his own bishop, is also damaging evidence against the genuineness of the Shroud of Turin which is now the property of the King of Italy. Another very strong argument which has been alleged against it is the fact that up to, at least, the beginning of the thirteenth century, no mention is made of it by ecclesiastical writers of whatsoever description. Canon Chevalier was awarded the Estrade-Delcros prize of 8,000 francs by the Académie des Inscriptions, by a vote of 40 to 1, for his monograph *Le Linceul du Christ.*

One is almost tempted to wish that M. Vignon's thesis were true, but until we have more convincing arguments, for the Shroud of Christ, we must, for truth's sake, hold to the verdict: not proved. We hope to treat this subject fully in our next issue.

The Life of John William Walshe. By M. Carmichael. Dutton & Co., New York, $2.00, net.

We trust that all our readers will share the pleasure—not to use a stronger word—and the profit which we ourselves have had in reading this fascinating biography. For biography it evidently is; no fiction could be so realistic. The book is altogether remarkable, and will live and become widely known. It will be used for spiritual reading, for controversy of the most uncontroversial kind, and for purposes merely literary. If any one attempt to hurry over the pages of *The Life*, he is suddenly arrested by the personality, delightfully human, spiritually exalted and entirely irresistible, of the subject of the tale.

John William Walshe—the name is probably assumed—is a representative of a large class of persons outside the Catholic Church. Pure-hearted and enthusiastic, of most delicate sensibility, spiritual longing or hunger, with keen intuition outstepping laggard reasoning, they find themselves as utterly unsatisfied with the incoherence of so-called religious teaching and of so-called "science" as they are with the still greater absurdities of unbelief. They are better than the systems of religion in which they have been educated; they seize upon a few ideals yet remaining in these; and, needless to say, become the leaven in the organizations to which they belong.

John William, the son of a hard-fisted, hard-hearted merchant, was so unfitted for the slow routine which his father considered necessary for his proper training in business that, having fallen asleep out of sheer

weariness over his sample-book—he had nothing else to attend to, day by day—and having been aroused by his father's stern "Come, sir!" he fell backward off his stool and got concussion of the brain. He was by nature an intense student, but much more an ascetic. His delicate sensitiveness and his strange spiritual ways invited the harsh, or, rather, brutal, treatment of the rougher inmates of the boarding school to which he had been sent. There was, at least as far as his heart was concerned, no religious influence at this school, and "the Christian religion, which he loved so once, had become to him, under the baneful and blighting influence of this grammar school, no other thing than a dreary and barren wilderness." He accidentally entered a Primitive Methodist chapel. "The place was full of people of the poorest classes, kneeling with closed eyes, groaning aloud and beating their breasts. From the pulpit or platform a young man with pale face and long hair—he, too, with eyes tight closed—was wrestling in prayer. There was a hum of excitement; shouts and groans occasionally came from the strange congregation." Here was religious feeling, at least, and the young student yielded to it. He fell upon his knees, and "was carried to the minister as one who had found salvation." The minister, although he knew him to be of the "school," yet bade him shun the church and come to chapel, and bear persecution for righteousness' sake. John William bore it, and much of it, until "he was considered ripe for the counting-house."

He got away—ran away to Italy, where the sympathy and assistance of the convert Lord Frederick Markham began, and, with Italian influence, completed the revelation of what the Catholic religion really was. The psychological growth of John William Walshe is thenceforth described in an altogether masterly way. His earlier aspirations find their true goal, are satisfied, and grow perfect. The inner light of Catholicity shines through those pages in a way little imagined by many who are not of the household of the faith. But the light is not illusive; and the intelligent reader will make much use of it. Take this extract, for instance: "In other words, and to put it quite bluntly, the Catholic mystics were people who kept their heads upon their shoulders, and would allow of no sublime contemplation that was not accompanied by the homespun virtues. The Catholic mystics did not insist upon mysticism for all; they distinguished between the commandments and the precepts; the Catholic mystic was wide-minded, the non-Catholic narrow and yet unrestrained."

Gems such as this, thrown in in the most uncontroversial way, with the half-fun of Scotist philosophy and heraldry, the Platonic love of John William and the "Baronessina," the scenes of boy life, the "laura" on the sand hills, "bully Yardley" and the "Vicar," the excellent and entirely uncommon character-drawing, the literary qualities—all these make the volume one which a boy will read with delight and of which the old will not grow weary.

It is impossible to do justice, in a short notice, to *The Life of John William Walshe*. We recommend it heartily to our readers; and when they have read it, let them give it to their non-Catholic friends.

Letters to Young Men. By Lacordaire. Benziger Bros., New York, 75 cents.

These letters have often been published, but have never lost their interest. The "young men," it might be noted, are not merely young men of the world, but clergymen as well. There are letters of all kinds; about the impropriety of wearing one's hair in a foppish fashion; the inadvisability of horseback riding for certain individuals; politics; literature; the religious vocation and its advantages which may be of use nowadays; his own joy as a Dominican; Papal infallibility, in which he is not quite up to date. prayer; penance; education; monkish inveigling, everything in fact to show the human and spiritual side of the great man.

The preface is well worth reading. The writer expresses the hope that the book will be an inspiration to French Catholics of the day. Recalling the way that young Lacordaire assailed a government puppet as "*une ombre de proconsul! un simple sous-préfet,*" he exclaims, "what would have been the measure of his scorn for the Jack-in-office who rules France to-day?"

The short sketch of Lacordaire's life which is put at the end of the book is extremely interesting. Think of little Lacordaire at the age of ten in a Lycée, so bullied by the other boys, that he would sneak up into the study-hall and hide under the benches. There did not seem to be much stuff there for a future fighter. Later on he lost his faith altogether; and there is a sad picture of how four sons of the Lacordaire family came home for vacation; they were all unbelievers. That was in the early days of the nineteenth century. His recovery of the light came almost in an unexplainable manner. His relationship with de La Mennais is but slightly touched on.

Oxford and Cambridge Conferences, 1900–1901. By Joseph Rickaby, S.J. B. Herder, St. Louis, $1.35.

These Sunday morning talks to Catholic undergraduates at Oxford and Cambridge might well be introduced into all Catholic colleges. They would furnish excellent reading for the "grown-ups" and give valuable hints to the chapel preachers. They are not vague considerations of theological subjects, but direct and practical applications of Catholic doctrine to the occurrences of every-day life. Thus, for example, we have: *Catholics and Criminal Statistics. Do Catholics Lead Better Lives than Other Men? The Theory of Morals*, etc. These are "live" subjects, and such as boys like to listen to. Nor are they handled in any dry-as-dust fashion. There is not much literary finish attempted. Perhaps it is better so, but it is all good, straightforward, sturdy talk, always with reference to the boy's actual line of thought, or the subjects in which he is interested, or in which he ought to be trained. Greek Life and English Liberal Catholicism are examples. "A Liberal Catholic," says the writer, "unlike a trapezium or a rhomboid, is undefinable. One of his distinguishing marks, however, appears to be his

"*prematureness*," an English way, no doubt, of translating our now-disappearing description of a man being *too previous*. Prematureness is not a quality that this book is to be reproached with. Its up-to-dateness commends it.

The Month. Volume C.

Heartiest congratulations are due to the editors of *The Month* on the successful completion of the one hundredth volume of this ably-written magazine. In the January issue of this year some very suggestive letters which passed between Cardinal Newman and Father Coleridge, the first Jesuit editor of *The Month*, and Father Galwey, are given to the general public. Apart from the special interest which must attach itself to anything that comes from the pen of one who is considered by the ablest critics to be the foremost writer of English prose of the last century, Cardinal Newman's present letters, which now appear for the first time, possess an especial value as indicating what he considered should be the distinctive features of a first-class Catholic magazine.

Speaking of the need of a Catholic periodical, the Cardinal assigns some striking reasons. They are best expressed in his own words: "As secular power, rank and wealth are great human means of promoting Catholicism, so especially in this democratic age is intellect. Without dreaming of denying the influence of the first-named instruments of success, still I think the influence arising from repute for ability and cultivation of science, in this age, is greater than any one of them." A second reason, which we abbreviate, is this: "A magazine then which, without effort or pretence, in a natural way, would take part in all the questions of the day, not hiding that it was Catholic to the backbone, . . . would create in the public mind a feeling of respect and deference for the opinion of the Catholic body."

The Cardinal did not believe that a Catholic magazine should be a direct medium for the inculcation of Catholic truth. Its principal object should consist "in making them (Catholic readers) what it is itself, in creating in them that enlargement and refinement of mind, that innocent and religious sympathy in national objects, that faculty of intercourse with Protestants, and that power of aiding them in lawful temporal matters, which would ultimately be a means, more than any human means, of bringing converts to the Church from all classes of the community."

He was persistent in his opposition to the introduction of theology into *The Month*, and when, finally, Father Coleridge decided to introduce it, the Cardinal wrote to him: "I am sorry you are going to introduce theology into *The Month*. I don't see theology is wanted, whereas literature, etc., is." Although himself the writer of two novels, Cardinal Newman did not hesitate to express his decided opposition to a periodical which should make light literature its dominant feature. The italics in the following passages are his: "I am *not at all* for a periodical of *light* literature. Just the contrary." This is evident from

what he says about "*The Cornhill*, which has as many as *two* stories, which is too much."

One special topic which was very dear to the Cardinal, as the readers of his masterly work, *The Idea of a University*, will clearly perceive, was the question of education. "Education seems to me both an interesting and fruitful topic." Very few of our readers need to have this impressed upon them, hence we shall strive to give them monthly, if possible, or at least quarterly, the progress of events in educational circles. It is pleasant to record the fact that so great a man should stamp with his approval our monthly chronicle, which gives in a brief form "the leading events of contemporary history." The *Review of 1902*, which appeared in our last number, gives the salient points of Catholic history for that year. It was a condensation of our monthly chronicle which, as the Cardinal says, in recommending "a chronicle of events" to Father Coleridge, "is very desirable." A short, but pithy sentence in one of the Cardinal's letters, tells how clearly he perceived a fact, which some are unwilling to admit, that Jesuit obedience, instead of cramping the individuality of the members of the order, tends rather to give freer scope, under wise guidance, to the powers of each member. "I quite apprehend," he writes to Father Coleridge, "that wise rule of your Society to let every one who is entrusted with an office work in his own way."

That *The Month* has maintained a high standard of excellence must be patent to any one who knows the long line of illustrious names which have been connected with its management, either as editors or writers, since it fell into Jesuit hands. Father Coleridge was a host in himself, as is clear from his voluminous writings. Father John Morris was a historian and antiquarian of standing in a land which has had many men of note. Father Richard F. Clarke was the founder of what was termed *Clarke Hall*, the Jesuit house at Oxford, and the author of several works, among them the Logic of the Stonyhurst Series. Not to mention the distinguished scholars who now control its destinies, *The Month* has had scores of writers whose names were a guarantee for sound scholarship and literary refinement. It is doing work to-day which is not, by any means, ephemeral in its character. Most of its articles will last as authoritative statements on the subjects discussed. We wish it a long career of usefulness.

The Religious State, the Episcopate and the Priestly Office. By St. Thomas Aquinas, translated by the Very Rev. Father Procter, O.P., S.T.M., B. Herder, St. Louis. $1.00.

In view of many distorted views on all three states named in this title, especially when they intermingle though they ought never to conflict, this book ought to be of great utility. That it is by St. Thomas dispenses one from saying anything about it. Father Procter thinks it is especially valuable to-day "when as in the thirteenth century the religious orders are again on their trial in several countries in Europe."

No doubt they will always be on their trial, six centuries from now, as they were six centuries ago; and perhaps it is better they should be. It will keep them up to concert pitch; and the dreamers who fancy the day of religious orders is past may rest easy, for as religious life did in the beginning of Christianity so it will lend its music to the harmonies of the Church until the end. Its day will never be past. The life is an answer to the needs of the human heart.

De Deo Uno et Trino. Auctore P. Josepho M. Piccirelli, S. J., Naples. Typis Michaelis d'Auria.

Father Piccirelli is an old Woodstock Professor whose feeble health entitled him to go to heaven long ago and lo! he comes to us in this year of grace with what he calls a *vol. un. in mag. octavo, pag 1383 amplo rerum indice locupletatum.* He has reason to say in the opening words of his elegant preface "Ne te perturbet, benigne Lector, voluminis moles." The bulk of the book is calculated indeed to perturb the most benignant of readers. It is of course based on St. Thomas, and the distinguished author declares that "detesting what is specious, he has aimed mostly at clearness and solidity, so that perchance it may not be lacking in modesty to hope, that in this work, many things pleasurable and profitable may be found which in similar tomes may be sought for in vain." Knowing Father Piccirelli we are sure this hope will be realized. His name is a guarantee. He tells us that this "editio nitida est, non ad unguem castigata, emendatior tamen quam in longo opere, ad quod plures succedaneas ferunt suppetias, sperare fas sit."

Of course the work is only for deep scholars and he adds: "Si cui volumen acquirendi subsit voluntas, scribat. Al. Sig. Ippolito Asturi. Via Atri 37 p° 1° Napoli.

BOOKS RECEIVED.

Staatslexikon. Zweite neubearbeitete Auflage von Dr. Julius Bachem. Dritter Band. Hegel bis Mormonen. Herder, St. Louis, Mo.

Conversations—Lexikon. Drette Auflage. Erster Band. A bis Bonaparte. Herder, St. Louis, Mo.

The Harmony of Religious Life. Heuser. Benziger Bros., N. Y.

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THE MESSENGER

VOL. XXXIX. MARCH, 1903. No. 3.

MR. W. H. MALLOCK'S ENTANGLEMENT.

"ONLY this have I found," says the preacher, "that God made man right, and that he hath entangled himself with an infinity of questions." In his latest work, *Religion a Credible Doctrine*, Mr. Mallock becomes a very notable object lesson of the preacher's observation. In a brochure of less than three hundred, well-leaded octavo pages he has entangled himself in all the questions that are fundamental in science, philosophy and religion. How thorough that entanglement is, may be judged from the problem he has constructed for himself, and the solution he offers as a means of escape from an apparently hopeless situation. I propose to review briefly for the readers of THE MESSENGER one phase of this remarkable production. It would, of course, be impossible within the narrow compass of a magazine article to institute an examination of the congested mass of arguments, which the author has borrowed, without increasing their cogency, from the wearisome, voluminous and linguacious, but apparently green old controversy on the so-called conflict between science and religion, and to which he has added a suggestion of Kantian antinomies. Nor would it be appropriate on my part to do so, in view of the fact that his arguments are largely directed against the positions of living writers, who are abundantly able to take care of themselves, and to whom therefore the privilege of exposing his unwarranted inferences belongs by prior right. My aim is merely to attempt a general criticism of his procedure in constructing his problem and evolving his solution.

I.

Substantially and in outline the following will serve as an exposition of his problem. All philosophic inquiry regarding the nature of the universe, results ultimately in two irreconcilable systems: Theism

which asserts the existence of a personal God, distinct from, and independent of the world that he created; and Pantheism which declares that the only scientific and verifiable explanation of the universe is to be found in a single, self-existent, impersonal principle, underlying the world of phenomena, undistinguished from it, and in its inner nature unknowable. In their intellectual attitude towards religion, therefore, men of philosophic habits of mind must be divided into two classes: *first*, those who affirm the existence of a personal God, the creator and sustainer of the universe, to whom man, the only visible rational creature owes the voluntary service of a dutiful life, and from whom he will receive condign requital in a continued life beyond the barriers of death; *secondly*, those who deny, or at least under present conditions of knowledge doubt the existence of such a being, and the cognate doctrines of man's free-will and immortality, but are compelled by the invulnerable conclusions of science to maintain "that all phenomena are different modes or movements of a single substance energizing in accordance with its own laws." With the former of these two attitudes is connected the doctrine of Dualism and with the latter the doctrine of Monism. Dualism teaches that there is an irremovable distinction between matter and spirit, and connotatively a similar distinction between the physical and moral orders. Monism asserts that the duality which seems to be empirically presented by nature is a delusion, and that such apparent duality is merely the diverse manifestation of an identical substance which acts through physical necessity and knows no morality. Between these two systems and their respective implications there is an absolute and irremediable opposition. In the words of Mr. Mallock: "The entire intellectual scheme of religion . . . is not only a system unsupported by any single scientific fact, but is also a system for which among the facts of science it is utterly impossible for the intellect to find a place. In other words, that entire conception of existence which alone for the mass of mankind has invested life with value is in absolute opposition to that general system of the universe, the accuracy of which is every day re-attested by every fresh addition made to our present knowledge."

To discover or devise a law of thought by reason of which we may be enabled to give intellectual assent to both of these irreconcilable systems, and so evade the logical necessity of rejecting either one or the other, is a problem, some readers may fancy, of complexity sufficient to exercise the ingenuity of the most ravenous dialectician.

Such readers have underrated the dialectician's craft. They must be more completely immeshed in the reticulations of reason, and more profoundly immersed in the slough of intellectual humility. Not only is religion and science in hopeless, radical and internecine conflict, but neither one nor the other is coherent with itself. All knowledge, we are told, if carried to its last analysis, abuts not merely on the unprovable or mysterious, but also on the contradictory and unthinkable. We cannot assent to anything without implicitly conjoining concepts that are mutually destructive. The fundamental doctrines of science, philosophy and religion are all alike and impartially involved in this common damnation. Our storehouses of knowledge are filled with sheaves of contradictories. Each of us—some of us, fortunately, unaware of the fact—is carrying around in the bottom of his head an unwritten *Sic et Non*, and "a logical analysis sufficiently deep and careful is all that is wanted to bring it up to the surface." The Theist's doctrine of God "which men not only grasp with such readiness, but also assimilate so completely that it affects the whole complexion of their lives, is a structure of contradictions which the mind cannot possibly reconcile." The Monist's idea of an identical substance manifesting itself in accordance with the foredooming and necessary laws of its own being through all the phenomena of nature, from the primal physical forces of attraction and repulsion to the complex activities of life, and from these to the conscious intellectual powers employed in the production of some great work of literature, or in the invention of some new and revolutionizing instrument of universal intercommunication, is similarly as contradictory as the Theist's idea of God.

Hence, if we would be reasonable and practical we must face the inevitable, and recognize that the principle of contradiction, which we once assumed to be of universal validity, must be abandoned as soon as we reach the ultimate grounds of knowledge. However necessary it may be in our daily conduct of life, or however useful in the preambulatory stages of knowledge, it becomes in the final goal, not merely inconvenient, but positively false and suicidal. Logic brings us to a point at which it is itself destroyed. The fundamental postulate of science that the universe is a rational system, on which the scientist bases his doctrines of the uniformity of nature and of the conservation of energy, and trusting to which he becomes, in Mr. Mallock's view of him, the antagonist of religion, must in the Ultima Thule of metaphysics resolve itself into a fond delusion; for whatever

else the universe is, it is not a rational system. The principle of causality on which we support our reasoning regarding the relations of the physical and moral orders to a creator goes also into the repository of outworn intellectual props. Finally, the book itself is not a bad illustration of the doctrine which it is written to inculcate. The author, by a process of reason which is valuable only in so far as reason is a reliable instrument of knowledge, and the process is conformed to its laws, reaches the conclusion finally that reason is unreliable, and only becomes reliable when it becomes unreasonable.

The reader, if he has admitted the successive conclusions of Mr. Mallock, is probably in a condition of mind suited for the acceptance of his solution. No doubt in contemplating his own mental state, he sees in it a shadowy analogy to the vision of Ezechiel: "I saw, and behold there were four wheels by the cherubims . . . and as to their appearance they were all four alike, as if a wheel were in the midst of a wheel. And when they went, they went by four ways." He is presented with contradictions within contradictions, all beckoning in different directions, all equally insistent, from none of which is there any retreat. However, if the present writer may take such a liberty, he would respectfully suggest that the reader before approaching the promised solution ponder for a moment the advice given by De Morgan somewhere in his *Formal Logic*: "I would not dissuade a student," says this logician, "from metaphysical inquiry, on the contrary, I would rather endeavor to promote the desire of entering on such subjects; but I would warn him, when he tries to look down his own throat with a candle in his hand, to take care that he does not set fire to his head."

II.

Before considering the nature of the solution which Mr. Mallock proffers as a means of egress from the entanglement that his conclusions have created, let us scrutinize his procedure in establishing these conclusions. The task he assigns himself is on the surface very simple. He undertakes to act as "an intellectual accountant" of the facts and arguments advanced by professed theologians and theistic philosophers on the one hand, and on the other by men of science and scientific thinkers, in favor of the fundamental tenets of their respective systems. He occupies some three pages in defining the functions he proposes to exercise, and characterizes it finally in these words: "Such is the task limited and unambitious as it may seem, to which

in the present volume I propose first to address myself." He adds, it is true, that, "when we have reached such results as the accountant's method will yield us," he will "not allow them to speak without comment for themselves"; but if this negative phraseology means anything else than that he will make such comments as might be permitted an accountant, it is by reason of its context misleading. Now it is important to note the professed purpose of the author, because he does not confine himself to it. I am not of course impugning his ingenuousness. I am willing to believe that he sincerely and in good faith thought that he started his inquiry with the purpose he alleges. Probably the subject-matter being of such a nature as to give no place to a mere intellectual accountant, an earnest and intelligent writer could not confine himself to it. I am simply calling attention to the fact that while asking his readers to look on him as an intellectual accountant of the net resources or assets of the conflicting parties, he actually attempts to sit in judgment on the litigants and their pleadings, to estimate the evidence, to eliminate what is beside the question, and finally to hand down a decision. Assuredly the two roles, that of an intellectual accountant and that of a judge, are essentially diverse. They call for different mental habits and equipments, and imply different powers. To make use of the author's own illustration, two contesting firms that would freely put their books for examination into the hands of an expert and trustworthy accountant, and balance them in accordance with the results of his investigation, would dismiss him if he assumed to judge of the value of their recorded debits and credits. This function they would reserve, if they thought its exercise needed, to another and a superior official.

I said it was important to note the professed purpose of the writer. I think it is all-important; for the vital character of the book, in view of its subject, is affected by this transgression of purpose in attempt. The erroneous opinion of an author regarding his own aim in writing may often be of little moment. In the present case, however, if Mr. Mallock has mistaken his own purpose, if he thought that he was engaged in the limited and unambitious task of an intellectual accountant, when in fact he was constantly attempting to act in a judicial, and consequently a higher capacity, we have evidence that he has not apprehended his own attitude towards a subject of supreme importance, although he rightly insists that the attitude of the intellectual accountant must be carefully defined before he is fitted to draw up a "clear statement of the respective assets and liabilities of

the scientific philosophers who reject religion, and the theological philosophers who defend it." The intellectual accountant, therefore, who so egregiously errs in such a simple problem of introspection as the determination of his own attitude towards his task, when that attitude is a radical qualification of his exercising his functions, ought prudently to be dismissed at the outset. Moreover, Mr. Mallock with cultivated emphasis asks his readers to take him in the character he professes to assume. And undoubtedly many of them, not merely the casual, receptive, and injudicious readers, but some even of those who are fairly discriminating and critical will accept him at his own valuation; and will finish the perusal of his book with the impression that they have read an intellectual ledger in which the reasons, pro and con, of a momentous argument have been coldly tabulated. They may close the volume with a vague feeling of dissatisfaction and irritation, which they cannot, or will not use the mental effort to analyze; but which if analyzed, will be traced in large measure to the fact that they have been beguiled, on the assurance that they were tendered the reckoning of an indifferent and unconcerned accountant, into reading the dialectic discussion of an arbitrator, who has haled both litigants before his tribunal, and arraigns them for the purpose of discrediting their pleas, and of rendering a new form of Scotch verdict, predetermined and aforethought, that will be against both and unfavorable to neither.

I have intimated in the last sentence that the author neither attempts what he proposes, nor accomplishes what he attempts; that his essay overreaches its purpose, and falls short of its ambition. His book is neither the balance-sheet of an accountant, nor the verdict of a judge, but a personal profession of belief, presupposing peculiar and individual preambles of faith. In evaluating the evidence submitted by the opposing contestants he does not exhibit a judicial character, but rather constitutes himself a third litigant by evolving out of the difficulties raised by both a personal problem for the sake of advancing a paradoxical solution. This solution is clearly a foregone conclusion from the opening chapter of the book, retrospectively colors every judicial opinion of the author, and inhibits him from taking the impartial and detached view-point of one who without prepossession should hold the scales of justice even. In a word the plausible absurdity of his own solution has obsessed him, and deprived him for the time being of the discernment and nicety of judgment needed for the function that he attempts to discharge.

This I shall now endeavor to show. The two systems which Mr. Mallock contrasts are in outlike clearly defined. With his habitual lucidity of style, and by adroit reiteration he does not allow us to forget that the irreconcilable opposition under investigation is between Science and Religion. And to avoid all possibility of cavil, so far as Religion is concerned, he restricts the inquiry to the three fundamental doctrines, which though they do not integrate any actual creed, are yet the essential grounds of all, "without an assent to which no living religion is possible." These are the existence of a personal God, the freedom of the will, and the immortality of the human soul. Though he may not assert it in so many words, the impression he wishes unquestionably to convey is, that he has adopted a similar course with regard to Science; that he is not contrasting the accepted and essential postulates of religion with the teaching of this or that school of philosophizing scientists, but with the incontrovertible and universally admitted conclusions of Science itself. The issue therefore is neither vague nor elusive.

We have on the one hand those universal and *quasi* instinctive beliefs to which men in general must give the assent of certainty, at least implicitly in their control of impulse and behavior, if they would safeguard their physical, intellectual and moral well-being; without which they recognize infallibly that life would lose its meaning; that the intellectual and higher æsthetic emotions would be fatuous; that the impulsive growth of the race in civilization would be irrational, and that the moral order, with its imperious promptings, its duties, and its sanctions, would become the vexing spectres of a dream. To the questions:

> "What am I, whence produced, and for what end,
> Whence drew I being, to what period tend?
> Am I the abandoned orphan of blind chance
> Dropped by the wild atoms in disordered dance;
> Or from an endless chain of causes wrought,
> And of unthinking substance born of thought?"

mankind has always stipulated that philosophers give such answers as will not paralyze what it conceives to be the noblest impulses of the heart or sap the vital principles of morality. So true is this, that those philosophers, whose systems do in fact undermine or imperil the basis of morality, have perceived that they were destined to rejection, if not conformed to this requirement of human thought; and have

accordingly endeavored to cheat the reading public into accepting their doctrines by contriving an umbral effigy of morality to follow in the wake of them. Mr. Spencer, for instance, naïvely tells us, in the first preface to his Ethics, that the ultimate purpose of the Synthetic Philosophy, lying beyond all proximate purposes, and to which all proximate purposes are subsidiary, "has been that of finding for the principles of right and wrong in conduct at large a scientific basis." To the three fundamental dogmas of morality, under one form or another, therefore, men in general have clung with a certainty born of the instinct of self-preservation, and fore-ordained to the safety and permanence of the race; and will cling until the light of life has sunk to the nadir of pessimism, and existence becomes a *mare tenebrosum*, whereon are tossed without hope of ever reaching hospitable shores we "abandoned orphans of blind chance."

On the other hand there is a body of truth, either not immediately bearing on morality, or wholly irrelated thereto, knowledge of which has been gained by exact observation, systematic experiment, and correct reasoning. As these truths are based on experience, they are verifiable either directly or indirectly in the world of sense.

To the department of knowledge containing these truths, coördinated, arranged, and methodically formulated into a rational system, thinkers who belong to the Positivist school of philosophy, and those who accept their terminology, have exclusively appropriated the name, Science. In this narrow sense then science is distinguished by these marks, that it is sustained by the witness of sense, and that it exhibits internal evidence of its consistency. It postulates as a consequence the reliability and veracity of the cognitive faculties that apprize it of a world extended in space and conditioned in time, of which the individual observer is only a part, the real existence of that world, and the uniformity and constancy of order in its phenomena. As a further consequence it includes, first a vast number of facts of which we have certain knowledge, and secondly a similarly exact knowledge of laws obtained by synthetically correlating these facts. By laws it understands either formal statements regarding the uniform occurrence of natural phenomena in the same way and order under the same conditions, and the constant mode in which natural forces act, or the causes to which this serial sequence of phenomena, and this constancy in the activity of natural forces are due. To these may be added, for the sake of completeness, certain hypotheses assumed, either without actual evidence, or on evidence avowedly insufficient, for purposes of

investigation, and in order to discover whether conclusions to which the hypotheses lead are in accordance with facts that are known to be real. It is quite evident, and admitted, that these assumptions, called working hypotheses, are neither scientific facts nor scientific laws, at least until they have been confirmed by exhaustive and thorough observation and experiment, and have been shown to be internally coherent and not inconsistent with reason. The conclusions of science therefore cannot be gainsaid without denying the trustworthiness of those natural instruments of knowledge on which we instinctively and irresistibly depend for guidance and protection in the transactions of our daily life. This then is Science; and to preclude the possibility of misunderstanding or evasion, I wish to say that the foregoing exposition is not personal, but based on the statements of acknowledged authorities.

We have then two bodies of truth, the essential tenets of which, apart from, and independently of the formal reasonings by which they may be supported, the mass of mankind will never repudiate, and cannot surrender without blighting morality, and putting on the fetters of scepticism.

Now, if an absolute and irreconcilable opposition exists between these forms of knowledge, one must with the same certainty, necessity, and universality deny what the other asserts. In contrasting them, therefore, Mr. Mallock will be obliged to affirm that the three assertions of scientific thinkers which negative the three essential doctrines of religion, while not giving us all, nor probably the fundamental teachings of science, do nevertheless embody truths which cannot be denied without rendering science impossible. In other words, he must hold that, if through the use of our senses and reason, we have gathered any certain information about nature, we have gathered this —that energizing through all phenomena of which we have cognizance there is a self-existent, identical, impersonal, substance; that universal determinism is a law of being; that the life principle in man does not differ in kind from that of the brute which takes its pleasures in the field of time, and is doomed to extinction with the dissolution of the body. If this is not the case, our "intellectual accountant" is not balancing the certain and enduring convictions of religion with the certain facts and laws of science, but with the conjectional theories and hypothetical pronouncements of those who, because they have forsaken "the solid ground of nature," and have not been acclima-

tized in the atmosphere of pure thought, are neither scientists nor metaphysicians, but a hybrid and barren cross between both.

Not everything which loose thinking and inexact writing declares with dithyrambic vehemence to be "scientific truth," or "the latest result of scientific research" is so in fact; nor can it be given by an impartial and competent judge the same standing before the tribunal of reason with the three fundamental propositions of religion. Now this is precisely the specific offence of Mr. Mallock's procedure. Throughout the volume he professes to have detected an insuperable conflict between science and religion, and yet is unable to distinguish between science as such and the crude metaphysics of those who try to shield their theories behind an honored name. We could overlook or dismiss with what patience or humor we possess his belated revampings of outworn difficulties familiar now to every intelligent student who has survived the last century; but we may reasonably insist that if he elects to sit in judgment on Science or Religion, he ought first to know what Science is. If the doctrines he opposes to Religion are not the legitimate offsprings of Science, and he judges that they are, he thereby proclaims his incapacity to perform the duties of the office which he has assumed.

The primary question, therefore, is whether the self-existing substance energizing through all phenomena is verifiable through experiment or observation and authenticated by the credentials of its own internal consistency? In the second chapter of the book under review in which the author defines the true starting point of the controversy between Science and Religion, we are assured that scientific thinkers who in the last century found in matter the promise and potency of all life may now be put out of court as nothing more than expert, but half-educated specialists. "Science," we are told, "has been driven to go to school with philosophy, which at first it neglected with a boorishness born of ignorance." As a result of this schooling its votaries have concluded that a substance itself entirely lifeless could not be the source of those modes of existence which we call life. They evidently grasped the simple principle that the ground of mundane phenomena, for all its energizing, could not manifest modes of existence which in no wise appertained to it. Straightway, inspired by the little they learned in the school of philosophy, they invented a substance which was neither matter nor spirit, but the underlying source of all those manifestations of energy, activity and movement which we have hitherto disjunctively attributed to one or the other.

The primordial quality of this substance is the ineffableness of its nature; it is, so far as our faculties are concerned, in itself Unknowable. Besides this quality, we may however from its manifestations predicate of it the following qualities: It is in an undefined sense living, since it is the vital source of its own movements; it has no consciousness, though it is as much a source of the manifestations of consciousness as it is of the phenomena of life; it has no morality, "since there is between it and man as much and as little connection as there is between the sun and the maggots in a dead dog;" it possesses nothing in common with the ethical God of religion, since man, its supreme manifestation, knows more about it, than it does about man. By conceding this substance the quality of vitality, we are informed "Science has placed itself philosophically in a new position, and the old objections urged against it with equal ease and justice in the days of its crude materialism have now lost their force."

If Duns Scotus is now anything more than an extinct mode of the Unknowable, and if the philosophic subtleties of modern scientific thinkers could come within the purview of his disembodied spirit, and if in his beatific calm he yet retain a sense of humor and something of his olden contentiousness, would he call heaven to witness that these scientific thinkers are a "*gens ratione furens et mentem pasta chimaeris*," (1) and that their science has indeed placed itself philosophically in a new position by transferring itself to a metaphysical Eutopia whither not sense nor reason may follow? Which of us would blame him if he did? But we need not invoke the mighty intellect of Duns Scotus; the least philosophical of men, to whom Mr. Mallock sometimes appeals, can easily coerce the imaginative school-fellow of philosophy to make more concessions and to withdraw some hasty affirmations. In the *first* place he will argue that if the unknowable substance, energizing through all phenomena, possesses only such life as is devoid of consciousness, it is after all difficult to think of it in the concrete as anything else than a mysterious cosmic vegetable. The mind may, of course, by a process of mental abstraction, form a concept of life in which concrete differentiations are not presented; but to such an abstraction actuality in the real order cannot be given, without renewing the mediæval doctrine of William of Champeaux, who taught that universals existed in things as they were conceived in thought. If the universal substance exists without the minds of scientific thinkers, it must have a determinate and specific

(1) A people mad with reasoning and on fancies fed.

form of life, and the only life below consciousness, of which we have knowledge, is the vegetable life. Now, the great scholastic doctors of theology taught that vegetable life was passively educible from the potency of matter and wholly immersed therein. Their numerous followers teach the same thing to-day. So far, consequently, as these are concerned, the present position of science does not differ from the crude materialism of the last century, except in the verbiage with which it attempts to obscure its identity. In the *second* place the least philosophical of men will argue that if the mundane origin of phenomena must in some way precontain the modes of existence that it manifests, there is no more reason why it should be conceded vitality than consciousness, since consciousness, too, is one of its manifestations. Is it philosophical to grant one and refuse the other? Nay more, it must in some sense have a conscience, since it is a fact that man, its supreme manifestation, exhibits indubitable signs of having a conscience. Furthermore, if its supreme manifestation has a conscience, he may, in all reason, claim a free will, since a conscience without a free will would be an irrational, not to say demoniacally harassing endowment. On what philosophic ground is vitality bestowed on the Unknowable and the other qualities manifested by it, or at least their higher analogues not conceded? If this mysterious agent energizing through all phenomena is vital, because it energizes through life, why should it not be conscious and conscientious, since it energizes through consciousness and conscience?

No man, I will not say of scientific attainments or philosophic insight, but even of common sense and intellectual honesty, will deny that consciousness and conscience are the two culminating facts of the universe as known to us. Consciousness he cannot deny without implicitly asserting it, nor without denying his own capacity to carry on any controversy. Conscience, whatever be its source, is a fact to the reality of which the noblest, the most unselfish and the most praiseworthy human lives bear constant and demonstrative witness, which has fashioned and moulded the law and literature of the most highly developed races, and which has been the greatest force, not measurable, it is true, in watts or foot-pounds, in giving significance and stability to civilization. It is futile to deny that these are facts and phenomena demanding explanation, and equally futile to persist in obstinately announcing that they are emanations of a universal substance energizing through all phenomena, itself without consciousness or conscience.

So far as consciousness is concerned the response of Science in Mr. Mallock's words is, that "consciousness as we know the phenomena instead of being attributable to the universal substance as a whole, only emerges gradually under certain ascertainable conditions at certain minute and disconnected points which we call individual life." With all due deference philosophy must declare that Science in writing this sentence either does not apprehend the objection or is endeavoring to evade it. Why, it will be urged, is life attributable to the universal substance as a whole? Not reason, nor experience, but the exigencies of a preconceived theory constrain one to assert that all nature is living, that the inertion of a senseless clod of earth and the animation of a sprightly youth differ only in degree. Again, have not scientific thinkers clamorously told us that life has emerged gradually from non-living matter under certain ascertainable conditions; and if so, why attribute it to the universal substance as a whole? Lastly, how can anything emerge from that in which it was no wise contained? If consciousness emerges from the universal substance, it must be attributable to it at least in part, and if attributable to it in part, the universal substance is not homogeneous, and its monistic character is lost. Such a response, therefore, is a confession that the questions of common sense cannot be answered by the Science that is opposed to Religion. And in fact, Mr. Mallock does indirectly confess as much. He makes the following statement, phrases of which I italicize: "The doctrine of substance does, *within certain limits*, explain, *if not all the phenomena*, at least an enormous part of them." Through a figure of speech, called by the old rhetoricians *litotes*, he concedes negatively what he does not venture to admit positively, namely, that the doctrine of substance does not explain all phenomena, and affords only a limited explanation of those that it does explain. The phenomena that it does not explain at all are consciousness and conscience.

As regards the phenomena of conscience those scientific thinkers who have not ignored it, as lying without the territory proper to their investigation, have, after finding its root in self-love, and evolving it through associations of ideas, modifications of cerebral structure and the forces of heredity, practically reduced it to a feeling, inclination, or taste for good behavior, belonging to the same category as an ear for music, which some persons have and others are without. Instead of taking the fact that psychological introspection gives us, the consciousness, namely, that we are subject in our delib-

erate actions to the rational and authoritative dictation of some power lodged in our souls, they start from a sacrosanct theory, and becloud the nature of the fact, in order to save the sacredness and inviolability of the theory.

Lastly, philosophy will affirm that its newly acquired school-fellow is a metaphysical sinner not only through defect but through excess as well. On what observations or experiments does Science base its dogma that the universal substance is self-existing. Existence without antecedent is a conception transcending its ken. It may philosophize on the data of experience, but it may not arbitrarily use ideas, the logical and necessary implications of which it has not apprehended. Experience, assuming the reality of a material world existing of itself and external to us, may tell it, that under all mutations there is an enduring something; that substances through various physical and chemical forces may be changed, but are not lost. It may predicate of this indestructible ground of phenomena what it knows. It has no scientific knowledge whatsoever as to whether the universal substance, if its existence be granted, is self-existing or not. The very concept of a self-existing substance, its synthetic Philosopher tells it, is with any instrument of thought that it possesses unthinkable. It must not, under penalty of going astray and falling an easy victim to the wiles of practiced metaphysicians, cross the border of its thinkable.

The truth of the matter is that the monistic, self-existing, unknowable substance energizing through all phenomena, which we are asked by these probationers in philosophy to recognize as a legitimate opponent of religion, has no more scientific standing than the bathybius of Huxley, now buried in the cemetery of profound silence, and not as much as many a respectable bed-ridden error that after some years of humble and faithful service lies superannuated in the dormitory of working hypothesis. It is not difficult to draw a ring-fence around a part of the cognizable world, to restrict one's observation to a class of phenomena not exhibiting the universe of experience, to synthesize these into a draconian formula, and then to proclaim that whatever cannot be fitted to this formula is as if it were not. But this is not Science. It is easier still and less scientific to invent a figment about which we must confess our utter inability to know anything except that in some indefinable sense it is vital, and proclaim without possibility of verification that it is the ground and source of all phenomena. But in the name of science we forswear it; if it cannot be explained itself, how

can it be an explanation of anything else! If that readiest of all animals at devising explanations, a boy, should undertake to explain a number of disparate events by attributing them to a cause of which he avowed he knew nothing, but which he felt compelled to fabricate, lest he should be obliged to assign another cause which he was loath to acknowledge, should we look on him as a scientific thinker? Yet we are asked to take, and Mr. Mallock in his capacity of judge does take, as scientific teaching, the nebulous and vertiginous pantheism of men who confessedly have begun an acquaintance with philosophy only within the last fifty years, and cannot now deliver any clear account of their thoughts. Before we do so, we beg to remark in the words of Justice Shallow to Ancient Pistol: "Give me pardon, Sir; if Sir, you come with news . . . I take it there's but two ways, either to utter them or to conceal them."

Mr. Mallock, as we know him from his past writings, is a thinker of too much logical acumen not to perceive that the universal substance of scientific pantheism is neither a necessary sub-structure of science, nor a sufficient rationale of the universe of experience; and of too much intellectual frankness and intrepidity to hesitate a disclosure of its shortcomings, if he perceived them. That he does accept it, and employs the greater part of his book in striving to make out a case in its favor against religion, can only be accounted for by the supposition that an overmastering desire to create a problem and to present an original solution has brought into subjection his better judgment—unless indeed the whole volume is a piece of dialectic and unbeseeming drollery indulged in at the expense of scientific thinkers and theological philosophers.

III.

The last step in this curious procedure is to reconcile the antagonists that have been created. A criticism of this step may be deemed superfluous by those who realize that one of the antagonists is a scarecrow togged out in some rags of science, galvanized into a semblance of subsistence by a shallow philosophy, and masquerading under a stolen name; yet, because of the part which this reconciliation plays in the whole contrivance, it deserves a few words of notice. The author's solution of his problem proceeds on the following lines: As reasonable and practical beings, we must accept science and religion, however irreconcilably opposed they may be. It is as impossible to reject either as it is to harmonize them. We must, therefore, discover

a means by which we may reasonably assent to both. The device by which this is effected is marvellous in its simplicity. It consists in assenting to both and giving such assent a learned name—"A synthesis of contradictories." We cannot part with the certainty of religion nor with the certainty of science, and we cannot retain both without making a holocaust of reason. Beshrew reason, therefore! If it be objected that we have the same instinctive trust in reason which we have in our other cognitive faculties, that both may be at times, if not the means, assuredly the occasions of leading us into error; we shall be told that the pathological limitations of reason are such as to land us, when dealing with the ultimate elements of thought, into demonstrable contradictories. "What a piece of work is man!" How ignoble in reason! By frankly admitting, therefore, a dualism of thought to which no corresponding dualism in things is scientifically possible, we solve the problem of life in its totality. This is the latest gospel of intellectual salvation, to know that reason is not only a limited but a lying faculty.

The necessary consequences of this solution are so far reaching and obviously disastrous to all science, whether physical or rational, that the mind revolts at receiving it, and instinctively feels that lurking in it there must be some gross confusion of thought. In the brief space that remains to me I shall try to indicate succinctly some of the heads of that confusion. My readers will pardon me if I renew the memory of some elementary and uninteresting definitions of logic. The phrase, "a synthesis of contradictions," is an inexact designation of the truce which Mr. Mallock pretends to have arranged between the embattled systems of theological philosophers and scientific thinkers. From the nature of the case their antagonism is that of contraries, unless one or other is a mere negation. The distinction between contradictories and contraries is familiar to every student of logic. Contradiction is the opposition that arises from the assertion of a mode or attribute of being, and the simple and total negation of the same, such as, for instance, would be the predicates, being and not being, if applied to the dodo. By no effort of the mind can we conceive a thing susceptible simultaneously of contradictories as predicates. The author seems to concede that this is not the sense of his phrase. "We are not indeed concerned," he says, "to emulate the feat of Hegel, and show that contradictories, such as freedom and not freedom, are identical"; but he adds: "We are concerned to show that, as reasonable beings, we may, in certain cases, believe them to be not incom-

patible." That is to say, Hamlet's alternatives, "to be *or* not to be," was not the question, for although these contradictories are not identical, they are compatible.

Now, in every judgment the predicate expresses a quality, which, though it may not be co-extensive with the subject, is either necessarily or contingently identified with it. If I say that the dodo is existing, I mean to say that in the object which I apprehended as a whole I perceived, as one of its constituent elements, existence; if, on the contrary, I say that the dodo is not existing, I mean to say that in this same object I perceive that among its constituent elements existence was not to be found. When the predicates are complex I may not in a given conception have fathomed their full meaning, and consequently may have had one aspect of them present in mind when I affirmed and another when I denied. But if I have possessed myself of the full meaning of my words—and reason will not justify me in pronouncing an absolute judgment until I have—I can no more assert the compatibility of these pairs of contradictory propositions: There is a personal God, there is not a personal God; the will is free, the will is not free; the human soul will never perish, the human soul will perish, than I can assert that the same thing can be, and at the same time not be. And if there is any law of our cognitive faculties that can force us to submit to the fiat of an impotent and irrational will, the author does not reveal it. In fact, he scolds us for hoping to find such a law, telling us that "at present we have paralyzed our faculties, because we insist in overstraining them." But we may presume that the experienced reader will interpret this scolding to be a personal confession rather than a general admonition.

Contrariety is the opposition that exists, not between a mode or quality of being and the simple and total negation of the same, but between two modes of being or two qualities agreeing in some generic aspect, yet mutually antithetic and exclusive, as, for instance, the opposition which obtains between the two affirmations: Scientific thinkers are right, and Scientific thinkers are wrong. Such an opposition in the doctrine of Dualism exists between matter and spirit, which are not merely dissimilar in character, but so contrasted that the concept of one not only does not include, but positively excludes the other. That there may be a synthesis of contraries in the universe is not only possible, but it is the very thing postulated by every system of dualism; man is declared to be a synthesis of matter and spirit, and his activities a synthesis of freedom and determinism. If this

were all that Mr. Mallock contended for, we might, after excluding some extravagances and obscurities of expression, easily agree with him. But if he means, what the monists seem to mean, when they attempt to conceive their Unknowable as an universal substance sublimated into something which is neither matter nor spirit, nor a compound or synthesis of both, but a unitary *tertium quid*, he is trying to square the circle by finding a common measure of incommensurables. If he is neither a dualist nor a monist, but maintains that the practical reason can escape from the snares which he has laid for it only by thinking of the universe as being at one and the same time and in its totality the subject of contrary predicates, he again makes on the human mind a demand to which from its inner constitution it cannot respond. It can think of a being whose activities are subject to the laws of the conservation of energy, and at the same time is capable by self-determination of directing energies which it can neither increase nor diminish ; but it cannot think of that being as eliciting an act that is at the same time elective and necessarily determined. If the worst comes to the worst, it might probably be provoked into looking on the universe as a mad-house, but it cannot think the unthinkable. Any system of thought that requires this of it is asking for the dethronement of reason.

I shall not detain the reader longer to expose Mr. Mallock's confounding of negation with the mental act called precision, of incommensurables with absolutely irreconcilables, of the unintelligible or incomprehensible with the contradictory ; but request him, if he see fit to read the ledger of our intellectual accountant, to bear in mind that the author professes to assume a role, the duties of which he does not perform, attempts instead to exercise a function for which he has not the necessary qualifications, creates in consequence an entanglement, escape from which he offers his reader on condition that they synthesize contradictories, think unthinkables, break Aristotle's head and revert to Babel.

TIMOTHY BROSNAHAN, S.J.

MRS. HUMPHRY WARD'S LATTER DAY GOSPEL.

MORE than seventeen years have now elapsed, since, with the appearance of "Robert Elsmere," the name of Mrs. Humphry Ward was first brought prominently before the English-speaking public; and "Robert Elsmere" has proved but the first in a series of novels with a purpose, which occupy a very distinct place of their own, in the field of contemporary fiction.

In the two latest of her works, viz: "Eleanor," and also in "Lady Rose's Daughter," Mrs. Ward has, to some extent, shifted her earlier ground; but, from "Robert Elsmere" to "Helbeck of Bannisdale" inclusive, two main subjects are to be met with, one or the other of which almost continuously engages her attention, and to which all else of plot and character is made subservient:—these are

(1) The claims of a new philosophic "Christianity" as Mrs. Ward persists in calling it, to supersede the Christianity of the Church and the Gospels;—and

(2) The claims, which, in the light of this special modern cult, are possessed by Poverty upon Riches.

It is upon an examination of the principles underlying Mrs. Ward's treatment of both subjects, that I propose here to enter.

Out of the five novels ending with "Helbeck of Bannisdale" there are three, in which what may be described as religious controversy plays a main part. These so far resemble one another, that in all of them the reader's attention is directed, in the first place, to two antipathetic ideals, secular and religious,—and in the next, to a third, or philosophic ideal, differing from both the others, and supposed to include within itself the truths which both the others symbolize.

"Robert Elsmere," "David Grieve," and "Helbeck of Bannisdale," form in this sense a continuous series; and each of them brings something towards the completion of the new Ark of Refuge, in which Mrs. Ward, like another Noah, invites us to sail safely, across the Flood of scientific materialism.

Taking these three novels in the order in which they succeed each other, we shall find that the function of "Robert Elsmere," so far as it here concerns us, is that of exhibiting on the one hand, the loss of hold in a religious mind, upon the supernatural element in Chris-

tianity ; and on the other, the special way, in which, in the hero's case, this loss is compensated.

Such a loss, according to Mrs. Ward's view, is an inevitable result of the recognition, that the Historical Witness of the first and second centuries of the Christian era, knows too little about the limits of the probable, to be capable of giving trustworthy evidence as to the occurrence of the improbable ; and, accordingly, when the formidable scholar, "Squire Wendover," presses this unwelcome truth on the "shrinking" but "trained" historical sense of Robert Elsmere, his belief in the Christian doctrines of the Incarnation, the Resurrection, and the Ascension, collapses almost with the promptitude of a pricked bubble.

Mr. Gladstone, reviewing the book shortly after its first appearance, rated Mrs. Ward soundly, for not giving her hero more to say for himself ; but as a matter of fact, the case appears rather to have been, that, whether from accident or design, Mrs. Ward, in selecting a representative of doctrinal Christianity, had pitched upon a member of just that tacitly latitudinarian school, which has least to say in answer to the attacks of scepticism, as well as least to gain, by saying it. Either an earnest High Churchman or an earnest Evangelical, in Elsmere's place, would, each in his own way, have been fighting *pro aris et focis ;* and not only would the squire's victory, even had he obtained it, have been a harder one, but loss of dogmatic faith by the vanquished party, would have been bound to carry a great deal more away with it.

Elsmere, however, as we are specially told, had no High Church proclivities, and there is nothing to suggest that he had any Evangelical proclivities, either. He regarded the Church of England (much after the manner of Dr. Arnold), as "a great national institution for the promotion of God's work on earth," and in addition to this, we are given to understand, that he was a man of "fervent and passionate Christian feeling."

His assent to the Anglican formularies had been a ready one, because, as he himself acknowledged, he had never gone deep enough into them to see their difficulties ; but so far as *vested spiritual interests went*, in the integrity of this or that doctrine, he had none, or, at least, none to speak of.

Fundamentally, his ideas, when we first make his acquaintance, no less than when we take leave of him, are represented as having been ethical, rather than religious; nor, though he suffered emotionally in

relinquishing opinions, entwined by habit with all he held most sacred, are we allowed to suppose that the loss ever presented itself to him as really a vital one.

He is on the contrary, shown from the first, as able to look ahead, and recognize that better times are coming; and, almost from the first, as taking comfort in the new City of God, which rises before him —vague but majestic—from the ruins of his former creed. A city no longer illuminated by the presence of Christ, the God Incarnate, but by the memory of another Christ, neither God nor Thaumaturge, a man like other men, but a man in whom the Divine Effluence potentially present in us all, had found supreme expression.

So far, and not much further, the new theology is developed in "Robert Elsmere."

Robert, at the bidding of reason and conscience, has cut himself adrift from the consolations, which he conceives that reason denies him. What still remains to him is summed up as follows: he believes in God, the Father Almighty, or, as he has now come to paraphrase the expression, in a "Force at the root of things, an Eternal Goodness, an Eternal Mind, of which Nature and Man are the only and continuous revelation." He believes in Christ, "Teacher, Martyr, Symbol, for us of the Western world, of all things heavenly and abiding," and he believes moreover, "that every human soul, in which the voice of God makes itself felt, enjoys equally with Jesus of Nazareth, the Divine Sonship." The special task of the present age, is, he holds, to "reconceive the Christ," by drawing aside the covering of legend and miracle, with which the ignorant love of his first followers invested him. This done, he believes that the human life of Jesus as he really lived it, will be brought back into its real human relation with our own lives, and will furnish the ideal, which, if followed, will lead us into all Truth.

Taking Mrs. Ward's "Gospel" as a whole, two main ideas are present in it. One of these,—the idea of the Second Person of the Christian Trinity, as being merely a supremely perfect example of our common humanity,—we find fully elaborated, nay, brought to its meridian of functional consequence, within the limits of "Robert Elsmere"; the other, and really the more important of the two, being here but slightly foreshadowed.

This latter idea is nothing less than the substitution for the God of Christianity,—the Father Almighty, Creator of Heaven and earth—of something very nearly resembling Schelling's conception of the Ab-

solute; and this it is, which, in the succeeding novel of "David Grieve," undergoes further development.

David Grieve's mental and spiritual starting point, is altogether a contrast to that of Robert Elsmere. Robert, until his introduction to the Higher Criticism, had, though of exceedingly "moderate" views, been at least an acquiescent son of the English church, and a devoted parish clergyman; and, unorthodox as his opinions subsequently became, he retained to the last an habitual tendency to clothe them as nearly as possible, in clerical and orthodox phraseology. David Grieve, on the contrary, except for a boyish attempt to "experience religion" at a village revival meeting, had never occupied anything but an outside attitude towards Christianity at all. As a self-taught lad, brimming over with intellectual and practical ambitions, he had frequented secularist lectures, studied Voltaire and Tom Paine, and passed through a phase of the crudest and most blatant infidelity. As time went on, however, this gradually gave way beneath experience of the sadder and more difficult aspects of life, and of the claims of the spiritual and emotional in himself and others; and then, at last, as he describes it, "after long and weary journeyings through many paths of knowledge and philosophy," he finds himself, like Robert Elsmere, driven to take refuge in the larger hope offered by a *continuous revelation of God*, not in any miraculous interference with nature, but in the order of nature itself and in the mirror of human experience.

Unlike Robert Elsmere, however, the metaphysical character of this conception is one which he fully realizes. He frankly accepts the idea of the spiritual part in man as being an *extension* of the "world soul" or supreme spiritual existence; and in the Neo-Kantian and Neo-Hegelian schools of thought, of which this latter conception is an expression, he professes to recognize the true outlet for thinkers, "who cannot, like Newman, hand themselves over to authority; like Clifford and Haeckel, to scientific materialism; or, like Herbert Spencer, to mere contented nescience in the sphere of metaphysics."

We now come to "Helbeck of Bannisdale," the third and last in the present series of controversial novels. Here we find the outlet already indicated by David Grieve still more emphatically displayed as "the more excellent way"; and here, too, some final touches are given to the Christianity of the future, which place beyond all question its total absence of claim to call kindred with the Christianity of the past.

As a study in religion, "Helbeck of Bannisdale" is a much more complex piece of work than either of its predecessors; and its interest moreover, is a good deal enhanced by the fact, that Christianity figures no longer in the rags and tatters of Protestantism, but ostensibly, and to a certain extent very really also, in the guise of the Catholic Church. Mrs. Ward has here three several aims in view. In the first place she endeavors to exhibit as strikingly as possible, the exceptional quality of the emotional stimulus, supplied by the Catholic faith; in the second, to show this, as even more helpless than protestantism in face of the modern "scientific method;" and lastly, to point to a "Greater Church"—"the Church of the Free Mind"—as heir to the place which Catholicity must shortly leave vacant, and to all the "vast treasures of the spiritual life" which it has accumulated.

When Mrs. Ward wrote "Robert Elsmere" her knowledge of "Romanism" seems not to have soared much beyond that of the average member of the Religious Tract Society; in "David Grieve" she has started a bowing acquaintance with it; but in "Helbeck of Bannisdale" the fact of an endeavor (though not always a successful one), to get to the bottom of the matter is very clearly visible. A certain external familiarity on her part, with many Catholic customs, is now obvious; obviously, too, she has both read and misinterpreted a good deal of Catholic literature; and a wide field being thus open to her for losing her way in, the result, as might be expected, is a book in many respects open to criticism. In some points of fundamental importance Mrs. Ward is altogether at sea; mistakes in minor matters occur from time to time which border on the absurd; but in spite of all its shortcomings—nay, in a measure because of them, "Helbeck of Bannisdale" supplies a study which, especially for Catholics, is one of exceptional interest. The mantle of the prophet Balaam, seems indeed to have so far fallen on Mrs. Ward while writing it, that she has accomplished exactly what, as it may be fairly presumed, she least intended. For from time to time she brings into a prominence which is absolutely startling, the objectivity of the Catholic Church. Over and over again she draws us almost sensibly into the presence of the supernatural; whilst in describing the mixture of attraction and repulsion exercised on the heroine Laura Fountain, by the subtle intangible something, present in the atmosphere of Bannisdale, her work is powerfully realistic.

Not that Mrs. Ward for a moment has the air of fighting the

Church's battles—far from it. Her explicit object in "Helbeck of Bannisdale," just like her explicit object in "Robert Elsmere," is that of representing dogmatic Christianity of whatever kind, as resting in the last resort on an emotional basis only; and, this being the case, we discover without surprise, that to her Catholic, as formerly to her Protestant, disputants, the use of any arguments, partaking of the nature of the rational, is strictly prohibited.

As a notable instance of this feature of her work, we may refer to the scene between Alan Helbeck and Laura, when Helbeck finds himself driven to defend, what his *fiancée* attacks as his "horrible spiritual egotism," by telling her his previous history. "Laura Fountain, the reader may remember, has been brought up by her father—himself a somewhat militant agnostic—not only in almost entire ignorance of Christianity, but in a spirit of the strongest hostility towards it—Catholicism especially (except in her step-mother Augustina, who is too universally silly to count), stands to her for some foolish ugly thing out of the dark ages, flapping its bats' wings, and blinking its bleared eyes, in the sunshine of modern enlightenment.

After her father's death, and much against her own will, she becomes incongruously domiciled in a Catholic household. She has arrived in the confident expectation of finding everything she sees and hears contemptible; but the unfamiliar, and as she directly feels it, hostile, atmosphere of Bannisdale, affects her in a way for which she is not prepared. She is by turns repelled, and strangely attracted, she does not understand by what. Most of what she sees and hears offends her, but everything at the same time rouses in her a more than common curiosity. The neighborhood of the Chapel, the knowledge which finds its way to her, that these people suppose "God—the "Christ of Calvary—to be on that altar—in that gilt-box," fills her with a stormy contempt and resistance, but yet keeps pressing upon her, as something from which she cannot get away; whilst at the same time, the curiously alien feeling, which most converts can recall, both exasperates and excites her.

Her subsequent engagement with Helbeck, only intensifies her unrest. He is a man of interesting, if of somewhat austere, personality;—a Catholic of an archaic type, living rather in the pre-emancipation ideals of the past, than in those of the present. He is a Tertiary of St. Francis; he tramps miles daily to Mass in all weathers, for Bannisdale has no resident Chaplain; and he follows, by permission of his Director, a private and severe rule in matters of fasting and abstinence.

There is a Crucifix, and a prie-dieu, and an altar to St. Joseph in his study; on his desk lie little piles of well-worn devotional books, and all these seem to Laura, like the weapons of an enemy, by whom she is being shut out from half her lover's life. Loyalty to her dead father, and her own personal repugnances hold her strongly back; but again and again, with nervous iteration, she returns to flutter round the question, could she conceivably break down this hateful barrier, by becoming a Catholic herself? She pokes among Helbeck's books, and pores over the "form for the reception of converts." Could she, she asks, ever imagine herself reciting the "Creed of Pope Pius IV," about which her father used to speak so bitingly? Could she confess her sins to Father Bowles, or, still worse, to Father Leadham? She shrinks back with a sudden passion from the whole world of ideas concerned; those stifling intrusive notions of sin and penance and absolution, so outside her father's world and her own.

She tries to get something out of the Lives of the Saints, which Helbeck is always reading, but only to find fresh matter for anger and disgust. Stung with a jealous misery, she pursues Helbeck with tormenting questions. If she is ill, dying, will he be like St. Francis Borgia, and if God tells him it is better for him so, stop praying for her to live? will he let her drop, drop, drop, through all eternity, just to make his own soul safe?

Helbeck has borne a good deal, but finds this too much. In self-defence he tells her the story of his inner life, of his escape from great temptation, and of his subsequent resolve to let nothing come between himself and God. In telling this story, in speaking of the action of grace on the soul, all he says is simple and straightforward, and much what a devout Catholic of his type would have been likely to say; but from the point when he begins, as he presently does, to "apply the word," he becomes, for the time being, Mrs. Ward's mouthpiece.

He wishes to explain to Laura, why it is not, as she thinks, egotistical on the part of a Catholic, to be occupied about the saving of his own soul; and, with this end in view, he administers to her a piece of theology, which, wherever he may have got hold of it, was certainly not supplied to him—at least in the sense he places upon it—by the Catholic Church. He advances namely, as the *ultimate reason* for the fact that "we are not our own," the further fact "that the death of Christ has made us His, from the first moment of our birth." Of course there is a limited and devotional sense, in which this might be almost described as a truism, but, as a formal theological statement, it

is grossly misleading. Whose should we have been, it may be asked, supposing that by man sin had never entered into the world? Should we have been any the more our own, any the more at liberty to follow our own will in opposition to the will of God? Was Adam so at liberty in Eden? Catholic theology emphatically answers No. Had the Fall never called for the Redemption, we should have remained God's creatures none the less, and have been none the less bound, as such, to attain the end of our creation, by discharging our debt of obedience to our Creator.

Laura, however, has to put up with what she can get, and Helbeck proceeds with his instructions, on the lines Mrs. Ward lays down for him. The facts, he goes on to say, on which the Catholic faith stands, are sin and the crucifixion—"that the world is under sin and that God died for it." Certainly not, the Catholic theologian would here be bound to reply;—these are not the facts on which the Catholic faith stands;—they are, on the contrary, facts which stand upon the Catholic faith.

The foundation in which the religious belief of the Catholic is really rooted, is neither one nor the other of the articles of the Catholic creed. It lies ultimately, in the perception, normal to the human soul, and by means of which, this recognizes the existence of a Personal God, and of His claims upon and relationship to ourselves. To the imperative cry of this abstract Theism for an interpreter, the unique claim of the Catholic Church in her own behalf is the response, and it is in the challenge to the intellect, which the absolutely unique character of this response brings with it, that reason is able to find the initial something,—like a hand held out to it,—on which, in the name of the soul's primary perception, it may reasonably lay hold.

Of reason, however, as a controversial weapon, Helbeck, as has been already said, is not permitted to avail himself.

Laura, who has asked, nay, pleaded, for the bread of some intelligible first principle, declines the stones persistently offered her in its place, and in her "Everlasting No!" which brings the tale to its tragic conclusion, we are asked to recognize the world-voice of the age, as it turns from the dim superstitions of the past, to the brighter hopes of the future.

What sort of a new lamp is this to be, then, which Mrs. Ward, like the African Magician in the "Arabian Nights," is offering us in exchange for our old one?

If we turn to her own Inaugural Address, given in London in 1890,

on the opening of University Hall, we shall hear what she herself has to tell us about it.

After mentioning, to begin with, the wide circulation of "Robert Elsmere," and the success of some resulting experiments in Elsmerian philanthropy, she goes on to describe both these things as being merely straws upon a current—a current which is driving us towards the perception of a new meaning in Christianity, which no less than the old one, shall give expression to the one unchanging need of humanity—the need for closer union with God.

For the earliest stirrings of the spirit in which this movement had its rise, she directs us to the philosophy of the English Deists and the French Encyclopædists. Here, it is true, she says, it manifested itself in a cold and killing theology—a grotesque and malignant criticism of contemporary Christian belief. But while these, its first fruits, are now dead, the spirit which bore them still lives on; and purified from its turbid elements, redirected by new knowledge, and the new birth of history, it is now sweeping us past the slough of materialism, of scorn and hostility for the unseen—towards anew life in the Divine purpose and knowledge—towards the Eternal Will, wherein lies our peace.

The early history of Christianity, Mrs. Ward goes on to tell us, reverently interpreted by this new guide of ours, discloses for the first time in nearly nineteen centuries, the true beauty of the human Christ so long overgrown by pious myth and legend; and with it, discloses also, the meaning of the "drift and tendency," the "divine ceaseless effort" which impelled the Christ, as it impells us his fellow-men, to seek after a nearer union with God. Historical evidence, as we are now able to read to it, exhibits the older edifice of Christianity, as something which once expressed and satisfied, but now balks and starves, this eternal soul-hunger; and she bids us rejoice that the hour has at last arrived, when history and science unite in offering us foundations for a new House of Faith, and when philosophy, the spiritual philosophy *par excellence* of our own day, stands ready to help us to build it;—to build for ourselves a temple, in which our highest ideals will receive the stamp of intrinsic dignity and value; and where each worshipper will perceive for himself, in his own knowledge and his own conscience, the principles which link him to God.

The new form of faith thus portrayed, is alluded to by Mrs. Ward under various names,—as, for instance, "The Greater Church," "The Religion of the Free Mind," a "Reconceived Christianity,"—

and in the address from which we have been just quoting she still further speaks of it, as a "*Fuller and a richer Theism.*"

Against Mrs. Ward's right to appropriate the name of *Christianity* to this gospel of hers, her critics have frequently protested, but—and it is this further point which I am here specially concerned to emphasize—not only has she no business to call it Christianity, but she has equally little business to call it Theism either. It is not Theism at all; it is neither more nor less than one of the many phases of a pantheism, which sees in the soul, conscience, will,—whatever in short it conceives as the enduring element in humanity—not the *creation* of a supreme God from whom it is essentially separate, but the *emanation* of a supreme intelligence with which it is essentially one.

This conception, whatever may be its other merits, is at least no new thing, no hitherto undreamed of gift to the children of the nineteenth and twentieth centuries. It is on the contrary a conception which, in one shape or another, is as old as conscious thought itself; and it constitutes moreover, one, out of two, speculative alternatives, between which, such minds as refuse to rest in a philosophy of mere phenomenalism, are sooner or later driven to make a choice.

The claim of Pantheism upon Mrs. Ward's Gospel, is one which, if the reader will pardon a short apparent digression into the region of metaphysics, can be very readily made clear.

There is one problem, and one problem only, into which all speculation ultimately resolves itself; and this is, the relation of the Finite to Infinite, or, to speak more particularly, the relation between the "human self," the "Ego," and, whatever the underlying cause may be, which has called this into separate and conscious existence.

The assumption that in one sense or another all things are the outcome of a single first principle, is an assumption from which in the last resort the mind cannot possibly escape; but as to the relationship so arising between the original cause and its effects, two separate explanations offer themselves as thinkable; since, on the one hand, all things outside this initial source of being may be imagined as having been *created by it*, and on the other, as having *emanated from it.* So far as the rest of the universe is concerned, man is able, in either of these two cases, to perceive himself as linked to it by a common cause; but as touching this cause itself, two very different results follow, according as the one explanation or the other is chosen; for in the first case, he will find himself separated from it by an infinite gulf, and in the last, united to it by a substantial identity.

Theism on the one hand, or pantheism on the other will be the result.

Now Theism, the result of the former, or creative hypothesis, explicity affirms two things to start with,—viz: (1) A right of absolute sovereignty on the part of God. (2) A debt of absolute obedience on the part of man. And, as a consequence of these, it also includes implicitly, the further idea of a *possible failure* on man's part to discharge this obligation;—the idea, that is to say, of disobedience, or sin,—and with it, the cognate ideas of penitence, humiliation, restitution, pardon. Wherever met with, this class of ideas, therefore, constitute as we might say, the hall-marks of theism, and we will now go on to examine how many of them Mrs. Ward's "Fuller and richer Theism" has to show. For information on this point, we need go no further than to Dr. Friedland, the Cambridge professor, who fills the part of Oracle in "Helbeck of Bannisdale."

"There is no doubt," says this distinguished scholar, when discoursing somewhat *ex-cathedra* for the benefit of Laura Fountain; "there is no doubt that it is the *personal abjection* of Catholicism, which jars upon us most, which divides it deepest from the modern spirit. Humanity has walked for centuries, in the shadow of the Fall, with all that it involves. Now, a precisely opposite conception, is slowly incorporating itself with all the forms of European thought. It is the disappearance, the rise, of a world. The mass of men who read and think and lead straight lives to-day, are often conscious of a dignity and range their fathers never knew. The spiritual stature of civilized man has risen like his physical stature. We walk to-day a nobler earth, we come not as outcasts, but as sons and free men, into the House of God."

This is a trumpet, at any rate, which gives no uncertain sound.

There are elements of attraction, at least for many minds, in this *vade mecum* of Mrs. Ward's, which no form of Theism can rival, and it is, as a matter of fact, the genuine utterance of a voice, which from the beginning of the Christian era has never ceased, in one form or another, to proclaim itself, in opposition to the Catholic Church, as the real voice of Christianity, the sole exponent of the hidden Gnosis or Wisdom of Christ.

"We shall be, nay we virtually are, as gods," has been ever its whisper or its cry, because the bond which unites our true spiritual selves to God, is a bond of essence, and cannot be broken. Sin, as Catholic Christianity understands it, is no more, nor death by sin. The groping soul as it feels its way blindly God-ward, may be *held*

back from the moment of final re-union with its Source, by entanglement in the webs of circumstance ; but the terrible power of final and successful resistance to the Divine drawing, does not belong to it, and sooner or later, however long delayed, its hour of restoration must come.

A doctrine so comfortable as this, is never likely to be without some disciples ; but, like other agreeable things, it has the *défauts de ses qualités* to contend with. That is to say, in common with all pantheisms, it has the disadvantage of being unable to draw any practical line of demarcation between good and evil.

Abstract or pure pantheisms, have always for this reason, found it necessary, in becoming popular, to become dual likewise, since in this way, they gain at least the power of associating good and evil severally, with previously fixed conditions. Examples of this kind are furnished, by the well known Magian and Gnostic antagonisms of spirit and matter ;—of Ormuzd and Ahrimanes,—of the Immaterial First Cause and the Demurgos ;—or again by the much subtler dualism of Essence and Will, which marked the teaching of those Pantheistic Mystics of the fourteenth and fifteenth centuries, who called themselves the "Friends of God."

Mrs. Ward's Gospel in its present stage is, however, an example of abstract pantheism only. As the inspiration of a cultured clique, for whose moral and ethical ideals it serves as an expression, there is probably no reason why it should not indefinitely hold office. But, unless by optimists of Robert Elsmere's type, it is difficult to imagine anything worse equipped for the directing and controlling functions of a popular creed. Robert Elsmere apparently considered that to distract a man's attention from his lower to his higher self—with the "Young Nazarene" or the "Teacher of Galilee," for example and object lesson—was enough to ensure victory to the powers which make for Righteousness ; and he looked forward accordingly to regenerating mankind, by lectures on "Botany," "The Use of the Microscope" and "The Topography of Palestine."

There are very few people of ordinary common sense however, who, where the World, the Flesh and the Devil, (or whatever their more modern equivalents may be), are really concerned, will not recognize the necessity of some more efficient deterrent ; and should the unlikely event happen, of Mrs. Ward's Gospel descending from its present altitudes, to undertake on a large scale the regulation of the "common life," its ensuing processes of modification will be certain to

furnish many points of great interest to students in religious development.

But it is not the relationship of man to God only, which thus undergoes a radical change in the light of Mrs. Ward's philosophy. The same is the case as to the relationship, and with it as to the character of the obligations, subsisting between man and man.

In Theism, and in Christianity as Theism, two determining conceptions have place, both of which Mrs. Ward altogether eradicates. These are: 1) The relationship of man to God as that of creature to Creator; and 2) the existence, not of a spiritual order merely, but —distinct and apart from this—of a *supernatural order also.*

In virtue of the first of these conceptions, Theism, and Christianity as Theism, postulates an equality of all men in the sight of God, more absolute than that of the wildest socialist dream; and in virtue of the second it holds out a *supernatural beatitude*, as something which all may equally attain, and as being equally, the true end of all.

Wherever these two conceptions have really taken root, and they will always be found deeply ingrained among Catholic and quasi-Catholic populations; not merely is the sting, to a great extent, removed from the inequalities of earthly status; but the passing conditions of the present life become invested with a relative importance only. Taking Mrs. Ward's point of view on the contrary, the conditions of the present life are the only ones about which we can claim to know anything; while, as to its significance, this, however admittedly great, is admittedly also, so far as its character is concerned, a matter of complete conjecture. The balance of human affairs therefore, at once becomes shifted. Some of us are obviously better placed than others for making the best of our lives here, and this not only in material concerns, but as far as appearances go, in spiritual concerns also; and, arguing exclusively on natural grounds, analogy seems at least to favor the supposition, that, should life be extended beyond the grave, those who have made the best all round success of it in this world, will at any rate be likely to get a better start in the next. Looked at in this light, natural advantages assume, and assume legitimately, an altogether different sort of consequence; and money, knowledge, consideration, these and what they bring with them, acquire a positive and intrinsic value, of which otherwise they would be destitute. To use a homely metaphor, we may not inaptly compare humanity at large, under the first set of conditions, to a train-load of passengers, each chiefly concerned in reaching his place of business

by a certain hour; and under the second, to another train-load, of whom every one in taking the trip, desires principally to see the country as he goes along. In the former case it is obvious that no one will feel a right to be very much aggrieved, even should standing room only be all he succeeds in securing, while in the latter, there will as certainly be a scramble for "window places," and no little annoyance among those who fail to find them.

Citizenship here below, as Mrs. Ward quite evidently considers, is of a sort to involve fellowship, with the last party of travellers, not with the first; and this in itself is enough to account for the fact, that the socialistic ideal, even while her judgment detects its futility, possesses at the same time a very strong attraction for her. Wherever, as in "Marcella," "Sir George Tressady," "David Grieve," etc., we find her occupied with questions of sociology and ethics, the resulting struggle, visible between common sense and sympathy, is a constant and curious one; and even though it is the former, which usually carries the day, the *verve* and feeling which mark this section of her work, are mainly due to the latter.

It would be difficult to name many writers, who, having chosen such weighty problems as Mrs. Ward has done, to grapple with through the medium of fiction, have brought so much earnestness of purpose, and at the same time so much absence of rancour, to the task. She would hold a unique place among contemporary novelists, even upon this account alone; while, of her title on more general grounds to high literary rank, there is no better proof of this, than the comparison her work continually challenges in the mind of the reader with that of stars of the first magnitude.

One very special feature noticeable in Mrs. Ward's novels, is, not only that they have a great deal to give the reader, but that they also demand an unusual amount from him in return. People who read for amusement or distraction only, do not, as a rule, greatly care about them; the fact of the matter being, that unless they do more than merely pass the time, they seldom do so much.

So far as Mrs. Ward's really supreme gift is concerned, there are few of her admirers who would not recognize it, as lying more than anywhere else, in her wonderful descriptive faculty.

Her method here, is from its very simplicity a peculiar one; and it is at the same time so elusive, that it is impossible by quotation, to do it any sort of justice. Like a picture viewed too close, its charm when analyzed, seems somewhat to evaporate; but in weaving as it

does, silently and continuously, an almost palpable background for the narrative, its power is a truly extraordinary one.

Returning for a moment in conclusion, to what, from a Christian point of view, gives to Mrs. Ward's work, its real and serious importance—this may be summed up by saying—that not only does it reflect in a striking manner many salient features of the age, but that it gives form and voice to a conception, which, while inherently opposed to Christianity, is at the same time strongly attractive to certain minds, in which Christianity has lost, or is losing its hold. This conception is pictured by Mrs. Ward herself, as leading by a short cut, straight into the purest and most exalted Theism. That its legitimate goal is not this, but instead of it, the ancient *cul-de-sac* of pantheism, is the fact which it has been the object of the present article to demonstrate.

M. M. MALLOCK.

PILGRIM-WALKS IN ROME.[1]

VIII.—To the Island in the Tiber and to S. Cecilia in Trastevere.

Following the street *Via di ara cœli* that leads from the Gesù towards the capitol, and turning up the second side street on the right (*Via Margana*) we reach a small irregular piazza with some ancient buildings, the remains of the mediæval palace Margana. There is a richly sculptured gateway of the thirteenth or fourteenth century, and a low tower known as *Torre del Melangolo*, which has a religious interest all its own, for in a house close to this tower lived St. Ignatius of Loyola and his first companions from the autumn of 1538 till February 1541. (2)

I —Residence of St. Ignatius and companions near the Torre del Melangolo.

This was the third house occupied by the saint and his companions in Rome, the first of the two previous ones being on the Pincio (1537), the second in the Rione dei Monti, probably near the church of St. Bernardine of Sienna (1538).

Father Simon Rodriguez, one of the saint's companions, tells us that the house near the Torre del Melangolo had been for some time untenanted owing to a report that it was haunted: for this reason the saint may have got it at a reduced rent.

St. Francis Xavier in his letters mentions this Torre del Melangolo; and Blessed Peter Faber writing to St. Ignatius from Germany in 1539, 1540, 1541, addresses his letters to "the house of Marco Antonio Frangipane near the tower of Melangolo, Rome."

Several important events happened during their stay in this house: (*a*) the saint said his first mass at St. Mary Major on Christmas night, 1538; (*b*) the deliberations on the rules and plan of life they were to adopt, which had lasted several months, were brought to a successful close on June 13, 1539; (*c*) during the famine of the severe winter of

(1) We have been urged to publish these "Pilgrim-Walks" in book form, and, as the author has consented, we hope soon to issue them, in which case there will be but one more in this series, which has been so instructive and entertaining to our readers.—Editor.

(2) It is thought the house was in the *Via Delfini* just beyond the tower. An illustration of this tower will be found in the Messenger of September, 1899, p. 777.

1538–39, the Fathers relieved some four thousand persons ; (*d*) on September 3, 1539, Cardinal Contarini communicated the glad news to St. Ignatius that His Holiness, Pope Paul III, had approved by word of mouth the Formula of the Institute presented by the saint ; (*e*) St. Francis Xavier was observed by Father Simon Rodriguez wrestling with temptation in his sleep till the blood gushed from his mouth ; (*f*) St. Francis Xavier received a Divine intimation of his future apostleship ; (*g*) St. Francis Xavier bade farewell to St. Ignatius and the other Fathers on March 16, 1540, and went forth to his glorious apostleship in the Indies ; (*h*) on September 27, 1540, Pope Paul III signed the Bull *Regimini militantis Ecclesiæ* by which the Society of Jesus was constituted a Religious Order.

There was formerly a chapel of St. Ignatius in an upper room of this Torre del Melangolo, as it was long believed that that had been the saint's home

At the end of the *Via Delfini*, is the church of *Sa. Catarina dei Funari*, with a home for young girls attached to it, one of the many great works of charity founded by St. Ignatius in Rome.

II.—SANTA MARIA IN CAMPITELLI—PERPETUAL INTERCESSION FOR THE CONVERSION OF ENGLAND.

In the large square entered by the Via Delfini is the handsome church of Sa. Maria in Campitelli (1) also known as Sa. Maria in Portico, from the neighboring Portico of Octavia, which will be referred to presently.

The church was erected by the senate and municipality of Rome in the years 1657–59, in fulfilment of a vow, made to our Lady for the cessation of the great pestilence of 1656. Close by, near the Piazza Montanara, is the little church of Sa. Galla, where a picture of our Lady, said to have appeared miraculously in 524 in the hospital founded by this saint, had been greatly venerated from the days of St. Gregory the Great. Tradition has it, that this was one of the pictures carried by St. Gregory's order in the great penitential procession during the pestilence of 590. It was again borne

(1) The name *Campitelli* is supposed to come from *Campus teli*, an enclosure near the spot where stood the *Columna Bellica*, from which, whenever war was declared, a dart was hurled into a neighboring field, supposed to represent the enemy's territory. Others think the Columna Bellica was near the Temple of Bellona on the road to Tivoli (Tibur) nine miles from Rome.

through the plague-stricken streets in 1656, the epidemic ceasing wherever it passed. On the completion of the new church in 1659, the sacred picture that had already been crowned by the Vatican chapter in 1650, was placed in its present position over the high-altar, our Lady being here invoked as the protectress of Rome against contagious diseases.

Architecturally the church is one of the best in Rome, if we except the greater basilicas.

In the right transept is the tomb of Cardinal Pacca, the faithful attendant of Pope Pius VII in his exile, who died in 1844 in the palace opposite the church.

It is interesting to note that the elder Pretender, known to his adherents as James III of England, established in this church in 1766 "a perpetual intercession for the *conversion of England.*" The prayers are recited regularly every Saturday morning about 11 A. M., and are followed by Benediction of the Blessed Sacrament. James' second son, Henry, Cardinal Duke of York, took his title as Cardinal from this church, and often came here with his father to pray for England's return to the faith.

In the life of St. Frances of Rome it is stated that a boy of sixteen, named Jacopo Vincenzo, was lying dangerously ill in the Piazza Campitelli. His mother hastened to the saint, who bade her return, assuring her her son had recovered. That moment the boy was restored to perfect health.

A word must be said about St. Galla to whom the picture of our Lady originally belonged. She was the daughter of Symmachus the younger, known as the Great, the most learned and virtuous patrician of Rome, whom Theodoric unjustly and barbarously condemned to death. From her infancy her one delight was prayer and the service of God. Being married at an early age to a noble youth, she was suddenly plunged into deep mourning by his death before the end of the first year. Bidding farewell to the world, its riches, honors and other attractions, she founded a convent and hospital near St. Peter's, where she lived in great austerity, serving the poor and distributing to them the revenues of her rich estate. St. Fulgentius wrote several letters to her. Being afflicted with a cancer in the breast, she suffered her martyrdom with heroic patience, and comforted by a vision of St. Peter, tranquilly expired about the year 550. St. Gregory the Great gives a touching account of her last illness in his Dialogues, bk. 4: c. 13.

ISLAND IN THE TIBER.

TIVOLI, WHERE ST. SYMPHOROSA AND HER SONS WERE MARTYRED.

III.—S. AMBROGIO IN MASSIMA.—HOUSE OF ST. AMBROSE.

Near S. Maria in Campitelli are the church and ancient convent of St. Ambrose, built on the site of the saint's family mansion, in what was then one of the aristocratic quarters of Rome, close to the Portico of Octavia. Here Ambrose, who lost his parents at an early age, lived with his brother Satyrus under the care of their elder sister Marcellina.(1) Here Ambrose, while frequenting the Roman schools, first displayed those wonderful intellectual gifts that were to distinguish him as one of the greatest lights of the Church. Being appointed governor of Liguria and Æmilia, in the north of Italy, by Anicius Probus, he left for Milan about 370, being then some thirty years of age. His brother Satyrus seems to have accompanied him. Marcellina, who had received the religious veil from Pope St. Liberius on Christmas day, 352, distributed the great wealth she inherited to the poor, transformed her father's mansion into a convent, and lived here with a number of consecrated virgins in such poverty and privation that her brother had to write to her from Milan to moderate her austerities. She seems also to have been associated with those privileged souls on the Aventine, St. Marcella, Albina, Lea, Asella and St. Eustochium, the spiritual children of St. Jerome.

The Italian government has seized the extensive conventual buildings and opened them as public schools, leaving only a few narrow rooms and corridors for the Benedictine Fathers who serve the church. In the part where the Fathers live two rooms are shown, said to have been those of St. Ambrose and St. Marcellina. In the latter room is preserved one of the greatest treasures of the Benedictine Order, an ancient fresco of our Lady and Child, discovered in 1863, in the course of some alterations at S. Benedetto in Piscinula (see below under No. VIII), and said to be the very picture before which St. Benedict used to pray as a student in Rome before his retreat to Subiaco.

SHRINE OF ST. POLYCARP.

The church, kept spotlessly clean, is rich in marbles,(2) but its greatest treasure is the shrine of St. Polycarp, M. under the high-altar. This great saint, one of the noblest figures in the early Church, was a disciple of St. John the Apostle, and was by him consecrated Bishop

(1) Their father, also called Ambrose, had held high office as Prefect of the Prætorium,or head-governor of Gaul, Britain and Spain.

(2) One of its marble altars formerly belonged to the old Jesuit church at Genoa.

of Smyrna. He suffered martyrdom by fire and the sword at the age of eighty-six in the persecution of Marcus Aurelius, A. D. 166. His charred remains, "more precious than the richest jewels or gold," say the writers of the Acts, were secured by the Christians and deposited in a fitting place, at which the faithful assembled every year on the anniversary of his death. This saint, while on a visit to Rome, chanced to meet the apostate Marcion in the street, and was passing him seemingly without noticing him, when the heresiarch, accosting him, said, "Don't you know me?"

"Yes," replied the aged saint, "I know you for the first-born of Satan." These terrible words from a saint so noted for his charity and compassion to repentant sinners, show the horror he felt of apostasy and of the crime of heresy, whereby countless souls are dragged to perdition.

IV.—S. ANGELO IN PESCARIA—SHRINE OF ST. SYMPHOROSA AND HER SEVEN SONS, MM.

A narrow street to the right of Sa. Maria in Campitelli leads down to the ancient church of *S. Angelo* (St. Michael the Archangel), built by Pope Boniface II (530–532) within the ancient Portico of Octavia, close to the old fishmarket (Pescaria).

The church contains the shrine of St. Symphorosa and her seven children, SS. Cresceus, Julian, Nemesius, Primitivus, Justin, Stacteus and Eugenius, who all suffered a cruel martyrdom at Tivoli in the persecution of Hadrian, about A. D. 130. Her husband, St. Getulius (also called Zoticus) and his brother, St. Amantius, both tribunes (*i.e.*, colonels) in the army, had already won the crown of martyrdom some time previously. The bodies of St. Symphorosa and her children were taken by the Christians along the Via Tiburtina (*i.e.*, the road to Tivoli) and buried close to the ninth milestone in the cemetery of St. Zoticus, afterwards known as *Ad Septem Fratres*. Here a basilica was erected, the remains of which were discovered and identified by De Rossi in 1876. In the year 752, the bodies of the Saints were translated by Pope Stephen II to this church of S. Angelo, as it was rumored that the Lombard King, Astulfus (by whom Rome was besieged and its catacombs plundered), meant to seize and carry them off.

In the course of some alterations in the sanctuary in the seventeenth century, a sarcophagus was found, and inside it the relics of

the martyrs with the following inscription on a leaden plate copied by Cardinal Baronius: *Hic requiescunt corpora SS. Martyrum Simforosae, viri sui Zotici* (Getulii) *et Filiorum ejus a Stephano Papa translata.*

In this church Fr. Simon Rodriguez, one of the first companions of St. Ignatius, preached a course of Leten sermons in 1538.

The arch at the entrance of the church is associated with a dramatic episode in the life of Cola di Rienzi, Tribune of the people, who here summoned the people at midnight on May 20, 1347, and by his fiery eloquence incited them to revolt against the tyranny of the Roman barons.

THE PORTICO OF OCTAVIA.

The picturesque ruins enclosing the church of S. Angelo are the remains of the splendid *Porticus Octaviae*, originally built by Q. Cœcilius Metellus, about 147 B.C., and rebuilt on a scale of great magnificence by Augustus, in honor of his sister, Octavia, in the year 32. It was in the form of a parallelogram, surrounded by a double arcade of two hundred and seventy columns, and enclosing the temples of Jupiter Stator and Juno Regina. The architects employed by Augustus were two Greeks named Batrachos and Sauros. Pliny says that, as they were denied the privilege of signing their work with their names, they hit upon the device of carving on the fluting of the columns a lizard (Sauros) and a frog (Batrachos). (1) One such column with a lizard and a frog carved on the capital may be seen in the church of S. Lorenzo outside the walls.

In this portico Titus and Vespasian celebrated their triumph after the fall of Jerusalem. The Jewish historian Flavius Josephus was among the spectators and has left us a description of the scene, which was of unparalleled splendor.

The old fish market (*Pescaria*) with its marble fish-slabs of imperial times was demolished in 1888. The neighborhood is squalid in the extreme, yet there is a picturesqueness in the old ruins, the dark many storied houses, the groups of dirty yet merry children playing amid the columns, the swarthy figures of Jews carrying bundles of cloths and drapery, touches of color being added to the scene by strips of old damask hanging in front of the rag stores or dangling from the windows.

(1) Lanciani. Ruins, etc., p. 471.

V.—THE GHETTO—THE JEWS IN ROME.

On the vacant ground in front of the portico of Octavia stood, till 1885, a confused mass of old, rickety tumble-down buildings divided by narrow streets, and enclosed by a boundary wall, having an entrance gate near the Ponte Fabricio. This was the famous Ghetto, or Jewish quarter in Rome, that has been so often described, and of which not a vestige is now left. Driven from their old squalid tenements, the Jews at once formed a new settlement in the dingy houses round S. Angelo, and in the pretentions buildings of the Piazza Vittore Emmanuele. These latter were built for more respectable tenants, but failed to attract them, and are now fast becoming a second Ghetto.

Much has been written about the harshness of certain Popes to the Jews, compelling them to hear Christian sermons once a week in S. Angelo, etc., but it is fair to mention that under no government in Europe have the Jews been more leniently treated than under that of the Popes. There are few among them who have lived under papal rule, who would not gladly see a return of the old order of things. When Prince Prospero Colonna, Mayor of Rome, an enthusiastic supporter of the Piedmontese government, was perorating at Porta Pia on September 20, 1901, on the glories of United Italy and on the halo that encircles Rome as its capital, an old woman in the crowd had the boldness to interrupt the flow of vapid declamation with the remark: "Enough, Sor (*i. e.* Signor) Colonna, we were better off under the Pope." She was straightway seized by the guards and marched off to the nearest lunatic asylum!

As we make our way to the Ponte Fabricio, leading to the island in the Tiber, we pass in front of the Jewish rag shops and marine stores, where men and women in frowzy dress, with tangled hair, yellow brown faces, haggard and often repulsive features, sit amid a chaos of rags, shreds, patches of cloth, coils of ropes, heaps of old iron, scraps of silk brocade, bits of velvet, rubbish of every kind, busy sorting, mending, patching, renewing, turning all this refuse into money. In some of their stores, especially near Ponte S. Angelo, may be found copes, chasubles, relic cases and even chalices, bought at public sales, when the government have put up the goods of monasteries and convents to auction, and Jews were the only purchasers.

Close by near where the entrance of the old Ghetto stood, a new synagogue has recently been erected by the favor of the present Masonic and Jewish masters of Rome.

ST. FRANCES OF ROME AND ARCHANGEL, MARBLE GROUP BY MELI.

CHURCH OF ST. CECILIA.

The little church of *Madonna della Pietà* near the Ponte Quattro Capi (*i. e.* Pons Fabricius) is interesting, as being a remnant of a mediæval monastery, built on the site of a palace belonging to the family of St. Gregory the Great.

VI.—THE RIVER TIBER—FALL OF THE EMBANKMENT.

The tawny river, whose waters sweep round the island before us, and quit the city below the Aventine, has a special religious interest from the many martyrs, whose bodies have been cast into it, chief among them being SS. Nicomedes, Calepodius, Pigmenius, Quirinus, Florianus, Tranquillinus and Asterius. Their remains drifting down the stream were recovered by the Christians and buried in the neighboring catacombs.

The river is capricious and at times ungovernable : after continued rain its turbid waters suddenly swell to a considerable height causing disastrous floods. Its average depth is twenty feet, but it sometimes rises as much as thirty to thirty-five feet, as in the great inundation of 1871.

To check these wanton freaks, the Italian government of Victor Emmanuel decided after the disaster of 1871 to construct the present embankments. These huge retaining walls, resembling more the quays of a dock than river defences against inundation, took some ten years to build and cost, it is said, over 100,000,000 francs. (1) The effect has been to rob the river of its picturesque aspect. "The huge walls between which we have imprisoned the stream, have transformed it into a deep and unsightly channel, with nothing to relieve the monotony of its banks." (Lanciani).

In November, 1900, a few days before this "triumph of engineering skill" was finished, the Minister of Public Works boasted that the daring enterprise had been completed with *extreme solidity* of execution, that it had stood the test and was a triumphant success. A boastful epigraph was written, destined for the walls, stating that what the Papal government had failed to accomplish, that the Italian government had achieved. Suddenly the river rose after several days rain, and chafing at the restraint of the new embankment, sent some four hundred feet of them tumbling headlong in ruin into the waters near the island before us. At the same time ominous cracks appeared all along the embankment walls and in the new Ponte Margherita, which, it is feared, bode fresh disasters in some future flood.

(1) See Lanciani. Ruins etc., p. 11, says the cost was 200,000,000 francs.

The little Ponte Cestio (Pons Cestius) built in the year 46 B.C. and rebuilt in A. D. 365, has stood the floods of over 1537 years, and stands solid as ever, in scornful contrast with the fallen embankments, colossal in size and colossal in ruin.

Crossing the Ponte Quattro Capi (Pons Fabricius) built in the year 62 B. C., we reach the island in the Tiber, which in ancient times was made to assume the appearance of a huge ship, having on its deck a temple dedicated to Æsculapius. (1) Lanciani remarks: "The river, unfortunately, no longer flows under this most perfect of Roman bridges" (the Pons Fabricius). "By a miscalculation in the plan of the new embankment, the channel has been dried up, and the ship of Æsculapius has stranded on a mud bank." (Ruins of Ancient Rome, p. 18).

VII.—HOLY PLACES ON THE ISLAND IN THE TIBER.

The part of the island where stood the ancient temple of Æsculapius, is now occupied by the Church and Franciscan monastery of *S. Bartolomeo.* The church was built by the emperor Otho III, about the year 983, to receive the body of the apostle, St. Bartholomew, translated from Lipari to Benevento in 809, and from Benevento to Rome in 983. The campanile or bell-tower is of later date, being erected by Paschal III in 1113.

As usual, the Franciscan monastery has been seized by the government, and divided into small tenant houses, a narrow strip being left to the friars.

In 1557 a great rising of the Tiber carried away the right aisle and the front of the church, which disasters were repaired by Cardinal Sartorio in 1560.

The principal objects in the interior that invite attention are:

a) the Shrine of St. Bartholomew,—a beautiful urn of prophyry containing his body under the high-altar.

b) the Shrine of St. Paulinus of Nola under the altar at the end of the right aisle.

c) the Shrine of St. Adalbertus, Bishop and Martyr.

d) the head of an ancient well with bas-reliefs of the twelfth century, on the steps in front of the high-altar. In it were concealed the bodies of SS. Paulinus, Exsuperantius, Marcellinus, Martyrs.

(1) A fragment of the stone bulwark of the stern may still be seen in the garden of the Franciscan Friars.

e) paintings by A. Caracci in the chapel of St. Charles Borromeo, the second in the right aisle.

The high-altar had formerly a baldacchino resting on four columns of porphyry ; these were taken to the Vatican in 1829. The pillar in the piazza in front of the church was erected by Pope Pius IX, as a memorial of the opening of the Vatican Council.

Hospital of St. John the Calybite.

Opposite S. Bartolomeo is the hospital of the Religious of St. John of God, known as *Fate bene fratelli.* (1) They devote themselves entirely to the care of the sick poor, some 1,200 of whom pass through the hospital in the course of a year, besides countless cases relieved in the reception rooms. They owe this, their only establishment in Rome, to St. Pius V. In the great triumphal entrance of Don John of Austria into Rome after the victory of Lepanto in 1571, the conqueror was accompanied by a poor religious in a plain black dress. This was Sebastian Arias of the Brothers of St. John of God. Being recommended to the Pope by Don John, the rule of the new order was approved, and this monastery given to them on the island.

The present Italian government seized the monastery and hospital, which the religious have had to purchase back at an exorbitant sum.

The church is dedicated to St. John the Calybite, a recluse of the fifth century, whose history resembles that of St. Alexius. The son of a rich nobleman of Constantinople, he secretly left his home to become a monk. Returning after six years disguised as a beggar, he dwelt in a poor hut (*Calubé*) near his father's house, and only disclosed his identity to his mother when he lay in his agony. His death occured in 450 ; his remains translated to Rome have been here venerated for many centuries.

VIII.—TRASTEVERE—S. BENEDETTO IN PISCINULA.

Crossing the ancient Ponte Cestio, from which we have a view of the fallen embankment, we enter the *Trastevere*, or city "across the Tiber."

It is "the portion of Rome which, till 1886, was most unaltered from mediæval times, and whose narrow streets are still overlooked by many ancient towers, gothic windows and curious fragments of sculpture. The inhabitants on this side differ in many respects from

(1) The holy founder was constantly exhorting his brethren to do everything well for God : "Fate bene fratelli."

those on the other side of the Tiber. They pride themselves upon being born '*Trasteverini*,' profess to be the direct descendants of the ancient Romans, seldom intermarry with their neighbors, and speak a dialect peculiarly their own" (Aug. Hare). With many faults they are devoted Catholics and loyal to the Holy See. Unfortunately the Methodists, Baptists and Socialists are doing their utmost to sap the faith of this simple people, and much harm is being done.

Right opposite us, as we leave the bridge and cross the Via Lungara, is the little church of *S. Benedetto in Piscinula*, built on the site of the house where St. Benedict lived as a boy, while pursuing his studies in Rome, before his retreat to Subiaco. Formerly the church had an atrium or open court, but this has been demolished since 1870. The vaulted chapel is still shown where the boy saint used to pray, and the room where he studied. During some alterations in 1863 the fresco of Our Lady and the Divine Child, before which the saint often knelt, was discovered and transferred to S. Ambrogio. (See above, under No. III.) The church has a beautiful mosaic pavement, and over the high-altar is an ancient portrait of the saint, thought to be authentic.

The great founder of Western Monasticism was born at Norica, in Umbria, about A.D. 480, of a distinguished family, his father's name being Eutropius. Sent by his parents to Rome to study in the public schools, his innocence took alarm at the behavior of his companions, and at the age of thirteen he fled from the world, not to be entangled in its snares. He became the founder of a great monastic order, which, in a single century, covered Europe from Rome to Britain and from the Danube to the plains of Castile with religious houses, and which, in its long history of fourteen centuries, has filled the Church's calendar with saints.

From the river bank on the Trastevere side, looking towards the Aventine, of which we have here a splendid view, the fragment of a bridge will be noticed in the river a little below the island. This is the *Ponte Rotto*, or all that remains of the *Pons Æmilius*, built originally in the year 181 B.C. to replace the ancient *Sublician* bridge. "Owing to its slanting position across the river and to the side pressure of the floods against its piers, it has been carried away at least four times, viz., in A.D. 180, 1230, 1557 and 1598. After this fourth disaster it was never repaired. There is but one arch left now in midstream, the other two on the right having been destroyed in 1887." (Lanciani.)

MARTYRDOM OF ST. CECILIA, BY GUIDO RENI.

ST. CECILIA AND ST. VALERIAN, BY DOMENICHINO.

Opposite this bridge, on the Trastevere side, a narrow street, *Via dei Vascellari*, leads to Santa Cecilia.

IX.—PONZIANO PALACE, THE HOME OF ST. FRANCES OF ROME.

A little way up this street, on the right-hand side, stands a plain-looking building, the *Casi degli Esercizii Pii*, or house of retreats for young men of the city, which claims more than a passing notice; for this was in mediæval times the stately Ponziano Palace, the home of good St. Frances of Rome. Here she lived from the time of her marriage to Lorenzo Ponziano till her entrance into the convent of Tor dei Specchi, soon after her husband's death, A.D. 1436.

Lady G. Fullerton, in her life of the saint, thus describes the building: "Over the Casa degli Esercizii Pii the sweet spirit of Francesca seems still to preside. On the day of the festival its rooms are thrown open, every memorial of the gentle saint is exhibited, lights burn on numerous altars, flowers deck the passages, leaves are strewn in the chapel, on the stairs, in the entrance court; gay carpets, figured tapestry and crimson silks hang over the door, and the crowds of people go in and out, and kneel before the relics or the pictures of the dear Saint of Rome. It is a touching festival, which carries back the mind to the day when the young bride of Lorenzo Ponziano entered these walls for the first time, in all the sacred beauty of holiness and youth."

What wonderful things are related as having happened in this house! We read of Satan entering the Ponziano Palace under the aspect of a venerable hermit, emaciated by fasts and watchings, of Frances' horror of the fiend whom she ordered to be driven away, though the inmates of the house thought he was a real hermit; of Satan's persecution of Frances and her holy sister-in-law Vannozza, of the miraculous multiplication of flour and wine to relieve the poor in times of distress, of the trials of the family during the political troubles of the time when Lorenzo was imprisoned and the palace dismantled, only the lower rooms being left intact, which Frances converted into a hospital; of the apparition after death of Frances' child, Evangelista, accompanied by an archangel, who was to be the saint's constant and visible guardian till death.

In this same palace Frances breathed her last on March 9, 1440. Her dying words were an exhortation to brotherly love. "Love one another and be faithful unto death." On the seventh day of her illness, as she herself had announced, her life came to a close. A sub-

lime expression animated her face, a more ethereal beauty clothed her earthly form. Her confessor for the last time inquired what it was her enraptured eyes beheld, and she answered, "The heavens open! The angels desend! The angel has finished his task. He stands before me. He beckons me to follow him." These were her last words. "A smile of indescribable brightness lights her face, her eyes close, and her spirit takes its final leave of earth." (Lady G. Fullerton.)

X.—ST. FRANCES OF ROME AND THE ARCHANGEL.

On the sacristy floor of S. Cecilia is a marble slab with the inscription:

Evangelista Ponziano. (Act. 8 ann.)
Agnese Ponziano. (Act. 7 ann.)

These were St. Frances' children baptized in this church, and after a few short years here laid to rest.

About a year after his death, which occurred in 1412, Evangelista appeared to his mother, his features transformed and beaming with ineffable splendor. Be told her his abode was with God, his companions were the Angels, his peace and joy such as no words could express. By his side was another of the same size and height as himself, but more beautiful still. Evangelista said: "This my companion is higher than I am in rank, as he is brighter and more beautiful. God has assigned him as your guardian during the remainder of your earthly pilgrimage. Night and day by your side he will assist you in every way." He proceeded to tell his mother that another great sacrifice was required of her, that Agnes' place was prepared in heaven and that God would soon call her away. He then disappeared, but the Archangel remained, and to the day of Frances' death was ever present to her sight, though invisible to others. The radiance that surrounded him was so dazzling that she could seldom look upon him with a fixed glance. She told her confessor, Don Antonio, that his stature was that of a child about nine years old, his aspect full of sweetness and majesty, his eyes generally turned towards heaven, and that no words could describe the beauty of that gaze. "His brow is always serene, his glances kindle in the soul the flame of ardent devotion. When I look upon him, I understand the glory of the angelic nature and the degraded condition of our own. He wears a long shining robe, and over it a tunic, either as white as the lilies of the field, or of the color of a red rose, or of the hue of the sky when it

is intensely blue. When he walks by my side his feet are never soiled by the mud of the streets or the dust of the road. The rays of light which dart from his brow send the demons howling away."

This divine favor, so far from exalting her in her own eyes, only served to make her more humble, for in the presence of an angelic companion she realized, as never before, the baseness and corruption of our fallen nature.

Sa. Maria in Cappella.

Nearly opposite the Ponziano Palace a narrow lane leads to a tiny church, Sa. Maria in Cappella, dating from 1090, and well worth visiting. Attached to it is a hospital for incurables under the care of Sisters of Charity. The Ponziano family were benefactors of this institution which was the one most visited by St. Frances, and where she wrought many miracles by the laying on of her hands.

XI.—SANTA CECILIA IN TRASTEVERE.

St. Frances and her friend, Vannozza, assisted every morning at Mass in this church and communicated daily, a practice then seldom granted. A certain priest thinking that women of their age and rank could not be in the necessary dispositions for daily communion, one day gave an unconsecrated particle to S. Frances. God instantly revealed to her the sin of the priest, and she told her confessor, Don Antonio, who severely admonished him. It was little Evangelista's delight to be carried by his mother to this church.

As this is one of Rome's most venerable sanctuaries, it claims special notice.

Originally the family mansion of St. Cecilia, it was converted into a church by St. Urban in 230, in accordance with her dying request. Pope Paschal I restored it in 821, and Cardinals Sfondrati and Aquaviva modernized it in 1725, robbing it of much of its ancient impressive character. The approach is by a spacious courtyard, on the right of which is a large marble cantharus or vase, belonging probably to the original palace. The bell tower dates from 1120.

Within the church, on the right as you enter, is the tomb of Cardinal Adam of Hertford, administrator of the diocese of London, who died in 1398. The corresponding tomb on the other side is that of Cardinal Fortiguerra, who died in 1473. The delicate carving of the drapery should be noticed.

The Blessed Sacrament is usually reserved in the first chapel of the right aisle. Next to this is the *Caldarium* or bath room, where St. Cecilia was martyred, with the original pipes along the wall for conveying steam from the boiler. The marble slab on the altar is the one on which she was struck by the executioner, and above it is an exquisite painting of her martyrdom by Guido Reni. On the opposite wall a striking picture by Domenichino, represents an angel crowning Cecilia and her young spouse, Valerian.

The present sacristy, close to the place of martyrdom, was formerly the chapel of the Ponziano family, which explains why St. Frances' two children, Evangelista and Agnese were buried there.

The high-altar has a beautiful canopy, the work of Arnolfo del Cambio (1283), with columns of Pavonazzetto. Beneath is an admirable recumbent figure of St. Cecilia, executed in white marble by Stefano Maderna. The saint is represented in the very posture in which her body was found, when the shrine was opened by Cardinal Sfondrati, in 1599. (See below, under f.)

The Tribune behind the high-altar has some ancient mosaics of the ninth century, with figures of our Blessed Lord, SS. Peter, Paul, Cæcilia, Valerian, Agatha and Pope Paschal I. (1)

(a) *St. Cecilia, Virgin and Martyr.*

She was a maiden of noble blood, born of parents of senatorial rank, and was brought up a Christian from her infancy, having probably a Christian mother. Her father must have been a pagan, for he gave her in marriage to a young patrician of very amiable and excellent dispositions, but a pagan, named Valerian.

The conversion of Valerian and his baptism by St. Urban in the Catacombs of S. Callisto have been related above. (P. W., V. n. I.)

(b) *Vision of the Angel.*

Valerian, returning in the white robe of his baptism and entering Cecilia's apartments to communicate to her the joy of his new-found faith, drew back astonished, awed by the bright light that streamed from her oratory as the curtain was drawn aside. There was Cecilia kneeling in prayer, and by her side an angel, whose face shone with ineffable beauty. Valerian, overcome with emotion, came and knelt

(1) The Pope is represented with a square nimbus showing that he was still alive when the work was made.

CRYPT CHAPEL AND TOMB OF ST. CECILIA.

OUR LADY AND ST. FRANCIS OF ASSISI AND ST. CLARE, AT SAN COSINATO.

on one side, Cecilia kneeling on the other, while the angel held forth two crowns of lilies twined with roses over the head of each. This is the subject of Domenichino's picture.

(c) *Martyrdom of SS. Valerian, Tiburtius, Maximus.*

Valerian's brother Tiburtius was instructed and baptized soon after him. These two were presently martyred for refusing to offer sacrifice to the gods, and Maximus, the officer who presided at the execution, was so moved by their constancy, that he too was brought to the faith and received the crown of martyrdom with them. They were all buried in the Catacomb of Prætextatus, but their bodies were afterwards translated to S. Cecilia.

(d) *Martyrdom of St. Cecilia, A. D. 230.*

Cecilia alone remained, and as Almachius the judge, thought it best that her punishment should be as secret as possible, he ordered that she should be shut up in the *Caldarium*, or room of the warm bath in her own palace, and that the pipes with which the walls on all sides were perforated, should be heated to such a degree as to cause suffocation. Cecilia entered the room, the furnace being heated, and though she remained there for a whole day and night, she was found to be unhurt by the hot steam that scalded those who opened the door. Almachius then sent one of the lictors with orders to strike off her head. Three times did the axe fall upon her tender neck, inflicting deep and mortal wounds, but without severing the head. As the law did not allow more than three strokes to be given, the executioner went away, leaving her still breathing and bathed in her own blood. The faithful of her house and neighborhood then flocked into the room to receive the last breath of the dying martyr. For two days and nights she continued hovering between life and death; and on the third morning the venerable Bishop Urban came to take leave of his beloved daughter. Her dying request to him was, that the poor she had always loved should be cared for, and that her house should be made a church for ever. Soon after she breathed forth her pure spirit to God. That same evening her body was placed in a coffin of cypress wood, just in the attitude in which she had died; and Urban and his deacons bore it out of the city to the cemetery of St. Callixtus and there buried her in a chamber near the crypt of the Popes. (Northcote, Roma Sotter. p. 153. Surius, Vitae SS. 22 Nov.)

(e) *Translation of her body in A. D. 821.*

Pope Paschal I succeeded to the See of Peter in January, A. D. 817, and in the following July he translated into different churches in the city the relics of 2300 martyrs from the various Catacombs, which at that time were lying in a deplorable state of ruin. He wished also to remove the relics of St. Cecilia, but could not discover her tomb ; so at length he reluctantly acquiesced in the report that her body had been carried off by Astulfus, the Lombard king, by whom Rome had been besieged and the cemeteries plundered. Some four years afterwards, however, St. Cecilia appeared to him in a dream or vision—it is Paschal himself who tells the story—and told him where her body lay near the crypt of the Popes. In consequence of this vision he returned to the search, and found the body where he had been told. It was fresh and perfect as when it was first laid in the tomb, and clad in rich garments mixed with gold, with linen cloths stained with blood rolled up at her feet, lying in a cypress coffin.

Paschal himself tells us that he lined the coffin with fringed silk, spread over the body a covering of silk gauze, and then, placing it within a sarcophagus of white marble, deposited it under the high-altar of the church of S. Cecilia in Trastevere. (Northcote. *Ibid*, p. 155.)

(f) *The Body Found Incorrupt in A. D., 1599.*

Nearly eight hundred years afterwards, Cardinal Sfondrati, of the title of S. Cecilia, made considerable alterations in the church, and in course of his excavations in the sanctuary he came upon a wide vault beneath the altar. Two marble sarcophagi met his eyes. Trustworthy witnesses had been already summoned, and in their presence one of these sarcophagi was opened. It was found to contain a coffin of cypress wood. The Cardinal himself drew back the coffin-lid. First appeared the precious lining and silk gauze with which Paschal had covered the body nearly eight centuries before. Its color had faded, but the fabric was still entire, and through its transparent folds could be seen the shining gold of the robes in which the martyr was clothed. After pausing a few moments the Cardinal gently removed this silken covering, and the virgin form of St. Cecilia appeared in the very same attitude in which she had breathed her last on the pavement of the house, and which neither Urban nor Paschal had ventured to disturb. She lay clothed in her robes of golden tissue, on which were still visi-

ble the glorious stains of her blood, and at her feet were the linen cloths mentioned by Paschal. Lying on her right side, with her arms extended in front of her body, she looked like one in deep sleep. The head was turned downwards, the knees were slightly bent. The body was perfectly incorrupt, and by a special miracle retained, after more than thirteen hundred years, all its grace and modesty, and recalled, with the most truthful exactness, Cecilia breathing forth her soul on the pavement of the bath. (Northcote. *Ibid.*, p. 156.)

Pope Clement VIII, at that time sick at Frascati, deputed Cardinal Baronius to make a careful examination of the precious remains, and both he and Bosio have left accounts of what they witnessed. All Rome came to see the virgin martyr, whose body lay exposed for veneration for the space of four or five weeks; and when the tomb was again closed, on St. Cecilia's day, 1599, the Pope himself sang the Mass. Cardinal Sfondrati erected the beautiful high-altar which now stands over the saint's tomb, and beneath it he placed an exquisite statue by Maderna, the foremost sculptor of the day, who had frequently seen the body, and made an exact copy of it in the very posture in which it lay. (*ibid.*)

(g) *Restoration of the Crypt Chapel, 1900–1901.*

Extensive restorations in the crypt and church were undertaken by Cardinal Rampolla, of the title of St. Cecilia, in 1899–1900, the result being that the crypt containing the body of St. Cecilia and of SS. Valerian, Tiburtius, Maximus, has been considerably enlarged and richly decorated. The alterations involved the removal of the bodies of the saints to the new altar erected for them. In the process the rich silver casket, weighing over four hundred pounds, containing the body of St. Cecilia, was uncovered. The Cardinal with his own hand wiped off the stains on the silver and wrapped the casket, without opening it, in precious stuffs, previous to its removal to the new shrine.

In the course of the excavations in the crypt the remains of the house of the saint were found beneath the nave of the present basilica. The tesselated pavement is well preserved in some of the rooms, and many valuable fragments of sculpture found in the ruins may be seen on the walls.

St. Cecilia, from her assiduity in singing the divine praises, in which, according to her acts, she often joined instrumental music with vocal, is regarded as patroness of church music. (Alban Butler, Nov. 22.)

XII.—THE HOSPITAL OF S. MICHELE.

The immense building just beyond S. Cecilia, with its front facing the river, is the Hospital of S. Michele, founded in 1693, by Cardinal Odescalchi, nephew of Innocent XI, as a refuge for poor children, who are here brought up and taught a trade. Interesting information on the countless charitable institutions of Rome under Papal rule, will be found in Morichini. *Degli Istituti di Carità, 1870.*

Turning up the first side street on the right after we leave St. Cecilia, the one at the end of which is the church of Sa. Maria dell' Orto, we presently reach a Franciscan Church, that is associated with memories of St. Francis of Assisi's stay in Rome.

XIII.—S. FRANCESCO A RIPA. (1)

During his third visit to the Eternal City in 1212, St. Francis made the acquaintance of a pious widow, Giacomina de' Settisoli, of noble family, who devoted herself to works of charity, and gave hospitality to poor pilgrims. It was owing to her intervention that the Benedictines of St. Cosmas beyond the Tiber ceded to the Friars Minor in 1229, the hospital of St. Blaise (S. Biagio), now the convent of S. Francesco a Ripa. St. Francis frequently came to serve and console the sick in this hospital, and at their request, that they might have him near them day and night, a cell was provided for him, which he shared with a companion Friar.

The church was rebuilt in 1229 by Rodolfo, count of Anguillara, the tower of whose castle may still be seen opposite S. Crisogono; and was restored about 1684 by Cardinal Pallavicini.

St. Bridget of Sweden, who had a great devotion to St. Francis, once visited this church on his feast, October 4, 1354, when the saint appeared to her and invited her to visit his cell near the Portiuncula. Shortly afterwards she set out on a pilgrimage to Assisi with her daughter St. Catherine.

Room of St. Francis of Assisi.

The room the saint occupied may be seen on application to the sacristan. Above the altar is a portrait of the saint made in his life time by Giacomo de' Settisoli. In a niche on the right protected by an iron grating is the stone that served him for a pillar. By an ingenious contrivance, the pillars and panels of the altar are made to

(1) So called from its proximity to the Tiber-bank.

revolve by turning a handle, disclosing a collection of valuable relics. The cell contains several memorials of Blessed Carlo da Sezze, a Franciscan, who died in this convent.

Needless to say that, with the exception of a few miserable rooms, the convent buildings and garden have been appropriated by the present government and converted into barracks and a drill ground.

XIV.—S. CRISOGONO.

Close to St. Francesco are the ancient church and convent of *St. Cosimato* (SS. Cosmas and Damian) with a picturesque courtyard. On the left of the high-altar is a beautiful fresco by Pinturicchio representing Our Lady and the Holy Child with St. Francis and St. Clare.

A short distance off is the church of *S. Crisogono* (St. Chrysogonus, Martyr), mentioned in the acts of a council held by Pope St. Symmachus in the sixth century, and by St. Gregory the Great in one of his letters. It was rebuilt by Gregory III in 740 and restored by Cardinal Scipio Borghese in 1623. The baldacchino of the high-altar rests on four columns of a rare kind of alabaster, and the chancel arch is supported by two splendid columns of porphyry.

On the ceiling of the nave is a copy of Guercino's Triumph of St. Chrysogonus, the original of which was stolen at the beginning of the eighteenth century and found its way to England. The saint was a martyr, who was beheaded in the persecution of Diocletian, his body being cast into the sea. The devotion of the early church to him is attested by the insertion of his name in the Canon of the Mass.

The church is served by Trinitarians, who were established originally by their founder, St. John of Matha, near S. Stefano Rotondo, on the Cœlian hill, but came here for greater security during the turbulent period while the Popes were at Avignon. They have been despoiled of their monastery by the present government.

In the right aisle may be seen the tomb of *Venerable Maria Anna Taigi*, who died in 1857, the cause of whose beatification is proceeding. The pavement of the nave, Cosimati work of the thirteenth century, should be noticed. These mosaic pavements were costly, and were usually paid for by devout persons, each paying for a certain number of square feet.

The church has some interesting memories. A hospital for English sailors is said to have existed here in Saxon times. Cardinal Stephen Langton, Archbishop of Canterbury, so famous in the reign of King John, took his title in the sacred college from this church (d. 1225).

St. Gregory III (731–741) here built a monastery for eastern monks, driven from their country by the iconoclast Emperor Leo Isauricus. Many illustrious men lived in this monastery, and one of the monks, elected Pope in 768, took the name of Stephen III.

Near the church is *S. Agata* (Agatha) in Trastevere, built on the site of the *house of St. Gregory II:* and across the way is the Anguillara tower, referred to above as belonging to the castle of Count Rodolfo, who rebuilt S. Francesco a Ripa.

We recross the river by the modern *Ponte Garibaldi*, from which a good view may be had of the island in the Tiber.

XV.—S. PAOLINO ALLA REGOLA—ST. PAUL'S SCHOOL.

The first street to the left after crossing the river leads to the little church of S. Paolino alla Regola, behind which is a room known as *St. Paul's School*, said to be the spot where he instructed catechumens and where, if we are to believe the Roman tradition, he held discussions with the Pagan philosopher Seneca.

Though Seneca, whose full name was *Lucius Anneus Seneca*, never became a Christian, there is, says Lanciani, a tradition dating at least from the beginning of the fourth century, that some bond of friendship existed between him and St. Paul. This is confirmed by a tombstone of the *Annei* (*i. e.* Seneca's) family discovered at Ostia in 1867, with the inscription *D. M.—M. Anneo Paulo Petro M. Anneus Paulus Filio Carissimo : i. e. Diis Manibus* (To the Gods of Hades) *Marcus Anneus Paul to his beloved son Marcus Paul Peter Anneus.* The dedication D. M. shows that the family was pagan, yet it had adopted the names of *Peter* and *Paul.*

Lanciani adds that the apostle was tried in Corinth by the proconsul Marcus Anneus Gallio, brother of Seneca, that in Rome he was handed over to Afranius Burrhus, prefect of the prætorium, an intimate friend of Seneca, that the inspired eloquence of the prisoner in preaching the new faith caused a profound sensation among the members of the prætorium and of the imperial household, and that his case must have been inquired into by Seneca, who happened to be *Consul Suffectus* at the time.

Near S. Paulino is the church of *Sa. Maria in Monticelli*, where great excitement was caused in the year 1900, because many persons declared that the eyes of a picture of our Lord (the one now over the high-altar) were seen to move.

S. J.

A CALIFORNIA EPISODE.

GOOD blood flowed in Carmencita's blue veins, although no genealogical tree adorned the humble walls of her mother's low-roofed adobe, and the older Carmen's avocation of *lavandera* of the hotel linen was not sufficiently lucrative to foster family pride. Carmencita's grandfather, Don Antonio, had come to California in the early part of the century, the nineteenth, with several other scions of autocratic Spanish birth to see the world and make his fortune in mines and cattle raising; he had, moreover, fallen promptly in love—of itself a matter of small moment—but being a man of honor, the Don crowned his folly by acknowledging the entanglement into which his susceptible nature had led him and for this misalliance, rumors of which eventually reached his family, he was cut off without even the traditional shilling.

He had no occasion, however, to regret this sacrifice of his birthright, and, although old Martina had long since lost all claim to the wondrous beauty that had at one time enthralled her high-born lover, she never misplaced her marriage certificate, and its possession gave her a certain prestige among her Indian and Mexican neighbors, many of whom were not over-particular as to such trifling formalities.

She was a brown and wrinkled old woman now, aged by sorrow rather than by time, and by the sickening experience of having lost all that made life worth living, when life was still young and might have been beautiful, and her odd costume and parchment-like skin reminded one forcibly of the quaint rag figures that are sold in Mexican curio stores.

Many years back, when Carmencita's mother was a toddling, petted baby, Don Antonio set out one morning in his daily ride around their many-acred *rancho* and did not come back; hours later poor Martina found him almost in sight of the hacienda with a jagged wound in his forehead, whence the blood trickled slowly down to the greensward, dyeing the yellow poppies with a crimson hue never imparted by nature. His handsome steed with its gaily embroidered blanket and silver-decked saddle had disappeared, which was proof enough of the authors of the crime, for in these early days of California's history the laws of *meum et tuum*, as a practical code, had not been introduced into the red man's education, and only those Indians who

had come under the influence of the Mission Fathers could be brought to recognize the sanctity of human life, especially when it stood between them and the possession of a horse they chanced to covet.

Things went gradually from bad to worse for Don Antonio's widow; her daughter grew to womanhood and married unfortunately, and thus it came to pass that long before Carmencita's big black eyes could do aught but blink at the frisky sunbeams, or her tiny hands clutch the bright-colored flowers that made a natural crazy quilt for her and her little brother to roll upon, the Moving Finger had writ her destiny and cast her lot in with that of the lowly natives who had once received charity at her grandfather's door. But Fate was kind, inasmuch as it gave her beauty—such beauty as has ofttimes in the world's history seated beggar maids on thrones. Many fine ladies who came to Oceanside for health or pleasure would have forfeited half their fortune in exchange for Carmencita's charms; the younger ones would have gladly given all, for she had the form and carriage of a Hebe and the face of a Madonna! Not the saintly expressioned Madonnas of the old school, but the entirely human Mother of Bodenhausen, with her wonderful eyes and sweet maternal smile. So striking, indeed, was her resemblance to this well-known picture, that when Dana Egerton chanced to meet her one day in the hotel corridor with her brother's chubby brown baby clasped in her arms, he experienced the entirely novel sensation of being, as his landlady afterwards expressed it, "struck all of a heap," and since he was a man of action as well as an embryo artist, he immediately set himself the task of securing Carmen for a model. This proved more difficult than he at first imagined; Carmen's father, whom a kind Providence had wisely removed some years previous to the opening of our story, had been half Indian, and every kodak fiend who has crossed the Rockies knows what a deep-rooted objection the noble savage has to being photographed. Some individuals among the numerous tribes have apparently overcome this dislike, but with the majority the superstition remains, and although the pretty Carmencita scorned the thought of the "evil eye" and longed to see her loveliness transferred to canvas, yet she half believed the stories that had been told and vacillated, woman-like, betwixt fear and vanity.

Dana Egerton, idler, man of means, and would-be artist, had come to Oceanside for the express purpose of catching the peculiar hazy-gold effects of sunlight on the Pacific coast. His first intention was to make a special study of the California sunrise, but finding this

practical emulation of the early bird something of a bore, and the days too long in consequence, he decided, with commendable adaptability, to turn his attention to sunsets. He was rather eccentric, as a man of twenty-eight with thirty thousand a year has a perfect right to be; he was from Boston but not *of* it, for ever since attaining his majority he had stubbornly resisted the society element that had striven to lure him into its sacred precincts. Art was his hobby and he resolved to make a name for himself without the drudgery of hard study or foreign apprenticeship, leaving with charitable intent such courses to those poor devils whose fathers had not made lucky investments in real estate. He delighted in painting dainty aquarelles of marine views, snow-clad mountains and kindred subjects, and when some of his friends happened to recognize any of these landscape sketches he felt all the encouragement that uplifts a youthful writer when he has had an article accepted by a third-rate magazine. Not being in the unhappy ranks of bread-winners, Mr. Egerton could afford to cultivate a gift that betokened talent without genius, and that he was so entirely satisfied with his art and its somewhat doubtful results showed him to be a young fellow of easy-going disposition, pleasant to have around, and very popular when he condescended to make himself agreeable. Until his first attempt to transfer Carmen's living, glowing beauty to canvas he had had no occasion to cavil at his want of skill; the girl's face haunted him and he resolved to make her the subject of a picture which should be his masterpiece. Already he had determined upon its title—"A Madonna of the Sierras." True, Carmen was not of the Sierras, for Oceanside does not happen to be located in that splendid region, but such details are mere bagatelles, trifles at which no inspired soul will ever hesitate, for a fetching title is a great point in painting as in literature. The fact of its being entirely inappropriate is of minor importance provided it attracts the public eye. Troubles, however, had beset him from the inception of his design and it was only after much persuasion and munificent promises of *mucho dinero* to Carmen's thrifty mother (who had early in Egerton's stay secured his patronage of her laundry work) that the girl consented to pose as a model for him.

"La Vista del Mar" is the high-sounding title of Oceanside's chief hostelry, a small hotel kept by Mrs. Phœnicia O'Hagan who did not give it this name from any knowledge of Spanish but simply because she had a musical ear and the euphony pleased her. There were

many things Mrs. O'Hagan did not know, among which might be mentioned her Lindley Murray and other practical guides to "English as She is Spoke," but she did know how to run a boarding house to suit the most fastidious tourist taste and one could readily forgive the lady's linguistic errors when palliated by such very good food. She was blessed with a cheerful and gregarious disposition which led her to regard her boarders as friends rather than objects of legitimate wholesale robbery, and there was truth in her repeated assurances that she ran "La Vista" for the pleasure of the thing rather than for profit. It may seem incredible that any woman in the full possession of her faculties should take boarders for pleasure, but the longer we live and the oftener we rub against our fellow-beings, the more strongly are their peculiarities forced upon us, until it is small wonder that after an ordinarily eventful life we "wrap the drapery" of our everlasting couch about us firm in the conviction that all the world is crazy except ourselves.

As may be inferred from her name, the kindly hostess of "La Vista" was of Hibernian extraction; she was proud of it and whenever the question of pedigree arose, was wont to trace her ancestry back to Brian Boru or any other Irish monarch whose name her auditors could supply. Any trivial circumstance becomes easily magnified into an excitement when people have nothing to occupy their minds or time, hence the arrival of a letter one shimmering morning in late October, addressed to Mrs. O'Hagan in a familiar and most decided hand, created quite a stir in the family circle that had been hibernating at Oceanside for several seasons under her benevolent tutelage.

"Do read it to us, Mrs. Jane" (Mrs. Jane was the affectionate appellation bestowed by her intimates upon this descendant of extinct royalty). "I know it is from Miss Penelope, and of course it is amusing!" exclaimed several ladies in a breath. Thus importuned, Mrs. O'Hagan read aloud the following communication:

PORTLAND, Maine, October —, 1901.

MY DEAR FRIEND:—Will be with you the first of November. Have my room ready and the sheets well aired. Will bring Francine, who grows more stupid and useless every day, and my darling Fluff. The dear creature has already begun to feel the depressing effects of this beastly climate, and for his sake, I long for some California sunshine. My niece, Carolyn Ward, will also accompany me. Give her the room across the hall from mine, or farther off, if possible. She sings, and the noise disturbs Fluff, who resents it by barking, and she says *that* disturbs her. It is really inconsiderate of Carolyn, for she

knows what a nervous temperament my poor pet has, but then she is young, and youth, I have noticed, is always inconsiderate. Remember me to all friends and to Dana Egerton, if he is with you. Sincerely,

PENELOPE STAFFORD.

"Well, isn't that characteristic of Miss Pen," exclaimed one of the ladies.

"It certainly is! I pity the girl—wonder if she is young and pretty?" spake up another feminine voice.

"That I can answer in the negative," said Mr. Dowling, the husband of the first speaker. "Do you suppose she would put up with her aunt's vagaries if she were pretty, to say nothing of that infernal dog. I daresay she is some unfortunate elderly relative whom Miss Pen has elected to patronize as long as the mood lasts—"

"Or some enterprising New England girl who is coming out to beard Egerton in his den and lead him to the altar in spite of himself," put in a stout old gentleman who was given to teasing, as stout old gentlemen often are.

"Oh, come now, Arnold," responded the artist good-naturedly, "I am too busy just at present for love-making, and besides it is not my forte." And, with a glance at the clock, he arose from the table; the others immediately followed his example, and, like a flock of good-natured, cackling hens, adjourned to the piazza, there to inhale the salt spray of the Pacific and get up an appetite for their next meal.

Egerton was impatient to be at his easel, as it would soon be time for Carmencita's arrival. Never before had he taken so keen a pleasure in his work and never had he felt so much dissatisfaction. The Mexican girl made an ideal model, falling into such a bewildering series of graceful poses that the artist was puzzled to decide upon an attitude in which to immortalize her. The sittings were long or short as her mood inclined, and she was invariably accompanied by an older woman, for the poorest Mexicans enforce their national customs very strictly in this respect. Usually the grandmother acted as duenna, and it was from her that Egerton learned the story of Carmencita's parentage. It gave him an inexplicable feeling of pleasure to find that, by birth, she was far above her surroundings, and he began to make all sorts of Quixotic plans for helping the girl, but each one seemed futile as he recognized the fact that Carmencita's beauty and ignorance of the world placed her in a position where disinterested assistance would be difficult. She could read a little in her prayer-book, stumbling over the long words, and could print her name;

beyond this her education had been neglected, and in her untutored freedom and childish unconsciousness, she suggested some charming dryad, wild as her own rugged mountains. Gazing upon her one was inclined to forget that after all she was a woman with smouldering power in her glorious eyes, and a soul that only required to be awakened.

To her the American señor appeared at first like a being from another sphere; he was so gentle and courteous, treating her quite as if she were a lady; and, heretofore, Carmencita had not met with much deference in her rather checkered existence. Then, as she began to realize that he was as human as herself, with merely the difference of birth and education between them, she followed the inevitable law of destiny and fell promptly and passionately in love.

Had Egerton been less interested in his picture and more in the model, he must have divined this fact, but he was singularly lacking in conceit for a man of his advantages, and quite unused to the ways of woman. As for poor, unsophisticated Carmen, how could she guess the high wall that social environment raises in our so-called democratic country? To her love was a divine emotion sufficient unto itself for all inequalities of station, and she lived during these days in a world of happy dreams, as unsubstantial as such phantasies of the brain are apt to be. She always waited with eagerness for her grandmother to go to sleep, and this the old crone, lulled by the drowsiness of Egerton's comfortable chair, seldom failed to do; then the young people would talk without restraint and the minutes fly by on golden wings. Carmencita soon lost her shyness, and the artist found himself making unwonted efforts to entertain his model since every thought and emotion was mirrored in her face, the varying expressions making it lovelier than ever. One day she began to tell him of Carlito, whom she had half promised to marry. He was not Carlito any longer, she explained, except to her and his mother, for he was now a man and big; ah! *muy grande*, and no one else clung to his childhood's diminutive. They had exchanged vows of eternal fidelity when they were children, and she supposed some day Carlos would expect her to keep her word. But marriage was sad, very, very sad, sighed Carmencita, with a lugubrious shake of the head; she did not know but that it was sadder than death.

"If you look upon it in that light, why don't you break off with this fellow?" demanded Egerton, bluntly.

A glance into her expressive face would have clearly explained why

Carmen took such a gloomy view of her future matrimonial relations; but the artist did not look up from his palette, whereon he was busily mixing some fresh colors, and the next moment a babel of voices was heard in the corridor outside, followed by the sound of a skirmish and a few shrill yelps; then a girl's silvery laughter rang out, and a commanding voice called "Francine," and Egerton knew that Miss Penelope Stafford and her *suite* had arrived.

Miss Stafford was a wealthy spinster who had long since left the years of uncertainty behind her, and was now happily secure in the knowledge of having forever eluded the snares of the fortune-hunter. Her money, and, incidentally, her hand, had been repeatedly sought by suitors so openly avaricious that not even elderly vanity could be beguiled into trusting their sincerity, and, as a consequence, Miss Penelope had developed into a confirmed man-hater. She made an occasional exception in favor of certain youths, and, to his frequent regret, Dana Egerton counted among this number. He was quite a pet of the old lady's, and although he found her partiality at times inconvenient, he was really fond of her. and he arose at once to offer his greeting, and assist, if necessary, in the capture of the irrepressible Fluff. But before he arrived upon the scene the long-suffering maid had caught her troublesome charge, and Egerton was promptly pounced upon by Miss Pen, who insisted upon rehearsing the incidents of her trip then and there.

"Come into my parlor, Dana. Oh, no! I see it is not yet arranged. We reached here a day earlier than we expected. I will go into your studio, eh? Must ask your advice about my baggage, which went astray somewhere in Colorado. So stupid of the officials! I shall never travel over that line again. How do you think Fluff looks? By the way, let me introduce my niece, Miss Warde. Carolyn, this is Dana Egerton."

The young man bowed to a fresh-looking, rather handsome girl, who was standing in the doorway, as if awaiting her cue. She was irreproachably gowned and had a perfect figure, for which she was as much indebted to her dressmaker as to nature, and a wealth of blonde hair. All this Dana's practised eye took in at a glance, and he mentally decided that he should not care for Miss Warde; but when the girl held out her hand with a frank air of good-comradeship, and then went into delighted raptures over the view from his studio, he began to modify his opinion.

Familiar with the old lady's staying qualities, Egerton dismissed

Carmencita, but not before each girl had summed up the other's character and decided on a policy of mutual distrust.

"What a lovely señorita, Mr. Egerton," gushed Miss Warde, as Carmen, with slow and careless grace, left the room; "I have never seen a handsomer face of the type; but what a crude beauty it is after all! I was so disappointed in these Indians and Mexicans as we crossed the plains. I have been brought up from childhood on stories of lovely Indian maidens, and I must confess the reality is disillusioning.

"The señorita is a Mexican of excellent birth, though her family has been reduced to poverty—she has very little Indian blood," replied Egerton shortly.

Somehow Miss Warde's superior air provoked him. He had grown to regard Carmencita as one would look upon a pretty, adopted child, and he resented the Eastern girl's criticism. Indeed, though he recognized the boyish absurdity of such an objection, he resented the entry of a stranger into their happy little colony.

"Everything will be changed now. She looks just the sort of a girl to stir up and disturb any settled condition. I wish she had timed her arrival a few months later," which reflection showed the youth to be possessed of a certain spirit of prophecy.

As the weeks went by, however, Dana discovered that, in spite of this unpropitious beginning, there was a friendly intimacy springing up between Carolyn Warde and himself; it was quite natural, since they were the only young people in the house, for them to be thrown much together, and Egerton was not sufficiently a man of the world to perceive that the apparently chance encounters which were continually taking place, were not entirely accidental. Once or twice he fancied that Miss Penelope declined on rather flimsy pretexts when he called to take both ladies for a drive; but who would ever suspect a woman of Miss Stafford's prejudiced views, of match-making? The Portland girl, he found, improved upon acquaintance; she was always lively and interesting, a good comrade without any tendency to sentiment—a thing Dana detested—and gradually he began to take less interest in his "Madonna" and to neglect his work for the long walks or drives that the guests at "La Vista" were constantly planning.

Carmencita hated the new arrival from the start, and made no effort to conceal her sentiments. It was racial prejudice born of ignorance, and it was also feminine intuition, for she felt that Carolyn's

keen blue eyes had read her secret, and she believed that the American girl's sole reason for remaining at Oceanside was to win the artist for herself. Others had jumped at the same conclusion, though, had they been questioned, they could have given no grounds for their suspicions. Miss Warde was the soul of discretion, and if she was playing for a "stake," it must be admitted that she managed her cards skilfully and without showing her hand. There was a fourth person interested in the little comedy that was being enacted at "La Vista del Mar," but his role was such a humble one it attracted little attention. This was none other than Carlos, Carmencita's straight, broad-shouldered, Indian lover, who had acted as gardener for Mrs. O'Hagan ever since she came to Oceanside.

It is a common although erroneous belief among the more cultured classes, that refinement and education are necessary to those who would know the infinity of joy or woe; that, in other words, our taste has to be cultivated before we can feel any emotion in its fullness. The finer feelings, they argue, become blunted in the daily grind of existence; but why should not such joys be greater because of their rarity, and sorrows keener because there is so little by way of compensation? Carlos cared nothing for these psychological problems; he possessed all the stoicism of his race, and, while enduring every torture that jealousy can suggest, he went about his daily work as stolidly impassive as ever, Carmencita alone guessing at the fire that raged in his faithful breast.

The rainy season was late this year, and during all these lovely December days, life at Oceanside seemed like a fairy story; there was a strange dreaminess in the air, and the faint gray haze that floated over the nestling town, the green wheat fields, and blue mountains, seemed to wrap all things, moral and physical, in a veil of poetry. One awoke each day to a glorified spring, an ethereal mildness that promised to be perpetual. No wonder that Dana Egerton, coming along the shore at a brisk pace early one morning, should feel all the exuberance of a schoolboy out on a holiday, and begin to whoop and run races with Fluff who had followed him, and whose erratic disposition had evidently yielded to the charm of the weather. Although it was not yet eight o'clock that whoop was disastrous to solitude, for no sooner was it uttered than Miss Warde arose from a fallen eucalyptus, sketch-book in hand, and joined him.

"Now, what in the devil is *she* doing out so early?" queried Dana to himself, but his only audible remark was one of startling originality

anent the beauty of the weather. "Is it not a splendid morning?" he asked with unnecessary fervor—men invariably say something foolish when they are surprised.

"Glorious. It is like one's idea of Eden before the trail of the serpent. I can scarcely believe that to-morrow will be Christmas Day," rejoined Carolyn brightly.

She looked almost beautiful in her *chic* walking suit, with her soft hair curled into tiny tendrils by the moist Pacific breezes, and Dana marvelled that he had never thought her pretty before.

As they turned their faces homeward, Carolyn was beginning to despair of her campaign in the field of Egerton's affections; he was a most difficult subject and what hurt the girl more than wounded vanity was the knowledge that on her part the affair, begun in a spirit of coquetry, had deepened into love. She had posted herself upon the artist's eligibility when she first came to Oceanside, for Miss Warde, coming of shrewd New England stock, was not one of those foolish virgins who go forth with lamps trimmed to meet a penniless bridegroom. This much, however, may be said in her defence, if defence be needed in an age that considers it altogether proper for woman to assume man's perogatives—she was the oldest of a large family and dependent to a great extent upon her aunt's capricious bounty. Miss Pen was quite willing to pose as a gracious *dea ex machina* provided it did not cost her any disagreeable exertion, and she had duly impressed upon her niece the necessity of making a wealthy marriage. Carolyn had nobly resolved to be a devoted wife to Dana Egerton—provided he gave her the chance. He was just the kind of a man, she argued to her conscience, to be happy with any well-bred woman who knew how to manage him, and this she felt herself competent to do.

As they passed the crumbling, old adobe church that has for more that a century been a silent witness to so many bloodless tragedies, they saw Carmencita enter its door. A feeling that she did not pause to analyze prompted Carolyn to follow.

"I am going in here," she said, stopping abruptly. "Please explain to Aunt Pen that I may be late for breakfast."

"May I not accompany you?" asked Egerton, stopping also.

"By no means; I intend to say my prayers and I like to be alone when I pray. You would only be a distraction," replied the maid, softening her speech with a gracious smile, "so go home else my aunt will be sending Francine to hunt me up."

"When fair woman speaks man must obey! I will go, although, without meaning to be uncomplimentary, I will venture to assert that Miss Stafford is more likely to send Francine after her dog than after her niece. Adios, since you will not permit me to enter and work out my salvation," and Dana with a gay laugh, passed on.

Mass was over but the good Padre had not left the sanctuary when Carolyn took her seat in the side aisle near a small altar dedicated to la Santa Madre. The calm, devotional atmosphere of the little church soothed her unconsciously, and of late she had fallen into the habit of dropping in to watch the Mexican women, draped in their graceful mantillas, at their devotions. She envied them the solace they seemed to find in prayer.

Carlos in an attitude of deep humility, was kneeling before the Virgin's shrine; the Indian's suberb physique impressed Carolyn, and she thought how foolish it was of Carmen to trifle with the man's honest love. She was hardly worthy of such constancy, in the American girl's opinion, but women are proverbially severe wherever woman's coquetries are concerned. Perhaps it was a mind wave that sent this same thought through Carmencita's pretty head and made her long for the old, peaceful days when she and Carlos had been all in all to one another, before the Señor Egerton had come into her simple life. As she rose to leave the church Carolyn joined her; there had lately sprung up between the two girls quite a show of friendship of the mistress and maid order. There was method in Carolyn's madness, as well as kindness, for she wished to show by her own superiority the folly of Carmen's admiration for Dana Egerton. She was endowed with considerable magnetism when she chose to exert it, and by little gifts and acts of consideration, she soon overcame the Mexican girl's distrust and won her affection.

"Why do so many of your people go to the Virgin's altar before leaving the church?" asked Carolyn, as they stepped out into the bracing sunshine.

"They are begging our Lady to intercede for them; we do that when we want anything very much," answered Carmen in her soft, hesitating English.

"Why not ask God?" was the next query.

"Oh, but we do, Señorita; always God comes first, but we beg His Mother and the blessed saints to pray to Him for us. They can do it so much better than we," she added ingenuously.

"Do you believe that if I asked for something I wanted very, very

much, the Virgin would help me?" inquired Carolyn, struck by a brilliant idea.

"But yes, Señorita, if it is for your good."

"I want it anyway, whether it is for my good or not," persisted Miss Warde.

"Then I cannot say—you had best ask the Padre," rejoined Carmencita, feeling that she was floundering in theology beyond her depths.

"Well, I am going with you to the grand Christmas Mass to-morrow morning, and I shall ask for this as my Christmas gift. Be sure to awaken me in time—ah, who is that?" and Carolyn clutched nervously her companion's arm as a wild-looking figure crossed their path and shook a grimy finger threateningly in her face.

"It is poor, crazy Diego. He always gets the drunkenness on grand fiestas and frightens strangers, but he is harmless, Señorita, so do not fear."

"I cannot help being afraid; this is the second time he has followed me and shaken his horrible fingers in that manner. Let us hurry home."

At a late breakfast Carolyn related her adventures to the few stragglers who were yet lingering over their coffee; she was still rather upset, but Mrs. O'Hagan quieted her fears by explaining that Diego was a familiar landmark at Oceanside, and although he was simple and subject to fits of half-crazy melancholy, he had never been known to harm any one, and beyond keeping him in jail for a few days whenever his bibulous vigils became too pronounced, the civil authorities had not found it necessary to take any steps regarding him.

The stars were shining clear and bright when the girls set out next morning for the five o'clock service, but there was nothing in the balmy air of Southern California to remind one of the Christmas season, of which holly and yule-logs, snow and frost, seem the only fitting accompaniments. Rather was it like that far-away Palestine, where the world's Redeemer first opened His compassionate eyes upon suffering humanity.

Upon entering the church Carmencita led the way up towards a side altar, where she fell on her knees in the aisle in accordance with the national custom; but Carolyn, whose nature was not of the sort that seeks voluntary martyrdom, chose a comfortable seat in the nearest pew. The altars looked very beautiful with their gleaming lights and myriad flowers; the music, too, was good, for the Mexicans pos-

sess a musical temperament that yields readily to instruction, and as the Padre was a man of unusual ability in that line, he rejoiced in a choir that well deserved the local renown it had attained. Carolyn was extremely susceptible to the influence of good music, and so far did she forget her worldly ambitions when the Mass commenced as to be totally unaware that Dana Egerton had followed her up the aisle and taken a seat diagonally opposite to where she was sitting. He did not consider it safe for a young girl to go out alone at such an hour, and he had begun to look upon himself as Miss Warde's protector—a good sign had she but known of it. But he also went to this Christmas Mass to enjoy the music and to seek inspiration for his "Madonna" which had not been progressing rapidly of late, for although his interest in it was unabated, his brush had been idle for several weeks.

At the foot of the church near the door stood Carlos, straight as a young pine, with his arms crossed upon his breast and his bright-colored zarape flung gracefully over his broad shoulders. Thus it came to pass by chance, which is stranger and stronger than man's mightiest efforts, that the chief actors in our little drama were brought together, the solemnity of the place and hour rendering each one for the moment oblivious to his own small aims and trivial hopes. As the final echo of the "Kyrie" merged into a triumphant "Gloria in Excelsis," a crouching figure crept stealthily from the shadow of the organ loft and approached Carolyn Warde. No one noticed the man until a smothered cry of horror caused Carmencita to look up; there was no time for thought, a moment's indecision might have meant death to her rival, but Carmen did not hesitate! Like a flash she arose and flung herself between the crazy assassin and his prospective victim; the upraised knife sank deep into her warm flesh, but luckily it was her arm that met the savage thrust, and before the man could strike a second time his hands were seized. Carlos had advanced swift and lithe as a leopard and arrested, none too soon, the fatal blow. It all happened so silently that only those worshippers who were kneeling nearby realized how closely a tragedy had been averted.

In sudden fright or great grief the mind is apt to recall some particular incident or expression long after the occurrence, as a whole, has become but a memory, and Carolyn in her terror was conscious of only two things—Diego's glance of malignant hatred as he was borne unresistingly from the church and Carmen's face entreating

forgiveness as she turned beseechingly to the faithful Carlos, who was already beside her binding with skilled fingers the cruel gash in her arm. She tried to rise and offer her assistance, but, weakened by terror, the effort was too much, and for the first time in her healthy young life she fainted quietly away. When she regained consciousness she was alone with Carmencita and Dana Egerton in the pretty plaza outside the church. Carlos had been dispatched for a carriage and doctor, and in due time the girls were safe in their respective homes. Carolyn speedily recovered from her fright, though not until Diego was removed to an asylum in Los Angeles could she summon up courage to leave the hotel; but Carmen was not so fortunate. Her wound proved more serious than the physician at first suspected, and owing to the shock and consequent loss of blood, a low fever set in which kept her an invalid for several weeks.

During these days of languor and suffering the girl had time to ponder upon many things. She was a heroine in the eyes of the drowsy village, always athirst for excitement, while the guests at "La Vista del Mar" vied with each other in their desire to do her homage. Her lowly *casa* was so filled with votive offerings that it suggested the shrine of some popular Mexican saint, and many of these gifts were of such a practical nature that Carmencita's mother, after a short prayer of thankfulness for her child's safety, recited litany after litany through sheer gratitude for the fortuitous turn affairs had taken. Money was the Señora's ruling passion, a passion not unusual among women who have to wage an oft-times losing battle with hunger and poverty. Not that the Señora was avaricious; she reverenced the coin of the realm only for the necessities it would provide—luxury was a term unknown in her vocabulary—and she foresaw years of toil lightened by this unexpected turn of Fortune's wheel.

But Carmencita who inherited none of the maternal thrift, gazed with languid indifference at the gold pieces Dana Egerton had delicately concealed in a box of choicest candies, and turned with a rapturous smile to the handful of wild flowers that Carolyn found on the doorstep. She knew they were a gift from Carlos, although the Indian had not once come to the house to inquire for her; she remembered the rocky cañon with its fern-embroidered sides, so steep and high that in its depths perpetual twilight reigned. Here the delicate anemone and fringed gentians, her favorite blossoms, grew, and knowing how dangerous it was to gather them, she felt that Carlos

could not be altogether forgetful. This conclusion crowned the simple gift and made it glorious in her eyes, for her illness was teaching her to adjust many things that before seemed contrary and impossible. Her girlish infatuation for the Señor Egerton had vanished as suddenly as it had come; but how could she hope that Carlito, who knew her heart's defection, would forgive and overlook it? She felt now, when it seemed too late, how unbearable life would be without her childhood's companion; she had no words with which to voice her sentiments, for Carmen was primitive of speech and passion, having been denied that over-culture which is frequently responsible for complexity of character, but she felt strongly, and the puzzle was how she had ever mistaken her emotions. The artist, in his luxurious studio with its costly tapestries and rare articles of *vertu*, was a different being from the kindly-hearted American gentleman, calling each day to inquire for his model and lingering to enjoy long talks with Carolyn Warde. Denuded of his picturesque *entourage* he was a poor figure beside her Carlos who had been cast by Nature in the heroic mold. It is not surprising that Carmencita's fever failed to abate while she vexed her poor little brain with problems hitherto undreamed of in her meagre philosophy!

At length, weary of it all, she resolved to lay the case before her friend, for in that role had Carolyn pleaded with her aunt and the doctor for permission to nurse the patient back to health. Every one of Mrs. O'Hagan's guests had in turn some objection to raise when they learned of this piece of philanthropy. True, it was not their affair, but we all know how agreeable it is to have a plausible excuse for putting our fingers in our neighbor's pie, and the present dramatic crisis was too tempting for even the well-bred to resist.

"It was carrying gratitude to an extreme," they said, "for Miss Warde to instal herself in an adobe hut and treat Carmencita as a sister;" but Carolyn thought it a small return to make the girl who had saved her, at the risk of her own life, from such an awful fate. Nobly she repaid the debt, and by her sweet womanliness made a complete conquest of Dana Egerton's vacillating affections. The cynical reader will at once conclude that this was her object, but such an inference is unjust. Since that terrible scene at the Christmas Mass all meaner aims had been forgotten, engulfed by the one great sentiment of gratitude and thanksgiving, and since Love is something of a will-of-the-wisp, pursuing when we fly from it and flying, in turn, from pursuit (a simile more apposite than original), it resulted that Carolyn

had unwittingly chosen the surest means of completing Egerton's subjugation. He waited for her one morning when she had left the sick-room for a walk along the beach, and offered her his heart, his name and his fortune. It was a good, manly heart and an honorable name, even though it had not achieved greatness, while the fortune was all a sensible woman could desire. Carolyn being wise in her generation, accepted his offer promptly, and if she did not follow Shakespeare's advice to the letter, she was certainly deeply appreciative of her blessings. She was living in an atmosphere of unreality during these days, for when Death has once brushed us with his sable wing, any phase of life seems trivial for long afterwards.

And what of Carlos? He was playing a part and his guileless nature revolted at the apparent deception, but he had firm faith in Carolyn and it was by her advice he had been absenting himself, until she learned from Carmencita's own confession how abject was her penitence. Miss Warde had interested herself deeply in this humble romance and planned the dénouement with consummate skill.

Carmen, now convalescent, was garbed in a pretty dress, the gift of Miss Stafford, and was talking to Dana who had called by appointment to take Carolyn for a drive, when an imperative knock sounded on the door. It opens, and—enter the King! He came as a conqueror, for he was at last sure of victory, and his arms were laden with such a unique array of offerings that the two plotters could with difficulty restrain their mirth. "Timeo Danaos et dona ferentes," quoted Egerton with a smile, as he and Carolyn left the room; but the girl did not reply. She was thinking of the wondrous light that transfigured the Indian's face as he turned towards Carmencita, and Emerson's words came vividly to her mind: "In the nature of the individual lies compensation for the inequalities of condition."

E. MARTIN SMITH.

THE GRAYMOOR FRIARY—EPISCOPALIAN.

If you alight from the New York Central express at Garrison, on the picturesque Hudson, a forty minutes drive amid highland scenery will bring you to St. Paul's Friary at Graymoor. After crossing a wooded glen and a charming but sparcely settled valley, a quick turn in the road brings into view a brown frame church with a tiny spire and a gilded cross: it is the Mission Church of St. John the Baptist. Near it is St. Francis House, built in 1899, and occupied by an Anglican sisterhood, with Rev. Mother Duana Mary Francis as superior.

The sacristy, library, and coal room of St. John's Church formed the first monastery of Father Paul and his companions. Though all these nuns and friars are members of what is officially styled "The Protestant Episcopal Church in the United States of America," they call themselves "Catholics," and they have named the nunnery after St. Francis of Assisi, to whom they are enthusiastically devoted. An elevation near by, some five hundred feet in height, is denominated "The Holy Mountain of the Atonement," and on it is "the Graymoor Friary of St. Paul," dedicated in 1900, on the feast of the Immaculate Conception of Mary.

This settlement is the centre of an earnest devotion to the Immaculate Mother of God. From it a tiny but thoughtful booklet is issued every month, and sent to pious worshippers scattered over the United States. Its title page reads: "Rose Leaves from Our Lady's Garden at Graymoor, the Beulah-Land of the Atonement." A subtitle further explains its definite purpose: "The Monthly Messenger of the Rosary League of Our Lady of the Atonement, an association formed to pray and work for the Restoration of *Mary's Dowry*, to our Virgin Queen, the Holy Mother of God." The members of this Rosary League send their names to the Friary, promising to say daily three decades of the Rosary, the objects of which prayers are thus described in the pamphlet:

"To promote among Anglo-Catholics an increase of true devotion to the Holy Mother of God, thereby helping to win back for our Glorious Lady her 'Dowry' in the home and hearts of American and English Christians, that Mary's English-speaking children may once more become renowned throughout Christendom for the love and honor they show to the Blessed Virgin." (No. 2, p. 8.)

How numerous the members of the Rosary League are, we have no means to determine ; but the booklet for last October (p. 19) says :

"The number of Anglicans who say their beads, we have reason to believe, has doubled, trebled, may be quadrupled the past year."

The Association of the Atonement is intended to act on the mass of Anglicans in the United States and elsewhere like the leaven of which St. Matthew speaks, "which a woman took and hid in three bushels of meal, until the whole was leavened." How far-reaching its results will eventually be remains to be seen. For the present, we are concerned with the mental attitude of these earnest religionists. How do they look upon Protestantism? how upon the Catholic Church? what do they think of the Reformation and of the causes which brought it about? are the principal questions we are going to consider.

They are interesting and important questions, for they regard not only the religious convictions of a few persons; but they are the outcome and latest phase of an evolution of religious views that has long been going on in the bosom of the Church of England, and that has had the salutary effect of leading thousands of able minds and noble hearts into the one true fold of Christ.

Let us first find out, from the publication of the Graymoor Friary, what views its members and their followers take of the Reformation, and of the true origin of Protestantism. We shall have no difficulty in discovering these views ; for they are plainly and emphatically stated on almost every page of the *Rose Leaves*. These certainly do not attribute the Reform to the supposed corruption of the Catholic Church, and in particular to the demoralization of its monasteries and convents. The number for last May, singling out the Diocese of Lincoln to serve as an illustration for the whole unhappy country of England, says :

"Before the Blessed Reformation (as the Old Dragon likes to have it called) the city and shire of Lincoln were much given to holy religion. The diocesan records show that there were no less than one hundred and eight convents and monasteries in which God was worshipped night and day, and their influence kept the light of faith and piety burning in the neighboring houses of the rich and the cottages of the poor. The whole land was dotted over with beautiful churches and made melodious with the sound of ringing bells. In the See itself, besides the glorious cathedral of our Lady and St. Hugh, there were as many as fifty-two parish churches, calling people by open doors and silvery chimes to enter in at every hour of every day, and kneel in prayer where the ruby light burned before the high-altar, sign of the abiding presence of the Lord, or before the shrine of some Saint, whose illustrious deeds lingered as fragrant

incense in the memory of the people, while his prayers mightily prevailed in Heaven. Nor were men's bodies forgotten in the liberal provision made for their souls. Fourteen hospitals were open to the sick, poor as well as rich. But all this was in *popish times;* and the chief business of the Tudor Reformation was to extirpate popish superstition, root and branch. The 'No-Popery' zealots whom Elizabeth made Bishops were certainly adepts at such business."

To what causes then do these pamphlets attribute the Reformation? They tell us:

"The Anglican Reformation was the Old Dragon's work much more than God's; and credit ought to be given where credit is due. Never did the gates of hell come nearer prevailing for the utter destruction of the Ancient Catholic Church in England than in the reigns of Henry, Edward, and Elizabeth Tudor; and it is not honoring God to ascribe to Him the deadliest of hellish assaults upon the Church of Jesus Christ. In Queen Elizabeth Satan possessed one of his rarest instruments, and he used her with consummate ability to do what is written of him in Holy Scripture." (No. 5, p. 5.)

And again:

"As a matter of historic fact, the so-called Reformation of England's Church was accomplished by high-handed tyranny and brutish force. The main arguments by which Catholic England was converted to Protestantism were not forged at Geneva, but in the royal council chamber, and they bore such ominous titles as 'The London Tower,' 'Marchalsea Prison,' 'Rack and Thumbscrew,' 'The Block,' 'The Gallows,' etc. It was the sharp edge of the executioner's axe held close to their throats which terrified the Bishops and clergy into signing away the ancient liberties of the Church of England, and proclaiming a wolf in sheep's clothing to be their Supreme Head." (No. 9, p. 6.)

Friar Paul, who appears to be the editor in chief of the *Rose Leaves*, and whom we knew formerly as editor of the *Pulpit of the Cross* in Omaha, is evidently well read in the history of the English Reformation; and he is very emphatic in declaring it to have been a work of the powers of darkness. These chiefly assailed, he says, two most precious treasures of the Catholic Church, Christ in the Holy Eucharist and His Blessed Mother. He writes:

"There are two devotions in the Catholic Church which most provoke the Devil's wrath, the first is devotion to the Blessed Sacrament, and the second is devotion to Mary, the Immaculate Mother of God—the reason is not far to seek. Satan hates the Mass, because therein Jesus is lifted up to draw all men unto Him, and to plead His all-prevailing Sacrifice before the throne of God; He hates every form of devotion to the Blessed Virgin, because she is the Woman whose children are to take the place in Heaven from which he fell, and all the rebel host that fell with him. Our conviction that it was not the Holy Ghost who inspired Queen Elizabeth and her counsellors to bring about a reform of religion in the English Church, but the very Prince of Darkness himself, is based mainly on the fact that the two devotions of the Catholic Church which Elizabeth and her Parliament did their utmost to stamp out and abolish were the Mass and the *cultus* of the Blessed Virgin, falsely styled 'Mariolatry.'" (No. 6, p 5.)

But a happier day has dawned on the English Church :

"The Protestant captivity," we are informed, "of the Church of England, lasting for three hundred and fifty years, has proven the saddest period of her history. The spiritual desolation that overspread the land was like the desert barrenness which came to Palestine after the Jews crucified their Messiah. But God will not keep His anger forever. In the days of Pusey, Keble and Neale, He began to show Himself gracious unto Anglo-Israel, and 'to turn their captivity as the rivers in the South.' A wonderful change has come over the Anglican Vineyard ; the land under which the blight of Erastianism had become desert, now 'blossoms as the rose'; everywhere the seeds of Catholic truth are springing into life 'the wheat and wine and oil of sacramental grace abound on every hand' and 'the valleys stand so thick with corn that they laugh and sing.' Better still, the Catholic revival of our day is but the earnest of grander and happier things to come." (No. 12, p. 10.)

The League of the Atonement is instituted to hasten on the restoration of Anglicanism to its ancient enjoyment of spiritual blessings :

"The day of the greater glory of England's Church is at hand ; let us therefore go forward full of hope and joyous expectation to the *terminus ad quem* of Catholic restoration ; viz., reconciliation with the Vicar of Christ and Reunion with the Apostolic See." (*Ib.* p. 12.)

The principal blessings to be restored to England, we are told, are the two mentioned above, devotion to our Blessed Lady and the sacramental presence of Christ in the Holy Eucharist. As for devotion to the Blessed Virgin, we must heartily congratulate Friar Paul, and all the members of his Rosary League, on the undoubted progress made in this direction. It inspires our strongest hope in their ultimate success of reaction against the pseudo-reformation of the sixteenth century. Happily, too, the movement is not confined to a narrow field of action. To confirm this assertion, the *Rose Leaves* quote the following from the *Ave Maria*, of which they say that it is a Roman Catholic paper "which a devout Anglican can read from cover to cover without encountering one contemptuous slur or fling at the Church or faith of English Catholics" :

"The extent to which the *Hail Mary* is used by pious Anglicans would be a surprise to many readers. Of late years this familiar Catholic prayer has had a genuine revival among members of the Church of England, owing to constant recommendation of it on the part of the more advanced Ritualistic clergy. The secretary of the Church Association reports that in the public elementary schools of Dorchester, in the diocese of Oxford, 'the children are taught to say the *Hail Mary* every morning at the beginning of school ; it forms part of the prayers used daily at the opening both of the boys' and girls' schools ; the children say it altogether. It seems difficult to find a child who does not know it.'" (*Ib.* p. 13.)

Friar Paul defends this devotion to Mary with as much ability as earnestness.

"It is impossible," he says, "rightly to honor the Blessed Virgin without at the same time praising and worshipping the God whom she worships and praises above all the sons and daughters of men, and for this very reason the Rosary is as full of God as a sunbeam is of light." (No. 7, p. 13.)

And again:

"Enough quotations to make a good sized volume might be collected from the writings of the Primitive Saints and Doctors to show that from the very times of the Apostles Mary was recognized by virtue of the Incarnation as the new Eve, just as Christ is the new Adam. Eve is 'the mother of all the living' after the flesh, Mary is the mother of all the regenerate and redeemed through Christ.

"Our Lord recognized this spiritual relationship on the Cross, when He addressed His Mother, saying, 'Woman, behold thy son,' and St. John, saying, 'Behold thy Mother.' These words of Christ have from the very beginning been understood to possess a *generic* meaning. St. John represents all the faithful, the whole company of Christian believers until the end of time, so that in the disciple whom Jesus loved Mary was bidden to behold the innumerable company of her children, and through St. John you and I were addressed by our dying Lord, saying 'Children of God, behold your Mother.' Once grasp it as a truth of revealed religion, that we are the children of Mary and she is our Mother, and belief in her power to exercise the watchful care of a mother over us is a most reasonable and logical consequence." (No. 2, p. 13.)

In particular, belief in the Immaculate Conception is ably and earnestly defended. Answering a correspondent, the editor writes:

"You say in your letter: 'I do not believe in the Immaculate Conception.' I remember a time when I said the same thing, and I was very positive and dogmatic about it, too. I also remember a time when I threw a carved figure of our Lord, the Word made Flesh, into the fire, because I thought that to show reverence towards, or even to possess a crucifix was to be guilty of idolatry. I know much more about the Catholic religion now than I did then, thanks be to God; and I look back with ever deepening shame to those days of my Protestant self-conceit, when I thought myself so much wiser and superior in spiritual enlightenment to those two hundred millions of Catholics, who were duped by Pius IX. into believing that the Mother of God was conceived without sin. Oh, how the Angels and Saints must have pitied the poor ignoramus who, from the Church's pulpit hurled the epithet of 'Mariolatry' at the Catholic children of Mary, and accused them of worshipping a Quaternity instead of a Holy Trinity.

"If we Anglicans were only truer to the religion of our Anglo-Saxon forefathers, we would be the zealous defenders of the dogma of the Immaculate Conception; for the Feast of our Lady's Conception was celebrated in England long before it was celebrated as a Church festival in the city of Rome. In the English Church Calendar, to this very day, the Feast of the Conception of the Blessed Virgin Mary retains its place. (No. 3, pp. 7 and 8.)

He explains the doctrine of the Immaculate Conception correctly, saying:

"So far from having no need of a Saviour, it was solely and entirely on account of the extraordinary relation she was to bear to that Saviour that she

was conceived, and consequently preserved from all stain of sin. . . . The difference between your sanctification and that of the Blessed Virgin is simply this: God, through redeeming grace, made the Mother of the Incarnate Word free from all pollution of sin 'in the first instant of her Conception,' but you are being sanctified gradually." (*Ib.* 10, 11.)

But when the *Rose Leaves* attempt to show that the Holy Mass and the abiding presence of Christ in the Holy Eucharist are being restored to the Anglican Church, their efforts are not so successful.

"The ruined churches are being universally restored, the ancient ceremonial of the so-called Popish Mass is fast regaining its ascendancy in Anglican churches at home and abroad. Chasubles, copes, missals, censers, crucifixes, processional lights, images of the Saints, and 'all such peltrie of the Pope's sinful service,' which were cast out as abominations of anti-Christ at the instigation of the Old Dragon, are coming in again on the flood-tide of Catholicism." (No. 7, p. 11.)

Yes; but clothing a king's corpse in his royal robes, and seating it on the throne, with sceptre in hand and crown on head, cannot restore life to its heart. No more can all the paraphernalia of Anglican worship bring back the living power of the sacred priesthood, and through it the real presence of Christ in the Mass and the Holy Eucharist. The Reformers, under Edward VI and Elizabeth, took good care to do their work thoroughly; and they have deprived the Church of England of the priestly character and the priestly power of sacrifice as efficiently as a murderer deprives his victim of the spirit of life.

We need no other facts to prove this than what the *Rose Leaves* narrate. First, it is abundantly evident from them that the Reformers wished to do away with the Holy Mass, and with all priestly power of offering the Divine Sacrifice. Father Paul admits this fully, and he describes the preternatural hatred with which they treated the very altar-stones:

"The altar-stones of the church of Barkestown were used to pave the town bridge. At Botheby the *mensa* was sold to Mr. Francis Pennell, who made a fire-hearth of it. The inventory of the church of Durrington contains this item: 'Altar-stones II; one is broken and paveth the church, and the other is put to keep cattall from the chappall wall.' At Horbelinge the altar-stone was converted into a swine's trough. The report from Kelbie tells how the altar-stones are defaced, and 'laid in highwaies, and serveth as bridges for sheepe and cattall to go on, so that there now remaineth no trash nor trumperie.' . . . The holy altars of the Lord were cast contemptuously into pig sties to be trodden under foot of swine. The pix, in which the most Holy Sacrament had wont to be preserved and carried with great reverence to the sick and dying, was now given as a plaything to children, and in one instance used as a salt cellar. The pix-cloth at Braughton fell into the hands of John Storr, with the result that his wife 'occupieth it in wiping her eies,' etc." (No. 7, pp. 7, 8.)

It must be remembered that these outrages were perpetrated all over England, and were not the work of the rabble but of the new hierarchy itself. Friar Paul tells us :

"Bear in mind, dear reader, that Bishop Bullingham, as the creature of the Supreme Governess and her Parliament, was only carrying out the deliberate and determined policy of the State, that his brethren on the Episcopal bench, Sandys, Pilkington, Aylmer, Grindall, Bale, Meyrick, Overton, and Parkhurst, were all working in concert, and that the wholesale destruction of altars and desecration of churches, which took place in the Diocese of Lincoln, at the same time was going on throughout England. *The Elizabethan Settlement was not so much a reform as an overthrow of the old Catholic religion of the realm.*" (*Ib.* p. 9.) [*Italics ours.*]

But good Father Paul's eyes appear to be closed to the fact that the same men who destroyed the altars had equally conspired to destroy the priestly power itself, and had accomplished this purpose with equal success. In this case the evil done by them was irreparable. It will not be questioned by him that the two-fold power of the priesthood, that of sacrifice and that of remission of sin, is transmitted by the Sacrament of Orders, and cannot be transmitted but by it. Now this sacrament was abolished ; and the Thirty-nine Articles declare that there are only two sacraments, that of Baptism and that of the Lord's Supper ; and in particular that "Masses as sacrifices offered for the living and the dead are blasphemous fables and dangerous deceits."

There were two ways of destroying the Sacrament of Holy Orders in England : one was to omit the ordination of clergymen entirely, but the English people was still too Catholic to submit to this open change ; the other way was to make the ordinations invalid by so changing the rite that it would no longer communicate the power of Orders. The latter means was adopted by the Reformers who governed the country. If any one in conferring Baptism were to omit the words "I baptize you," and say only "In the name of the Father, and of the Son, and of the Holy Ghost," no sacrament would thus be conferred. Similarly the omissions made in the Anglican rite of ordination destroyed its validity. For in any sacrament the words spoken, called the *form*, must determine the meaning of the act done, and the change made consisted in the omission of all reference to the Episcopal or priestly power of consecration. A sacrament is an outward sign of inward grace instituted by Christ to confer that grace of which it is the sign. But the rite as thus modified did not express the grace or power of the Episcopacy or the priesthood ; therefore it could not confer such power.

This mutilation of the sacramental form was introduced under Edward VI. In Mary's reign it was thoroughly examined by Cardinal Pole, and by the Roman court, and declared to be invalid. Yet this invalid rite of the Edwardine Ordinal was purposely restored in the reign of Elizabeth ; and all the clergy of the English Church were ordained with it from the year 1550 to 1662. Then an attempt was made to restore a valid form of words ; but it was too late : the Bishops consecrated in England for one hundred and twelve years were then powerless to transmit Orders which they had not themselves received. No child can receive life from a dead parent.

Another way of proving the certain invalidity of Anglican Orders is this : No sacrament is valid unless the minister intends to do what the Church does in conferring the sacrament ; but from the year 1550 to 1662 the so-called Bishops who conferred Anglican Orders did not intend to do what the Church does, but to perform a rite which the Church condemned. Therefore Anglican Orders are null and void, and Anglican clergymen have not the powers of the priesthood.

Happily there is another feature in the latest phase of Anglicanism which is less visionary, and which may lead to important results : it is the professed acceptance of the Pope's infallibility when he speaks *ex cathedra*. Friar Paul quotes approvingly from Father Spencer Jones' late work, "England and the Holy See, an Essay Towards Reunion," what he proclaims to have been his own message in America before that work was published. The passage quoted by him says :

"If our Lord's prayer for unity is realized and the schism between England and Rome healed, then England must once more, as of old, believe what Rome believes. This means that the twenty-five millions of Anglo-Catholics must believe the Immaculate Conception of the Blessed Virgin and the infallibility of the Pope, in order to be one in faith with the two hundred and twenty million Catholics at this present time in communion with the Bishop of Rome."

Friar Paul adds :

"The author of 'England and the Holy See' is very happy in showing how the difficulty in accepting these two dogmas is far less than Anglicans have hitherto been led to think." (No. 9, p. 14.)

What is peculiar to the latest phase of Anglicanism is this : it attempts to reconcile acceptance of Papal infallibility with persistence in Anglicanism. It is not that Father Paul misrepresents Papal infallibility, for he explains it as follows :

"It is a mistake to suppose that every Bull the Pope from time to time addresses to the faithful is of necessity infallible. It is only necessary for Cath-

olics to believe that when the Supreme Pontiff, sitting in the chair of Peter, defines a dogma of faith for the acceptance of the universal Church, or treats in like manner a question of the moral law of God, he is preserved by the Holy Ghost from leading the Church into error. Our Lord prayed that Peter's faith fail not, in other words that Peter should be infallible." (No. 11, p. 12.)

But he denies that Pope Leo XIII spoke *ex cathedra* when he declared the invalidity of Anglican Orders. He draws from these premises a very illogical conclusion, saying :

"There is therefore no inconsistency on the part of an Anglo-Catholic who accepts with his whole mind and heart as the truth of God every dogma promulgated *ex cathedra* by the Roman Pontiff, and at the same time entertains no manner nor shadow of doubt as to the validity of Anglican Orders." (*Ib.* p. 13.)

The most he could conclude from these premises would be that the Papal decision has not removed all possibility of valid Orders among Anglicans, but to say there is *no shadow of doubt* as to the validity of Anglican Orders is a very different thing.

Imagine an Anglican clergyman attempting to offer the adorable Sacrifice of the Mass, though the three hundred millions of Catholics, the ninety millions of Greek and Russian schismatics, the one hundred millions of Protestant dissenters, and even most members of the Anglican Church maintain that he is no priest at all. Imagine him, when about to give Holy Communion, saying as he presents the bread, "Behold the Lamb of God," while all the world, except a handful of his followers, exclaim with concordant voices, "It is not the Lamb of God, but only bread" ; can he without extraordinary rashness maintain that there is *no shadow of doubt*, but that he is right against all the world? If the slightest doubt falls on the validity of a Catholic priest's ordination, the Church forbids him to officiate till all doubt be removed, and were he to say Mass nevertheless, while a doubt remains, he would be guilty of a grievous sacrilege. What is the strong proof upon which Friar Paul relies for the truth of his strange assumption? He expresses it thus :

"We believe both the Pope to be infallible and Anglican Orders to be valid, because of the twofold witness of the Holy Ghost, who not only has never suffered the faith of Peter to fail, but also is demonstrating more and more every day that *He fills with His grace the Sacraments of the Anglican Church.*" (*Ib.* p. 14.) [Italics ours.]

We do not question the deep conviction into which those gentlemen and ladies have reasoned themselves (in order to escape from a position which is logically untenable); but we beg them to consider the frail foundation on which they are constructing their religious edi-

fice. May not their belief in God's confirmation of their teachings be a mere illusion? What proof have they that "*the Holy Ghost fills with His grace the Sacraments of the Anglican Church?*" That God works in the souls of individual Anglicans is not denied. He enlightens them to understand, for instance, the dignity and the power of Mary, the need of unity in doctrine, the sanctification of soul through the sacraments, the truth of Papal infallibility, etc. He thus led Cardinals Newman and Manning, Fathers Faber and Wilberforce, and thousands of others to Rome. But where is the proof that God pronounces Anglican Orders valid, while every voice in the Catholic Church and almost every voice outside the Catholic Church that has ever spoken on the subject, pronounces them certainly invalid. Is not this a case of "the blind leading the blind?" and what is to be expected in such cases?

The Reverend gentleman appears to found his conviction of valid Orders on certain miracles, which he claims in their behalf. For he writes:

> September 8th is the feast of Our Lady's Nativity. . . . On the same day one year later occurred one of the three apparitions of Our Lady in the convent chapel of St. Mary's of the Angels." (No. 11, p. 17.)

Is there not ample room for illusions in such apparitions? May they not be mere imaginations? Or, if truly objective, what spirits may be their authors? Are good Angels as likely as the evil ones to maintain separations in the Church? Is not Satan the spirit of division? Is it wise to stake one's eternal salvation on such guarantees?

Many leaders of Anglican reforms have shown themselves possessed of that poetic temperament which is most favorable to sentimentality and delusion. The editor of the *Rose Leaves* is not a stranger to this peculiar disposition, as is apparent from the following passage:

> "A beautiful experience was granted the Children of the Atonement on the Holy Mount on the evening of the feast of the Transfiguration. We were to have solemn Vespers and Benediction of the Blessed Sacrament in the Friary Chapel; and a few minutes before the service, the little congregation assembled around the Corpus Christi Cross, which crowns the summit of the Mount of the Atonement. The sky was cloudy and overcast, and we thought the sun had set. Presently it was proposed that we sing two or three of our favorite Atonement hymns before the bell rang for Vespers. Accordingly we were singing:
>
> 'Firm on the Rock of Ages
> Ever my trust shall be.
> Here let me wait with patience,
> Wait till the night is o'er
> Wait till I see the morning
> Break on the Golden Shore'—

when suddenly the cloud mountains in the west were rimmed with fire, and floating islands in the sky above grew fleecy white. We sang another hymn; and the clouds that hid the sun were all transfigured by the shafts of light that streamed through them, until they grew all golden, and one could fancy them the towers and battlements of Heaven. One of the guests asked that we sing a hymn in honor of Our Lady. Straightway the sweet strain rang out:

'Shall we not love thee, Mother dear,
Whom Jesus loves so well'—

and as though God willed it so, the colors in the Occident grew more brilliant, and the floating islands of snow fleece above our heads melted into great pink roses, and the clouds to the southward took on a dark blue tint, as though they were eager to form a robe for the Virgin Mother of Him who created them." (No. 11, pp. 18, 19.)

All this is very beautiful, but very deceptive, too, at least for such as love to hug a sweet illusion to their hearts. May not the apparitions of our Lady have been mere illusions? Illusions of some kind were needed to lead the Children of the Atonement into that peculiar phase of Anglicanism which we have undertaken to expose in these pages. We trust we have done so correctly; we know we have done it sincerely. To prevent misrepresentation we have let the Friar speak in his own words wherever it was possible. We will again let him answer "the crucial question" regarding his *admission of so many Catholic truths without, however, submitting to the authority of the Catholic Church.* He answers a correspondent as follows:

"You ask how we could believe them and still remain Anglicans? Our answer briefly put is this: An Anglican is a member of that portion of the Catholic Apostolic Church which has been known for thirteen hundred years as the Anglican Church. Since the breach with Rome in the sixteenth century the Ecclesia Anglicana has been out of communion with the Divine centre of unity—the See of Peter. When an Anglican comes fully to recognize this fact, and believes as firmly as his Catholic forefathers did, that the Bishop of Rome is the infallible head of the universal Church, does he, by reason of his entire acceptance of the Petrine faith, cease to be an Anglican? Ten thousand times NO. The so-called Reformation did not sweep the Church of England out of existence. Henry VIII did not found a new Church—the superstructure of the Temple of God was badly wrecked, but the old foundation, Apostolic and Catholic as that of any Church in Christendom, remained. And what was that foundation? What, to be sure, but the Rock of Peter—even as our Lord said: 'Thou art Peter, and upon this rock will I build my Church.' Augustine, the first Archbishop of Canterbury, gloriously founded the Church of the English nation and race on the Rock of Peter, as all the world knows, and the gates of hell never have and never will prevail to uproot that foundation." (No. 9, pp. 14, 15.)

Here is a sad confusion of ideas, an accumulation of misconceptions or misstatements such as would enable a reasoner to prove anything.

The editor says: "Henry VIII did not found a new Church"; at least it cannot be denied that he severed the English Church from its connection with Rome, from its foundation on the Rock of Peter. This Rock means the infallibility of Peter's successors—the Popes of Rome. For as a rock foundation gives strength and permanence to a building, so the Papal authority gives strength and permanence to the Church of Christ. Now, this authority was rejected by Henry, Edward, Elizabeth, and by all the Bishops and clergy of the English establishment, present Anglicans all included, clergy and laity. How can the Chair of Peter be the Rock or foundation of the English Church, since it cannot give it firmness of belief nor soundness of doctrine.

An ingenious attempt is here made by the Friar to connect Anglicanism with the Rock of Peter by arguing that "Augustine, the first Archbishop of Canterbury, gloriously founded the Church of the English nation and race on the Rock of Peter." St. Augustine did not convert the *nation* or *race* of the English people; but those persons among them who accepted the faith he brought under the authority of the Pope of Rome. Those who did not accept this authority were not admitted into the Church, and those who subsequently rejected this authority were excommunicated by the Church. *The English nation or race* was never cut off from Rome as a body; but all those who refused to recognize any longer the Pope as their spiritual head—present Anglicans included—and they cannot return to the Chair or Rock of Peter, but by submission to the authority of Peter's successors.

Nor is it true that the present Bishops of the English Church are the legitimate successors of St. Augustine. The *Rose Leaves* themselves make this evident. They state:

> "We know that the Bishops who occupied the English Sees when Elizabeth ascended the throne resisted her claim of royal supremacy (in spiritual things) to a man, and were forced from their Bishoprics in consequence. The English clergy in convocation assembled, reiterated their belief and devotion to every practice, principle and dogma of the universal Church in communion with the Apostolic See of Rome. Yet Bishops and priests alike were overborne by the brutal power of Cæsar. Those who resisted the will of Elizabeth, as self-styled Supreme Governess of the Church of England, were fined, imprisoned, tortured, and if still unsubmissive, were at last hung, disemboweled, quartered, and their grinning skeletons exposed outside the prison walls to warn the passer-by what he also might expect if he refused to accept the new religion by Queen and Parliament established." (No. 9, p. 8.)

Notice the term "*the new religion*," and the admission made above that "*the new overthrew the old religion.*" The present line

of Anglican Bishops are not the successors of the ancient line. We have seen before that they have not their orders from them; and here we see that they have not their *mission* or *jurisdiction* from them. They were commissioned by the civil power alone. What clearer proof of this could we desire than the narration of the *Rose Leaves*. Matthew Parker was the head of the new line of Bishops, and here is his history told by this small but learned periodical:

"Matthew Parker, ere being made Archbishop of Canterbury, got down on his knees before the Queen and took a long oath of office homage, which his successors have continued to take unto this day; and a shameful degradation of any Catholic Bishop it is to have to take it, as the following brief extract is amply sufficient to show: 'I, Matthew Parker, Doctor of Divinity, now elect Archbishop of Canterbury, do hereby testify and declare in my conscience that your Majesty is the only Supreme Governor of this realm—as well in all spiritual and ecclesiastical things and causes as in all temporal—and further, I acknowledge and confess to have and to hold the said Archbishopric of Canterbury, and the possessions of the same entirely, as well the spiritualities as temporalities thereof, only of your Majesty and the Crown royal of this your realm. So help me God.'" (No. 6, p. 10.)

Certainly after the Reformation there remained in England a true living portion, or branch, of the Catholic Church in union with the trunk of Rome, a structure having its foundation on the Rock of Peter. But it was not what Friar Paul himself calls *the new Church*, but the Catholics who remained faithful and submissive to the Supreme Pontiff and who, just because they would not forswear his spiritual supremacy, were persecuted and put to death. Who will maintain that the persecuted and the persecutors in this case were one flock? In what sense can the old and the new Church that have existed in England ever since the Reformation be called one religion? There is in this case not even the unity which exists between the wolf and lamb which he has eaten; the two organizations have ever since remained in permanent conflict with each other.

This latest evolution of Anglicanism acknowledges the Roman Pontiff to be the successor of St. Peter, and therefore the Head of the one Church of Christ. When the Head speaks the members must obey. To refuse obedience, to deny the authority of the ruler, is to constitute one's self in a state of schism and therefore in a state of excommunication from the one Church, in which alone is salvation. As early as the second century St. Irenæus wrote:

"They that cause schism, be the trifling pretense what it may, hew and rend the glorious body of Christ, and so far as in them lies put Him to death . . . for the evil of schism is an evil greater than the good of any reform that they can work." (Adv. Hær., apud Hunter, I, p. 339.)

Let good Friar Paul and his followers come out from Anglicanism. As St. Irenæus here says, the evil of remaining in the schism is greater than the good he can work by remaining in it.

Lastly, if he really admits the authority of the Pope speaking *ex cathedra*, as he says he does, he must accept the Creed of Popes Pius IV and Pius IX, which is certainly *ex cathedra* teaching, since it is required to be professed by converts from heresy when they ask for admission into the Catholic Church. Now this Creed contains the following lines:

"I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all Churches, and I promise true obedience to the Bishop of Rome, Successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ."

How any one can pretend to obey the Pope and remain an Anglican is more than we can understand.

The same Creed also requires reception of "all that the Vatican Council has delivered, defined and declared, and in particular about the supremacy . . . of the Roman Pontiff." Now that Council pronounces anathema against all who refuse submission to the jurisdiction of the Pope, as all Anglicans do. The Council decreed:

"If anyone shall say that the Roman Pontiff has only the office of inspection, and not full and supreme power of jurisdiction over the whole Church, not only in things belonging to faith and morals, but also in those which relate to discipline and government of the Church all over the world; or that he has only the chief part but not the fulness of this power, or that this, his power, is not ordinary and immediate, whether over all and every one of the churches, or over all and every one of the faithful, let him be anathema."

Are the good friars and their pious followers willing to submit thus to the Pope? We hope they will soon do so.

C. COPPENS, S.J.

EDITORIAL.

RELIGIOUS EDUCATION FOR OUR YOUNG PEOPLE.

THE convention held in Chicago, February 10, 11 and 12, to effect a national organization for the improvement of religious and moral education through the Sunday school and other agencies, under the auspices of the Council of Seventy, directing the American Institute of Sacred Literature, having executive offices in that city, was in many respects the most significant convention of its kind ever held in this country. Perhaps one might safely consider it unique in the religious annals of any country. The motives actuating the men who planned it, the scope and programme of its proceedings, the purpose and proposals of those who took part in it, and the results of their conferences, make a chapter in our history which is full of interest and instruction for all who are interested in improving the education of our youth.

As published in the *Biblical World*, November, 1902, and in Official Document, No. 1 of the Council, the call for the convention was as follows :

"We, the undersigned, members and associate members of the Council of Seventy, and others, believing—

"1. That the religious and moral instruction of the young is at present inadequate, and imperfectly correlated with other instruction in history, literature and the sciences ; and

"2. That the Sunday school, as the primary institution for the religious and moral education of the young, should be conformed to a higher ideal, and made efficient for its work by the gradation of pupils, and by the adaptation of its material and method of instruction to the several stages of the mental, moral and spiritual growth of the individual ; and

"3. That the home, the day school, and all other agencies should be developed to assist in the right education of the young in religion and morals ; and

"4. That this improvement in religious and moral instruction can best be promoted by a national organization devoted exclusively to this purpose,

Unite in calling a convention, under the auspices of the Council of Seventy, to assemble in a city to be designated [Chicago, fixed by

Our readers will observe that this movement has not been conceived in any limited or narrow spirit. Though its organizers treat certain associations like that of the Young Men's Christian and the International Sunday School Associations with special deference, it is only because they recognize the endeavors these bodies have been making in the cause of religious education. It is a pity that they should have overlooked in their first documents the work done by Catholic Sunday Schools, and the actual solution of their chief problem worked out as it is in the Catholic parish schools, in which the religious and moral instruction of the young are combined with their instruction in other departments, and all the elements of education are woven together into an organic unity producing the perfect result in view. Still it would not be fair to say that this oversight shows any narrow, much less sectarian, spirit on the part of the Council of Seventy. The names of the signers to the call for this convention are sufficient warrant for its spirit. Naturally these men illustrate their plans and purposes by referring to the associations with which many of them are most familiar. Should any reassurance be needed on this point, we are glad to state that the Invitation Committee of this convention requested us to attend it and to designate others who might wish to take part in its meetings. Additional reassurance is found in the following statement of the comprehensive scope of the organization in its Official Document, No. 2.

"The organization which it is anticipated will be created by the Convention, in accordance with the Call of the Council of Seventy, should aim to survey the whole field of religious and moral education, to ascertain what is being accomplished in all portions of the field, by all agencies, and to assist all organizations, institutions, and individuals who are now engaged in this great work. The new organization should not be simply a new agency on the same plane with others, but an organization which can stand above all existing agencies and institutions to scan the whole field, to perfect and to spread an ideal, to advise as to principles and as to ways and means for better work, to guide all existing agencies and all individuals toward a unified and a common conception of their task, and to inspire a supreme, combined effort toward the higher religious and moral education. The movement therefore seeks to avoid the narrowness which would result were its ideas and plans those alone of one group of men, or of one group of agencies or institutions. The new organization should not allow itself to be identified with any one denomination, or with any one school of biblical criticism, or with any one of the many agencies in the large field, to the exclusion of the others. The organization would fail of its opportunity and its mission if it aimed to be nothing more than a new Sunday-school association, or an instrument for the spread of unproved hypotheses in biblical interpretation, or if it only embodied the ideas of a group of extremists in religious education."

It is true, and very naturally so, that it may have been only an afterthought to invite Catholics to the convention, though there is no sign that it was ever intended to exclude them. It is a fact, moreover, that the Council regards its own movement, as described in Official Document, No. 2, page 5, as "a somewhat recent venture to build up among Protestants an organization which can combine men who think differently about many matters of religious belief, biblical interpretation and Christian activity." Still, at heart, we believe these men are broader than their views, and if they are not sufficiently acquainted with our system, it rests with us to show them how fruitful it is, if not yet prominent enough for them to appreciate it in their survey of "the whole field of religious and moral education."

We deem this matter too important to chronicle it as one of the current events of the month without note or comment. We have not as yet received the full report of the proceedings of this convention, but from the Chicago newspapers and other sources we learn that what was so clearly and ably proposed by the Council of Seventy has been practically carried out. The tenor of the addresses and discussions and the platform of the organization, formed on the model of the National Educational Association, give special significance to the two following extracts taken from Official Document, No. 2:

"The practical religious and moral value of the Bible is that which has given it its pre-eminence during all the centuries. The historical study of the Bible is not an end in itself, but a means of understanding the Bible. It is an effort to get at the facts of the history involved, and the origin and development of the ideas contained in the biblical books, in order that we may know more truly what the Bible teaches concerning religion and morality. The purpose of such study is to enable us to use the Bible more wisely and more effectively for the winning of all to the Christian life, for the upbuilding of Christian character, and for the promotion of Christian service. The new organization should stand for the historical study of the Bible as a necessary means of understanding the Bible in its relation to practical Christian belief and activity. But it should be possible for those who hold different theories of the events of biblical history, of the dates and authorship of biblical books, and of the origin and development of the biblical ideas, to unite upon a constructive teaching of the Bible from a practical religious and moral point of view which shall secure for the Bible its proper position and influence in present-day religious and moral instruction. It is sometimes assumed that matters of biblical criticism are of supreme practical significance; but this is a perversion of the right attitude toward the Bible. It is shown not to be true by the fact that men of differing historical views draw from the Bible the same practical standard of Christian life. We cannot place the Bible out of use while a unanimity of opinion among biblical scholars on all historical matters is being reached. Consequently we should be able to unite upon a constructive teaching of the Bible which will leave in solution those historical

problems that are now under investigation, while it will put to their legitimate use the vital and clear practical teachings of the Bible in matters of everyday religion and morality."

"One of the problems with which the new organization may grapple is the proper function of the day schools (whether public or private) in the matter of religious and moral instruction. This problem has been constantly in the minds of those who have conferred together concerning the new organization. The opinion has been earnestly expressed by many of the most eminent and representative of day-school workers that the day schools of the country are not performing their full mission in the matter of the moral instruction of the children who pass through them. Within the past few months it has been publicly urged in a most definite and earnest way, by eminent leaders in school affairs, that the increase and improvement of the moral instruction of the young in the day schools is an insistent necessity. There is likely to be a unanimity of opinion upon this point, and a consequent rapid advance along this line will probably be made by the officials of public and private schools in the next decade. The new organization could perform a most important service by voicing the opinion of all Christian people as to the inadequacy of the moral instruction at the present time given in these schools. And it might be largely instrumental in directing the specific preparations which are to be made for such improvement.

"On the other hand, it is a most delicate question whether specific religious instruction of any kind can be given in the public schools, since these schools are supported by public taxation, and should not be used for the inculcation of sectarian ideas. Let it be emphatically said that the sectarian teaching of the Bible which has sometimes existed in the public schools should never be re-established. It would seem clear that nothing should be attempted in the way of religious instruction in the public schools unless it is such fundamental religious instruction as is believed and taught by all genuinely religious people. The United States in their constitution, and in their history, have never been an atheistic nation. The words which appear upon the coins of the United States, 'In God we trust,' indicate that our forefathers understood that this government was founded upon a fundamental religious belief, and for the purpose of working out a fundamentally religious mission. Therefore it would not seem impossible that some fundamental religious instruction could be introduced into the training which the states provide for their citizens. The opposition to any kind of religious instruction in the public schools would come perhaps from two directions: first, from those who maintain that religion is wholly a voluntary matter, and that no religious instruction of any kind should be compulsory; second, from those who maintain a purely secular attitude toward life and regard religion as an antiquated superstition."

These declarations speak for themselves and make it clear that the conscience of all our serious-minded fellow-citizens is aroused by a keen sense of the need of a strong national movement in behalf of the religious education of the young. For the past twenty-five years, say the men who have called this convention, there has been "a growing recognition of the unsatisfactoriness of the existing conditions." For the past fifty years the Catholic Church has been doing all, and more than these men are earnestly attempting, and although it has solved

their problem for fully 1,000,000 children in its parish schools alone, and for another 1,000,000 young people in its colleges, academies, high schools, Sunday schools, clubs and other institutions, Catholics themselves are not yet satisfied, nor shall we be satisfied until we have perfected and extended our own system, and enabled every religious body in the land to do for their young people what we are doing for ours, what the people of every enlightened nation are doing to supply proper religious and moral training for the young.

NEWMAN'S ADVICE TO EDITORS.

The editor of the *Month* could scarcely have chosen a more effective way of celebrating the issue of the one hundredth volume of this great Catholic magazine than he has done by publishing the correspondence of John Henry Newman with Father Coleridge, the *Month's* first Jesuit editor. The letters of the distinguished Cardinal reveal to us his inmost character and his finer qualities at their very best. In the Reader for February we quoted some extracts from the letters which had appeared in the *Month* for January. In the second instalment, published in the February number, there are many excellent sayings of the eminent writer on the spirit which should animate Catholic writers and journalists especially, who must occasionally engage in controversy, all of them well worth reading, and some so precious that it would be a pity not to give them the widest circulation possible. Here, for instance, is one which will find a fellow-feeling in the heart of every editor :

"THE OR. BM., April 3, '66.

"MY DEAR FR. COLERIDGE :

"I had *begun* my article on *Ecce Homo*, but I never can reckon against interruptions—and thus I fall back and have to get up steam again, so that I cannot promise it by a particular time—all I can say is I will do my best.

" Very sincerely yours in Christ,

"JOHN H. NEWMAN,

"The Oratory."

"If I had time," continues the P. S. to this letter, "I should take you to task, not for proving things against Pusey, but for calling him names, imputing to him motives, etc.,etc. This is as unlawful as using poisoned weapons in war."

Imagine the gentle Coleridge under this painful charge. It comes up again in a letter dated April 13 :

"Show that Pusey's facts are wrong, but don't abuse him," he writes. "Abuse is as great a mistake in controversy as panegyric in biography. Of

course a man must state strongly his opinion, but that is not personal vituperation. Now I am not taking the liberty of accusing you of vituperation, but I think an Anglican would say, 'This writer is fierce—and would push you aside in consequence as a partisan. He would shrink into his prejudices instead of imbibing confidence.

"Now mind, I am not accusing you of this maladresse, but bringing out what *I mean*. But I will tell you, if you will bear with me, what does seem to me to approach to it in what you have written."

Here follows a list of expressions which Newman thought, and rightly, as Father Coleridge admitted, that Anglicans would consider harsh, and from their point of view, vituperative.

"You don't write to convert the good Fathers at No. 9, but to say a word in season to *his* followers and to *his* friends [Pusey's]—to dispose them to look kindly on Catholics and on Catholic doctine—to entertain the possibility that they have misjudged us, and that they are needlessly, as well as dangerously, keeping away from us—but to mix up your irrefutable matter with a personal attack on Pusey is as if you were to load your gun carefully, and then as deliberately to administer some drops of water at the touch-hole."

Capitally said, and quite in accord with the manner of the great man himself who could administer a rebuke so strongly and yet so deferentially. The Cardinal knew his friend, and it is charming to hear from Father Coleridge.

"The latter part of the letter shows his extreme kindness, and I quite acknowledge that the faults he pointed out were such. I lived in an atmosphere where Pusey's name was a bugbear. We heard constantly of his unfair dealings in controversy. . . . Still Newman was right in his criticism of me, and I hope I told him so."

Newman's great power of comprehending men and things enabled him to see clearly a fault in detail without blinding him to the merits which amply compensated for the fault. This theme of Coleridge's manner of dealing with Pusey runs through the correspondence of this year 1866, and when at one time the editor grew discouraged and thought of giving up controversial writing entirely, Newman wrote at once with some alarm :

"The worse effect that could happen from any letter of mine to you, would be your giving up controversial writing, for I do not know anyone who would write with greater taste and self-restraint, to say nothing of higher qualities, than yourself."

And so this frank and cordial letter-writing goes on between the two men, each great in his own sphere. Newman knows how difficult it is for an editor to restrain his expression of sentiment, and this enables him to sympathize with Coleridge.

"While the controversy lasts," he writes, "in its identity and continuity, you must carry with you in your readers thoughts, all that you have said in your earlier papers on the subject, and necessarily bear the burden of all those hard sayings against him, which now perhaps you might wish to smooth down, if you could. They live in your fresh papers tho' these may be written in a better spirit, because the controversy is *one*."

These letters have a lesson for contributors as well as editors. Several times he thanks Father Coleridge for making corrections.

"If there were no other good in it, there is this, which is a great relief to me, —it is a sensible proof that careful eyes have been at my article."

It takes great souls to admit a fault and acknowledge gratefully the correction.

CATHOLIC CHRONICLE.

HOME NEWS.

Conference of Catholic Colleges.—The Executive Committee of the Conference of Catholic Colleges met recently at the Catholic University. Right Reverend Bishop Conaty, chairman of the committee, presided. It was decided that the following papers should be prepared for the forthcoming Fifth Conference to be held in Philadelphia next July: "Shall the College Course Be Shortened?" "The Teaching of Experimental Psychology in Colleges," "The Teaching of Mathematics in Colleges," "Moral Training without Religious Instruction." Round Table Conferences on "Elective Studies" and "Intercollegiate Athletics" were also arranged for.

Scientific Work.—A novel experiment in scientific work was recently brought to a successful issue at the Jesuit College, Montreal, Canada. Father Garais, S.J., designed and built the third largest telescope in North America within the precincts of his own college. It took about thirteen days to grind and polish the mirror for the instrument. The telescope satisfies all the demands of learned astronomers. A description of it is given in *The Scientific American* for the last week of January.

A new Observatory will be begun shortly by Rev. Edmund Goetz, S.J., at Buluwayo, Rhodesia, South Africa. He will continue the work in which Georgetown Observatory, Washington, D. C., has been engaged during the last ten years under the direction of Father Hagen, S.J. The result of these years of labor is the completion of six volumes of charts and catalogues of the fainter variable stars. Four more volumes are now ready for the press and two are in progress at the Observatory. Father Goetz intends to procure at Paris the necessary astronomical, magnetic and meteorological instruments for his work.

A Federal Appointment.—The Honorable John T. McDonough, recently Secretary of the State of New York, has been appointed a Justice of the Supreme Court of the Philippines by President Roosevelt. Judge McDonough is a graduate of St. John's College, Fordham, New York, an able lawyer and a devoted public official so well appreciated by the party whose interests he has served for many years, that he usually received more votes than the other members of his ticket.

The Divorce Question.—Towards the end of January, committees from the Episcopal, Presbyterian and Methodist churches of New York assembled at St. Bartholomew's (Episcopal) parish house, in this city, to

devise some means of securing uniform marriage and divorce laws from the various State legislatures. The discussion lasted three hours, and all were of the opinion that it was desirable that more stringent laws should be made to abate the number of divorces.

In a lecture at the Episcopalian Church Club, Bishop Burgess, of Long Island, declared that "the time has come when on the question of divorce our Church should stand shoulder to shoulder with the Church of Rome." This, the Bishop said, could be accomplished only by laying down canonically the principle "that communicants in our faith once married are married for life." A number of dissentient opinions against the position of the Bishop, from members of his own church, have since appeared in print.

Educational Notes.—Some notable addresses on the education question have been given to various Catholic audiences in different parts of the country within the past few months. Bishop Conaty of the Catholic University discussed the question of modern educational tendencies before the Knights of Columbus at Youngstown, Ohio. Bishop Spalding of Peoria delivered an address to the American Catholic Historical Society of Philadelphia, on "Catholic Education in the United States," in which he showed that religious education was peculiarly the distinctive work of Catholics, as almost all the other religious bodies neglect it. Rev. Dr. Pace defined the "Catholic View of Moral Education" for the teachers who attend the Twentieth Century Club at Boston, and showed how all man's activities get their highest value according as they are directed towards the attainment of the sovereign good. Former Senator James Smith, of Newark, N. J., in an address at the reception given to Bishop O'Connor of Newark, by the Diocesan Union of Catholic Societies, touched on the injustice done to Catholics in the matter of the school-tax, and recalled how the revolutionary war was brought about by the fact that Americans insisted that there should be no taxation without representation. The Senator held that the solution of the school question rests with the laity.

Carroll of Carrollton.—A bronze statue of the Catholic signer of the Declaration of Independence, Charles Carroll, of Carrollton, Maryland, now in position in Statuary Hall, at the National Capitol, was formally accepted by Congress on January 31. Both branches of Congress took part in the exercises incident to the unveiling of the statue. Senator Hoar of Massachusetts made a remarkable speech on the occasion. The following are a few of the many good things spoken by the Senator: "Charles Carroll was a devoted Catholic. He belonged to that Church which preserved for mankind, learning, literature and law, through the gloomy centuries known as the Dark Ages. Yet it is the only denomi-

nation of Christians against which anything of theological bitterness and bigotry seems to have survived amid the liberality of our enlightened day. Every few years we hear of secret societies and political parties, organized with the sole view of excluding the members of a single Christian Church from their equal privileges as American citizens. Yet, certainly, the men of the Catholic faith have never been behind their countrymen, either as patriots or citizens, or as patriot soldiers."

Religious Liberty.—Senator Rogers of Milwaukee, Wisconsin, introduced a bill in the state legislature providing that inmates of public institutions, such as the Wisconsin Industrial School at Milwaukee, and the State Reform School at Waukesha, shall be allowed their full religious rights in the matter of receiving the ministrations of clergymen of their respective religious beliefs. The authorities of certain public institutions had denied this right to Catholics.

A Jubilee.—The Most Rev. Alexander Christie, Archbishop of Portland, Oregon, celebrated the Silver Jubilee of his ordination to the priesthood, recently. The Archbishop was born at Highgate, Vermont. While yet very young, his parents went West and settled at Austin, Minnesota, hence his collegiate course was begun at St. John's University, under the Benedictine Fathers, at Collegeville, Minn. His theological studies were made at the Grand Seminary, Montreal, where he was ordained December 22, 1877. He labored for a number of years as a priest of the Archdiocese of St. Paul, until his consecration as Bishop of Vancouver Island, B. C., in the Cathedral of St. Paul, Minn., June 29, 1898. He was promoted to the Archiepiscopal See of Oregon, in succession to the late Archbishop Gross, on February 12, 1899.

The Whitman Story.—A reprint of the Marcus Whitman fables has been issued by a resolution of the Senate of the United States, on motion of Senator Mitchell, of Oregon. *The American Historical Review* for January, 1901, and THE MESSENGER for April, 1894, contained a complete rebuttal of Whitman's calumny. It is but just to say that, according to the *New Century*, of Washington, D. C., Father Brouillet's genuine account of the massacre of the Protestant missionaries, will, in answer to a protest which was made against the first-named document, be printed.

Another calumny, which is going the rounds of the Baptist press, is the bogus list of Catholic deserters from the army, which appears in the work of a certain John Christian. The statistics were sent to the Commissioner of Pensions at Washington, Mr. E. S. Ware, and he pronounced the whole affair a huge fabrication. Mr. Starbuck, who received the reply from Commissioner Ware, published the letter in the *Sacred Heart Review*.

ROME.

Pope Leo and the Roman Nobles.—On the 24th of January the Roman nobles came to offer their filial homage and congratulations to Pope Leo. Their spokesman, Prince Marcantonio Colonna, read the address: "The Roman Patriciate were proud to associate themselves with the gladness of the Catholic people, as well as with their loyalty and gratitude to the Holy See for the benefits obtained through its paternal solicitude. Their Catholic filial and fraternal union were the solid foundation of public order and social well-being."

Pope Leo expressed his consolation to see, "in the great social struggle of the day, so much harmony of faith and charity in the great Catholic family." The Roman patricians, though noble by long descent, were one with the humble in Christ, and they were great especially by virtue.

The Alleged Teachings of Cardinal Parocchi.—Some of the anti-Catholic papers have endeavored to make a sensation by attributing to the late Cardinal Parocchi views on the Temporal Power not quite consonant with the position of the Holy See. The *Patria*, in particular, published alleged "declarations" of the cardinal. The *Osservatore Romano* reminded the *Patria* that it was speaking for a man who can no longer defend himself, and that, as a matter of fact, Cardinal Parocchi had no policy but that of Pope Leo.

Ludicrous Reports.—Were they not repeated so frequently and with so much effrontery, notwithstanding all contradictions, it would be superfluous to deny all foundation for the absurd rumor that a divorce is to be asked from the Holy See for the Prince and Princess of Saxony. We shall, apparently, have to keep on forever repeating that in a lawful marriage, such as theirs, the Pope is just as absolutely unable to grant a divorce as the most insignificant priest or layman in the Church.

Giron, the scandalous paramour of the princess, is, we are told, a student of the State University of Brussels, once so bitterly hostile to the Catholic Church, and not yet its friend. He has been banished forever from Saxony, and his name removed from the list of students of the University of Dresden. The unfortunate princess has been expelled from the royal family by the Emperor of Austria, the head of the House of Hapsburg.

The Working-people to Pope Leo.—The organizations formed by them in Italy, to present their international homage to Pope Leo, has been very successful. More than 100 dioceses of Italy had responded in the first days of January. There were some 320,000 signatures. Twenty thousand women had subscribed in Milan and sent a money offering.

The Roman Municipality and the Government.—The Municipal Council of Rome, the modern representative of the illustrious S. P. Q. R.—the Senate and People, is not "clerical," though it has members of that color. It indulged lately in unusually plain talk while describing the merits of the Piedmontese masters of the city. The government it said, had imposed on the city only burdens, the only benefits received were received by the government itself: it took away with one hand what it had given with the other. That the city should be capital of Italy was convenient for the government, not for Rome itself. With the increase of population the municipal burdens had increased likewise. It was now time to settle accounts. There must be some way of obliging the government to do so. There is nothing but inevitable disaster if it continues its present policy.

Death of Dr. Schaepmann.—Dr. Schaepmann, the creator and leader of the Centre or Catholic party in Holland, and President of the Club of Catholic Deputies, priest, poet, orator, and statesman, died in Rome, on the 21st of January. Born in 1844, he finished his studies in Rome, and excelling in literary culture, he was for a while a journalist. He founded Catholic newspapers and continued to write for them. He became a professor of history and published works on philosophy and art. He was the first priest elected to the Dutch Chamber of Deputies, where in his noble battle for Catholic rights he won the admiration and esteem of his opponents. When contemptible sectarian politics excluded the representative of the Pope from the Hague Conference, Dr. Schaepmann warned the politicians that they were leaving out "the most august moral force on earth, and the chief factor in civilization." He was the greatest Dutch orator and poet of his time. His finest oration is said to have been that on O'Connell, and his last poem was a tribute to Pope Leo. The eminent statesman, as loyal to his country as he was ultramontane in religion, enjoyed the special esteem of his Queen, the noble-hearted Wilhelmina.

The Sovereign Pontiff has just selected the forty consultors from various nations, who are to assist the commission of Cardinals for biblical studies. There are 13 Germans (including an Austrian), 11 Italians, 10 Frenchmen, 2 Belgians, 1 each from the United States, England, Ireland, Holland and Spain. Fifteen of the consultors are members of religious bodies: 4 Dominicans, 4 Jesuits, 2 Benedictines, 2 Sulpitians, 1 Augustinian and 1 Oratorian. The secretaries are Father Fleming, Vicar-General of the Friars Minor, and the Abbé Vigouroux. Nine of the consultors reside in Rome.

ITALY.

Italy Against Divorce.—The sentiment against divorce is most decided. On the feast of the Epiphany, Cardinal Capecelatro, Archbishop of

Capua, published against it a very remarkable pastoral. He recalled the dignity of woman and the family through the Church, and regretted that, after 1900, the foundations of Christian society and of the family should be shaken by divorce laws. You won't make men moral by lowering the standard, he said; and answered the objection that all civilized states had divorce laws, by pointing out that nearly all the states which admitted divorce were Protestant; and that neither in number, extent of territory or populousness did they hold the primacy of civilization. Even Protestants regret and condemn divorce. The attempt to force this legislation on Italy has been a cause of discord even now, and not of peace. So sacred a matter as family life is trifled with by a meanly political and partisan measure.

The Diocesan Committee of Rome joins in the "protests from all parts of Italy," which, nevertheless, with "the millions of signatures of the most eminent and conservative men," will not prevent the introduction of the divorce bill into parliament. Hatred of religion, not the need of society, is the cause of this measure, as of the legal violation of Sunday. Let the men of Rome defend their wives and mothers; let them come to the public prayers at the Church of Gesù as a protest. And they came so numerously that there was some fear of public agitation.

The Anti-Divorce Committee of laymen organized a very large meeting in Turin. There were present Admiral Lovera, Count d'Haccrevet, Marquis Crispolti, a senator and deputies, communal councillors and professors of the university.

But the greatest protest of all came from Florence on January 25. There were present delegates from Genoa, Padua, Sienna, Milan, Rome, Naples and even Sicily. The feature of the occasion was the lecture against divorce by Professor Gianturco, of Naples. At the meeting was formed the National Federation of Anti-Divorce Committees; and it was determined to carry on the agitation over all the country by means of addresses, pamphlets, etc.; to hold another congress; and to issue and distribute *gratis* various publications through every commune of Italy.

The Beneficent Labors of Parliament.—The *Osservatore Romano* (Jan. 22), in its editorial on the partisanship of the parliament which is the creature of the House of Savoy, or rather of the secret society revolutionists, made this statement: "Without fear of committing any injustice, it may be asserted that not one law contrived and approved by the government and the parliament takes into clear and honest consideration the will or the needs of the people over whom they preside. . . . The thing is so evident that even the most impenitent 'liberals' admit it." Their friend, the *Gazzetta del Popolo* of Turin, asks, "Why does the truth, or at least candor, find it so hard to make headway in our legislative

assemblies? The phenomenon is singular . . . but the future is compromised. The ministers introduce measures about which they are not enthusiastic, and the deputies accept arguments in which they do not believe."

The Sicilian Bishops and Christian Democracy.—Towards the end of January, thirteen Archbishops and Bishops of Sicily met in conference under the presidency of Cardinal Celesia, in order to adopt uniform measures for the organization of the Christian democratic movement in their dioceses. The importance of this meeting has—to use the words of the *Osservatore Romano*—"convulsed the *liberal* press." The Church is evidently not going to allow the socialists to ruin Italy with the favor of the Piedmontese usurpers. The conference of the Bishops is the germ of hope for long-misgoverned Sicily. It is a "going-to-the people" indeed.

Catholic Organisation is rapidly pushed on by its new leader, Count Grosoli. In mid-January he issued instructions to put the "groups" in order, indicating how they must be composed, and how introduced, by the formation of committees, where they do not exist. His purpose is "to co-ordinate all the social movement of the work of congresses," and he promises "the willing aid of the valiant young men who are called to do so much for the social and Christian regeneration of Italy."

The Conversion of a Jewish Rabbi.—The very remarkable conversion is announced of M. Lepz, a leading Rabbi of Genoa. A great impression has been made on the public, owing to his position. It is said that he desires to study for the priesthood and to enter a missionary order.

ENGLAND.

The Royal Declaration Again.—The *Tablet* urges, for the re-opening of Parliament, a renewal of the agitation against the anti-Catholic Declaration made by each English sovereign on ascending the throne. It appeals to the Catholic peers to begin, and not wait until it is too late; for should the King die, as no change can be made without consent of Parliament, the next sovereign would make the old foolish and offensive declaration over again. Englishmen boast of their freedom, fair play and common sense. But this uncalled-for insult and "gratuitous outrage" will not tend to conciliate the ten or twelve millions of Catholics in the Empire. The difficulty at present seems to be to determine what is Protestantism; yet the king swears to uphold it, while every citizen of his Empire is absolutely free—barring the proselytized—in the profession and practice of the religion which he prefers. The true reason for retaining the Declaration is given by the *Tablet*: "The inherent intolerance of a creed which professes to rest upon the sacred right of private judgment."

The English Benedictines at Douai.—If Combes & Co. drive out the Benedictine Religious from their College at Douai, they shall have to answer for it to their sober-minded neighbors. The Benedictines teach only their own countrymen—young Englishmen, students for the priesthood. For this purpose English Catholics have recently given large sums of money. Besides, a large sum of money, paid to England for French confiscation of the Benedictine property a century ago, is now under control of the French government. The correspondent of the English *Guardian* learned that, in case of the expulsion of the Benedictines, England will support a demand for indemnification to the amount of £100,000, besides other indemnities for money spent on the edifices and land, amounting altogether, it is supposed, to 2,750,000 francs. The French government will pay this promptly, we may be sure; for they are much more afraid of English sailors than of French nuns.

Children in Reformatory, Industrial, and Poor Law Schools.—According to a parliamentary report, covering seven years, issued in 1867, 10,044 Catholic children had been inmates of 33 workhouses in London during that period. During that time, 1,710 had been transferred to workhouse district schools, and only four to Catholic Poor Law Schools. From some places, no report had come, and so it was estimated that 2,000 children had been transferred. "To provide for these," said Cardinal Manning, "was an absolute necessity. If we fail they must fall into hands where the loss of their faith is inevitable." During eight months, he made "strong and constant efforts, by application to fifteen Boards to obtain the release of our poor children." Only two consented: "Of the rest, the least said the better." The zealous Cardinal-Archbishop continued his heroic efforts: "his first thought and ceaseless care" was for his children: at last he succeeded. In 1902, there were, under Catholic protection, 174 children in a reformatory school; 560 in industrial schools; 1,810, sent by and chargeable to fifty-eight unions and parishes, in certified Poor Law Schools, 100 were boarding out, or in training ships. The results of increased vigilance and care were remarkable. Of 2,016 boys who left one large industrial school, 75 per cent. turned out satisfactorily, 18 per cent. did fairly well, and 7 per cent. were failures. The results in other cases were similar.

"Expurgating" the Athanasian Creed.—The Dean of Westminster has introduced into his Abbey Church a "shortened" form of the Athanasian Creed, omitting the articles on the Resurrection and Judgment. Perhaps he means well, but he is evidently against his "XXXIX Articles," the authorized doctrine, but not of course infallible, of the

Church of England. The "Articles" say that the Creed "ought thoroughly to be received and believed," as being "proved by most certain warrants of Holy Scripture." "What conceivable right," asks the *Guardian*, "has any Dean, or Dean and Chapter, thus deliberately to issue an 'expurgated' edition of the Athanasian Creed?" What right, indeed? The Pope would not venture so far as that.

The New Liquor Law.—The new law proves the determination of a government responsible for the people's welfare to prevent or diminish the evil of intemperance. As the law now stands, intoxicated persons appearing in public, whether disorderly or not, may be arrested at the instance of any passer-by. Special penalties are imposed, now for the first time, for being intoxicated while in charge of a child. Habitual drunkards are forbidden, under penalty of fine and imprisonment, even to attempt to obtain liquor. Liquor dealers who sell to them, and all who attempt to procure liquor for them, are liable to severe punishment. Furthermore, if a man is seen coming from a liquor store in a state of intoxication, the owner of the place is held responsible for his condition. In fact, a great deal of the value of the new Act consists in the restraint it puts on the sellers of intoxicants.

There is one sad consequence of the law—the rush, namely, of husbands and wives to obtain the legal separation which it allows in case of habitual drunkenness. Alarm is already felt, and the Act may be amended. The courts, meanwhile, will restrain the evil as far as they can.

The Temperance Movement.—There is a very decided movement in England and it is spreading rapidly, to limit the number of places where intoxicants are sold. The magistrates, as is seen from their recent and present action, claim the right and feel the duty of regulating a species of traffic which causes so much degradation. Much can be done with the co-operation of distillers and the owners of public houses. The evil is an admitted one in England, and public sentiment is growing stronger against it. Petitions—sometimes from the county councils—are being sent to the magistrates, to suppress undesirable drinking places. In some parts of the country there is a licensed house to every eighty of the inhabitants and even to fewer.

Church Attendance.—Although many complaints have been made about the census of church-goers taken by the *Daily News*, and in some regards its figures are unreliable or misleading, still it gives, no doubt, a fairly good general view of religious life in the large cities of England. After observations in several boroughs of London, and comparing the extremes of wealth and poverty, it was found that about one person in four or five attended church on Sundays. In the borough of Westmin-

ster, on a given Sunday, there were, in the 63 Anglican, or Established churches, at the morning services, 16,745 persons; in the 21 Free churches, 3,734 (in the evening, 7,903); and in the 8 Catholic, 5,910. The only obligation under pain of sin for Catholics with regard to attendance is to hear one morning Mass: hence a large number do not return in the evening.

In the returns for the borough of Wandsworth, 2 Catholic churches were omitted. One of these had a total of 2,250 persons present. The 8 Catholic churches of Westminster had, at morning Mass, 1,661 men, 2,840 women and 1,409 children.

In the borough of Fulham, only one in eight persons attended church. There are 22 Established churches or chapels here, and 23 of other denominations not Catholic, while the Catholic churches are only two. At the morning service the Anglican or Established churches had 4,633 persons present; the 23 others had 2,294; and the 2 Catholic churches had 1,481. Of the 1,481, the men numbered 351, the women 522, the children 608.

The First Rhodes Scholarships.—The first two Rhodes Scholarships have been given to two Catholics, Messrs. Bissett and Gilbert, both students of the Jesuit College of St. George, Buluwayo, in Cecil Rhodes' own country of Rhodesia. Earl Grey wrote to congratulate the Rector on "the proud distinction" of his college. "I am glad," he wrote, "that this honor should belong to the Jesuit Fathers, whose devoted and unceasing labors, from the earliest moment of our occupation to the present time, in the interests of both the white settlers and the native population of Rhodesia, have won the ungrudging admiration and gratitude of us all."

The local press adds similar congratulations and praise, warning the two fortunate students that their "names will be writ in history merely from this fact," of being the first to obtain the famous scholarships.

Defying the Law.—The Non-Conformists, those gentlemen who were lately so zealous in endeavoring to expel the Catholic Religious Orders from England because a defunct law seemed to give a handle to fanaticism, are now, at the instigation of their religious leaders, openly defying the lately enacted Education Law. In various places, as in Leeds, for instance, the ministers of religion and their flocks have publicly announced their resolution not to pay the rates. Of their conduct, the *Times* says: "The main proposal is that the county councils should simply refuse to pay their due proportion of the rates to denominational schools which decline to relinquish the advantages secured to them by Parliament. County councils are, in short, invited to defy the law they are supposed to administer. . . . A more revolutionary proposal

could not be set forth; but its audacity is perhaps increased by another proposal which makes the handing over to the schools of the money payable by the treasury contingent upon the satisfaction of the county councils with the behavior of the managers."

"Fortunately," adds the *Tablet*, "the administration of the law is in strong hands."

IRELAND.

The Land Conference and its Probable Consequences.—The question of the day in Ireland is the expected settlement of the age-long struggle over the land tenure. It is certainly startling, and, indeed, extraordinary, that the hereditary foes—the domineering and absolutely selfish landlord, and the rack-rented, down-trodden tenant—should sit down in peace and agree to remove one of the dominant causes of Celtic unrest. Scarcely less remarkable than the Conference is the general chorus of hopeful praise that follows it. Everybody, or nearly everybody, seems full of confidence—the Bishops, the Lord Lieutenant, Mr. Redmond and his party, and the people. "It is a moment of supreme importance," says Mr. Redmond, which is, no doubt, true, in view of the purpose of the Ministry to bring in a satisfactory land bill. The proposed compromise will, in his opinion, end the wrong-doing of centuries, and close a history writ in blood and tears. The Irish Bishops have called the land conference "an event of the best augury for the future welfare of both classes" concerned.

The landlords, or at least whatever number of them have been represented at the Conference, agree to sell their lands at about three times the present market value; and the tenants, it was said, agreed to buy at about one-third of the market value. But Mr. Redmond has explained that the tenants' price is really about the average for land during the last three years. He explains, also, that sporting and riparian rights have not been guaranteed to the landlords, but left for local settlement between them and the tenants. The money necessary to induce the landlords to sell will be advanced, it is supposed, by the government, to be repaid by the future owners of the soil. This is precisely the point which Archbishop Walsh objects to. Why pay so large a sum to men who are absentees, or who will carry it away from the country? Better, he says, give it to the tenants, or expend it in old age pensions.

The people's spirit of toleration and good sense is shown in their desire to get rid of the system of landlordism, but not of the men who represent it: they wish the landlords to remain and employ their money and intelligence in the interests of the country. The sum of money required and sufficient, according to Mr. Redmond, for the settlement

of the hitherto unsolvable land question, is less than the expenditure of one week during the late Boer War.

Educational Work in Belfast.—Strong and willing hands are attracted by the industries of thriving Belfast. The newcomers are poor; they come to make a living. Magnificent and munificent efforts have been made by the priests of the city to provide school accommodation for the increasing population. Twelve or thirteen new schools have been erected within the last seven years, at an expense of £20,000 ($100,000), exclusive of the cost of sites. Outside the city nineteen "up-to-date" schools have been built in various parishes of the diocese. Excluding the cost of sites, the National Board of Education professed to give two-thirds of the cost of erection of buildings, but seldom actually gave all that had been promised.

The Industry of the People.—The Archbishop of Cashel, Dr. Fennelly, bears this testimony "in justice to his people": "Taking them all in all, and when reasonable opportunity offers, they live and thrive better than strangers. I speak from an experience of thirty-three years amongst the farmers and laborers of Tipperary; and while during that time I have seen industrious Englishmen and Scotchmen break up under stress of circumstances, I have seen our small Irish farmers, less favorably located, battle successfully with the times; and with pride I behold them around me here and elsewhere to-day, in comfortable homesteads, and in well-managed and improved farms, which bear witness at once to their intelligence and energy."

Cardinal Moran, speaking at a public meeting in Melbourne, after his return from Ireland, said that everywhere the Irish tenants had an opportunity "they showed the greatest devotedness to their work and were increasing the value of their industries. Every beneficial measure granted to the country is being felt to the fullest extent. Every small town now has its technical teaching, and the result has been to marvellously develop the industries." "In France," the Cardinal added, "some leading Catholics told him that they were looking to Ireland and Australia for guidance how to combat the enemies of the Church."

An Educational Plot.—Whether any measure of justice to Irish Catholics will come from the report of the commission now deliberating on the claims of Ireland for a Catholic University, the Orangemen of Belfast have determined to be on the safe side. They proposed a plan to co-ordinate the Queen's College of that city with a technical institute to be established there. This plot has been denounced by the Catholic Bishops. A Royal commission, they say, is examining the question of Irish education: let us first hear its report.

The Work of the Christian Brothers.—One hundred years ago, Edmund Ignatius Rice, a Waterford merchant, sorely distressed by the absence of all means of education for the sons of the laboring and artisan classes, resolved *to devote his life and his wealth* to their service. Drawn by the influence of his example, a band of zealous Irishmen like himself, filled with the spirit of God, and moved by a strong desire to promote the spiritual and material interests of their fellow-countrymen, soon gathered round him. Thus was founded, in the city of Waterford, the Order of Christian Brothers, which, in the year of grace, 1902, completes the one hundredth year of its existence.

So manifestly has God blessed the Congregation, that to-day the Schools of the Christian Brothers exist, not only in the principal towns of Ireland, but in many parts of England, Australia, New Zealand, America, India, South Africa, Gibraltar, and in Rome itself.

Education alone engages all the energies of the Order. Thousands of orphans and destitute children are educated, and trained to trades and honest labor, in their orphanages and industrial schools. In their schools for the deaf and dumb the light of religion and knowledge is shed upon the mind of the Deaf Mute, and some trade is taught him, so that he is enabled to earn his bread by skilled labor and live amongst men so as almost to forget his affliction.

In their ordinary *Primary Schools*, the Christian Brothers impart a thoroughly practical education to multitudes of the children of the working and artisan classes. Their *Secondary Schools* crown their educational system by affording to *the talented son of the poor man*, an entrance to the higher educational training in technical college and university—a privilege heretofore reserved for the sons of the wealthy.

Though one hundred years in existence, the Christian Brothers are still without a permanent Novitiate and Training College for the accommodation and training of the young aspirants to the Order, who at present are housed in a wretched wooden structure. All friends of Christian education must feel that it is full time to wipe out this reproach, and to erect at last a building worthy of the Order and its elevating mission.

A Transvaal Emmett.—The Catholic army chaplain, Father J. A. Cunningham, writes to the *Tablet* of January 24: "Thomas A. Emmett was not converted and was not received into the Church by me for the very simple reason that he was always a Catholic. What really happened was this: Being under detention with the Boer prisoners at Murree (Punjab, India), he asked me to instruct him for his First Communion and for Confirmation. I did so, and Emmett received both Sacraments at the hands of the Prefect Apostolic. The reason he had not received hese Sacraments before was that he had not had very much opportunity, ing to his home being just inside Zululand.

"He was aide-de-camp to his uncle (General Louis Botha), not orderly. He is the grand-nephew of Robert Emmett, the patriot, and Botha's wife is his aunt."

Sir Charles Gavan Duffy.—The death of Sir Charles Gavan Duffy, in the first days of February, in his eighty-sixth year, removes one of the most prominent remaining figures of the '48 movement. He was a journalist in early life, and in 1842 became one of the founders of the famous *Nation* newspaper, the spirited poetry of which he published later as *The Spirit of the Nation*. Indicted for treason-felony, he was near being sent perforce to southern latitudes. Thither he went freely in the fifties, became Minister of Public Works in Victoria and its Premier in 1871. He was a leader in his new country, and encouraged literature as well as industry. He took a prominent part in bringing about the lately accomplished federation of Australian States. He was knighted in 1873, returned to Europe in 1880, and devoted himself to literary work.

FRANCE.

"Block" is the pet name given in France to the parliamentary majority, whose souls are, clearly, not their own. Amongst the last exploits, or antics, of Combes and his "Block" is a recommendation to reject all the applications for authorization made by the fifty-three Religious Orders of men. Twelve hundred Catholic educational establishments were closed by Combes before January 18; and it is believed, or foreseen, that 7,000 others will be closed. There are about 13,600 establishments throughout France, almost equally divided between works of Charity and teaching, and all belonging to authorized congregations, but not themselves specially authorized. Of the demands for authorization made by these, Combes has personally refused already 947, and intends to do the same for all. The frank brutality of this has scarcely ever been equalled in history.

All Catholic teaching establishments, we may be sure, will be refused authorization. Of the 606 congregations of women not authorized in July, 1901, 213 dissolved of themselves, and 393 asked for authorization. Combes is getting ready for these.

The *Temps* and the *Journal des Débats* ask: Why have they gone to all the trouble? Why did they pass a law, form commissions, publish conditions of authorization, etc.? Why did they not do at once what they are doing now—setting all forms of law and justice aside? Fear, no doubt, was the motive that restrained the sectarian band for a while. But there is one excellent consequence of this legalized ruffianism. If anything ever can disgust Frenchmen, or any other men, with secret society tyranny, it is the action of Waldeck-Rousseau, Combes & Co.

Minor outrages pale beside what we have narrated. The government has presented a bill to bring before one tribunal questions affecting the property of the suppressed Orders all through France, and another to regulate the secularisation of religious. The mere introduction of such bills into Parliament now means the passing of them, without the slightest possibility of resistance, just as the disapproval of Combes or his Commission means the refusal of authorization for religious.

The custom is growing of calling the army officers "clericals," and of punishing them if they show any sign of Catholicity. Superior officers have been removed or deprived of their posts without reason. André, Minister of War, is having a bill passed which will enable him to overstep the decisions of the General Staff and Council of War. By this means he intends, it is said, to reinstate the Dreyfusard Colonel Piquart, then Reinach, and finally Dreyfus himself when amnestied. A hospital of the Sisters of Charity has been closed at Cambrai, although authorized since 1816. Proceedings against the Socialist rioters of the late strike have been practically quashed. The ministry have forbidden the railroad companies to make the customary reduction of fares for the nuns going into exile; but the English Southeastern and Chatham Railway ordered their express train from Folkestone to London to make a special stop at Ashford to allow these same nuns to get off, and telegraphed that a special carriage would be in waiting for them.

A very dangerous aspect of the persecution is Combes' pretention with regard to the bishops. The Roman correspondent of the *Patriote*, of Brussels, wrote, on January 20, that the Bishops of Carcassonne and Annecy have not yet received their bulls from Rome, because the French Government will not accept the terms of these, but demand an absolute right to nominate the bishops without any discussion as to the merits of the men chosen. Imagine Combes and the "Block" "packing" the Episcopate of France!

The cynicism of this sectarian band is well illustrated in Bourgeois' speech after his re-election to the presidency of the Chamber. Their program was, he said, "the sovereign independence of the lay state, solidarity of the weak and strong, material and moral peace of minds and consciences unknown before." "To this duty the Chamber will not hesitate to apply itself—its commissions are now ready—with a few modifications to make the work more rapid and easy."

Of Rabier, the reporter of the Congregations Commission, the *Journal des Débats* says that he "crowns the anti-clerical spirit with the enthusiasm of a Jacobin." "No more docile commission," it continues, "could be imagined. . . . It is a marvel of harmony and a model of discipline for evil work."

If the Jacobins had a spark of patriotism, or even of good sense, they

would take heed of the words uttered by M. Rauline, senior member of the Chamber: "Oppression must pass and justice triumph. No sectarian spirit is powerful enough in its tyranny to make humanity follow in the path of injustice."

The Bretons.—While the Breton fishermen are starving, Combes, with all the bitterness of an apostate, tramples on them for using their native language to worship God. Thirty-one priests have been deprived of their stipends for teaching the Breton catechism, which Combes falsely declared in Parliament to be different from the French. The Catholic schools of Brittany are being rapidly suppressed, and the religious teachers, it is said, are about to take refuge in Belgium or England.

The Catholic Reaction in France.—There can be, of course, no greater stimulant to Catholic reaction than persecution, and the stimulant is acting extremely well. The fact that the officers of the army are called "clericals" and being punished in various ways shows that the soldierly men of France are quietly waiting as Catholic men must. The law courts have not been "packed" yet. A religious establishment which was seized at Romans, in Drôme, and from which the Sisters were expelled, was restored by the courts, because given by legacy; an indemnity was ordered, and all expenses of repairs, etc., must be paid by the aggressors. When the infant refuge was closed at Cherbourg, a crowd of men and women toilers came in tears to bid the religious adieu. During the expulsion of thirty Sisters from the Hospital for Incurables at Rheims, the crowd showed its temper, but was restrained by the gendarmes. The expulsion of the Sisters at Arras moved the whole city. Public protests were made, even in the form of placards, describing the loss inflicted on the people, "because the government, at the beck of Freemasonry, expelled the religious." Such scenes are occurring frequently.

The Catholic leaders are active. MM. Piou, Brunetière, etc., address large crowds of men. M. Piou, for instance, spoke to a meeting of 5,000 at Rennes on the necessity and manner of organization. Twelve thousand men, according to the *Vérité Française*, attended the Mass said in Notre Dame for the reopening of Parliament. About 200 men went to Holy Communion; 3,000 men were addressed by the bishop in the Cathedral of Nancy, and joined in the procession of the Blessed Sacrament.

When the martyr of Charity, Sister Louise, died at Blangy (Seine-Inférieure), at the age of twenty-seven, of tuberculosis, contracted while ministering to the victims of that disease, a large crowd, deeply impressed, came to pay at her funeral their last tribute of respect. The mayor of the city was in the place of honor, and the pastor spoke of the heroism of the dead religious.

M. de Blowitz.—A great journalist, or at least "an ideal reporter," as the English *Pilot* calls him, passed away on Sunday, January 18, in the person of M. de Blowitz. He was an Austrian by birth, a Jew by race and in religion a Catholic convert. In early youth he came to France, where he became a naturalized citizen. He aided in the suppression of the Commune at Marseilles, and became the intimate friend of Thiers. For many years he was the French correspondent of the London *Times*. During that time he had a very intimate knowledge of the international politics, or plots, of Europe. Whatever anti-clericalism—of a milder type than the present-day article—he had shown in former years, he retained his faith. Lately he vigorously defended the English Passionists in Paris, and by them was he ministered unto on his happy deathbed. Over his head hung the Crucifix, and the printed form of Pope Leo's blessing, which he had treasured during years. His funeral was from the church of St. Honoré. The certificate of his baptism was found with his will.

The Number of Protestants in France.—Protestantism has never been a favorite, even amongst the most wayward of Frenchmen. According to the statements of the Protestant synods, the "Reformed Church," or Calvinists, number 600,000 followers, with 900 churches and oratories, and about as many ministers. The Lutherans are between 80,000 and 90,000, and all other Protestants, 10,000. Those religious bodies received from the state, during 1902, the sum of 1,538,000 francs.

GERMANY.

The Scandal at the Court of Dresden.—All the world has read of the shameful conduct of the crown-princess of Saxony, of her disgraceful flight from the court and from her husband and little children, in company with a Belgian adventurer, thereby bringing unspeakable grief and humiliation upon two of the greatest Catholic families in the world, and wrecking her own life. The story is so incredible—at the time of her flight she seemed to be on the eve of being crowned Queen of Saxony, since the venerable King George was believed to be lying on his deathbed—that most people are inclined to regard her as mentally unbalanced. It only concerns us here to chronicle the fact that the event has proved a rich morsel to the international syndicate of purveyors of nasty stories who are ever on the alert to publish slanders against the Church or against prominent Catholics. The widespread sympathy expressed for the unhappy woman, which would otherwise be inexplicable, will be understood, when it is remembered that King George and his family are not only Catholics, but that one of his sons, Prince Max, is a Catholic priest, whereas the people over whom he rules are the most intol-

erant Protestants in Germany and hate the Catholic Church with a bitter hatred.

At first the news was sent all over the world that the crown-prince had treated his consort with such brutality that she could not endure life at the court any longer, but when the baseness of her adulterous intrigue with her paramour became known, that story had to be dropped. Next, the everlasting Protestant bug-bear, the Jesuits, were dragged into the affair. The young man, Giron, was actually declared to be a Jesuit. The Jesuits had succeeded in getting him into the crown-prince's family that he might compromise the princess and thus make her impossible as queen, she being known as too "liberal-minded" in the straight-laced court of Dresden. According to another rumor, there existed a secret clause in the family law of the royal house, whereby the Holy See, at the time of their conversion two hundred years ago, granted them the privilege of returning to Protestantism when a queen of Saxony should give birth to a prince. Such an event, it appears, has not happened for the last two hundred years, but as there was danger that it might soon come to pass, it was necessary to disgrace the crown-princess. The stories were widely believed, for the malice of stupid fanaticism of a large section of German Protestants is such that they hold the Pope and the Jesuits capable of any iniquity. To put an end to these mischievous stories it was officially stated that Giron was selected a tutor of the princely children by the German ambassador to the court of Brussels. The conditions laid down were that the person to be selected should be well-educated, a Catholic, and not a Jesuit. A nice choice this ambassador made! For it is now known that the young adventurer was not even educated in a Catholic school, but in the so-called "neutral" schools of Belgium, which in reality are anti-Catholic. Finally, the court gave out the official statement that the reported secret clause in the family law was a myth. Any man of ordinary common sense might have known that such a privilege could never have been granted by the Holy See.

King George has created a special tribunal before which the crown prince prays for *separation*, since, as a Catholic, he cannot ask for a divorce. The princess, on the other hand, less scrupulous than her husband, has, through her lawyers, applied for an absolute divorce. In the meantime, the Emperor of Austria has deprived her of all her rights, dignities, privileges and titles as an Austrian archduchess; and as she has voluntarily renounced her rights and titles as crown princess of Saxony, she is now plain Louise of Tuscany. The cable has since informed us that in accordance with the civil code of the empire, Louise of Tuscany has obtained her divorce. Thus the curtain falls on the first act of this more than domestic tragedy.

Protests in the Reichstag Against the Emperor's Public Utterances.—The emperor's speeches and published telegrams have often angered the people and proved embarrassing to those who are responsible to the people for the government. Last year his interference in the domestic affairs of Bavaria created a tremendous sensation. (See MESSENGER, 1902, p. 377 and p. 493.) The emperor actually insulted the majority of the Bavarian legislature, which is made up of members of the Centre-party. On the occasion of the debates on the budget in the Reichstag, Dr. Schädler, a distinguished priest and leader of the Bavarian Catholics, in a vigorous and eloquent speech, protested against such intolerable meddling. As the emperor himself is technically irresponsible, the speaker apostrophized the chancellor, and demanded to know whether he was willing to shoulder the emperor's unconstitutional utterances. Dr. Schädler was followed by speakers of all the other parties, who unanimously deprecated the emperor's practice of throwing himself into party strife. Count von Bülow was greatly embarrassed. He had to answer, yet what could he say? He admitted, in the course of the debate, that under the present emperor, a man of strong individuality, it was exceedingly difficult to be minister.

After Dr. Schädler came the turn of the Socialists. They wished to open a debate on the speeches against their party delivered by the emperor in connection with the death of Alfred Krupp. But President Ballestrem forbade it. As long as he was president he would never allow the discussion of the private affairs of any citizen.

Resignation and Re-election of President Ballestrem.—Count Ballestrem, a distinguished member of the Centre-party, is universally regarded as the ablest, fairest and most courteous president that has ever governed the Reichstag. He has been the first president who permitted criticisms of the emperor's utterances on public affairs. When, therefore, he forbade the socialists to open debate on the emperor's "Krupp-speeches," it was felt and expressed by many that he had made a mistake. Some papers even accused him of unduly favoring his own party, inasmuch as he had allowed Dr. Schädler to criticize the emperor for his public interference in Bavarian affairs, while he would not permit the Socialists to protest against the treatment they had received from his majesty. The president, however, had convinced himself that this subject could not be discussed without bringing into the Reichstag the private affairs of Krupp. When the leading organ of the (Protestant) conservative party also criticized the president's action rather sharply, he sent in his resignation, in the belief that the criticism was inspired by that party, in which, however, he was mistaken. He was re-elected without opposition: that is to say, the opposition set up no candidate against him, but cast blank ballots, whereas he received more than two-thirds of

the votes of the House. During the interval between the resignation and the re-election, the King of Prussia made Count Ballestrem an hereditary member of the Prussian House of Lords.

Partial Repeal of the Anti-Jesuit Law.—On February 4, when in the debate on the budget in the Reichstag, the salary of the Chancellor was reached, Dr. Spahn, leader of the Centre-party, rose and demanded to know from the chancellor why the Bundesrath had never taken any action on the bill passed by the Reichstag for the repeal of the law against the Jesuits. The inaction of the Bundesrath amounted to an insult against the Reichstag. The chancellor immediately replied and amid dead silence read the following statement: "The federated governments will not consent to the granting of Jesuit establishments in the empire, for the same reasons that led to the enactment of the law of July 4, 1872, dissolving such establishments. On the other hand, I believe that the religious situation in Germany has undergone such changes that there is no further necessity of subjecting individual German citizens to exceptional laws for the sole reason that they are members of the Society of Jesus; or of giving the authorities of the empire the power of expelling foreign Jesuits. I shall therefore use my influence with the Prussian members of the Bundesrath for the repeal of this second part of the law." Dr. Spahn replied that while they would never cease demanding the repeal of the entire law as a matter of simple justice and equal rights, they were grateful for this first instalment and in the name of the Reichstag, of the Centre-party and the Catholic people he thanked the chancellor. The socialists said that they could not join the Centre in this expression of thanks; that all this rubbish of exceptional laws, to which they were absolutely opposed, should be swept out of existence, and that the government was very short-sighted in leaving in the hands of the Centre this weapon of the unrepealed remnant of the law. The other parties, too, as well as most of the papers, were of the opinion that the whole law might as well have been repealed at once—a repeal which could not be delayed long in any case.

The promised repeal means that while the Jesuits will not be allowed to establish in German colleges and other houses in accordance with their constitutions, they will be enabled to live together in small residences, and above all, they will be free to give missions, retreats, apologetic conferences, and undertake other works of the ministry, without let or hindrance, whenever and wherever they are invited to do so by the bishops. It is significant that foreign Jesuits are included in the promised repeal. It has been said, rightly or wrongly, that the emperor was personally opposed to the return of the Jesuits. Be that as it may, anyone who has followed the trend of political affairs in the

empire, must have seen for some time that the repeal of this odious law could be delayed no longer. If the tariff bill had miscarried, the chancellor would have been asked to resign. Now, it was the Centre that passed the bill, and the position of the party is stronger than ever. Then there are certain *imponderabilia* which have much weight with the emperor, who is a man of imagination. The French government has just expelled the Jesuits, among whom there are many Alsatians, Frenchmen by choice. They may now, by favor of the German government, return and live and labor in their own country, at least as foreigners. The crown-prince will visit the Holy Father early in the spring, and the emperor himself a little later. The actual repeal of the law will pretty nearly coincide with these visits. How very gracious then will be the reception of these Protestant princes at the Vatican!

The Jesuit law reads as follows: § 1. The Society of Jesus and affiliated orders are excluded from the territory of the empire. Establishments of these orders are prohibited; those existing must be closed within six months. § 2. Members of the Society of Jesus and affiliated orders, if foreigners, can be expelled from the territory of the empire; if citizens, their sojourn in certain districts and localities can be forbidden to them, or a residence assigned to them. It is the second paragraph which will be repealed.

We may recall here the nature and make-up of the Bundesrath. The Bundesrath represents in the legislature of the empire, the sovereign princes or their governments. Fifty-eight votes are cast —seventeen by Prussia, six by Bavaria, four each by Saxony and Württemberg, three each by Baden and Hesse, two each by Mecklenburg and Braunschweig, one each by the other small states and the three Hanseatic towns. The votes of a state cannot be split, that is to say, they are cast as a unit for or against a bill. The chancellor of the empire is President of the Bundesrath. In the present case, the chancellor, as Prime Minister of Prussia, will instruct the Prussian members to vote for the repeal; most of the others, perhaps all, will follow suit. And thus, after thirty years of exile, the hunted Jesuits will re-enter the German empire.

The Catholic "Reformers."—The learned, eloquent and courageous Bishop of Rottenburg has thrown a bombshell into the "liberal" Catholic camp by his speech, "Reform, True and False," of which ten thousand copies have been sold in Germany and which has been printed in this country in English as the first number of the fortnightly, *The Catholic Mind*. The more radical "reformers" became very angry and bitterly attacked the zealous bishop for his timely utterance. But he has been richly rewarded by a letter from the Holy Father, by the unanimous adhesion of his own clergy as well as of the clergy of the neigh-

boring diocese of Würzburg. The same action was taken by the clergy of the diocese of Augsburg, of Freiburg in Baden, and of Speier in the Palatinate. Lastly, in a largely attended meeting of the Catholic Volksverein held in Stuttgart, he was publicly thanked for his "memorable" speech, which was, they said, "a noble action." At the great Congress of the Bavarian Centre-party, just held in Munich, the mention of the bishop's name aroused great enthusiasm.

The Theological Faculty at Strasburg.—The new faculty is now nearly complete. Professor Schröder, at present Rector of the University of Münster, will be dean of the faculty and Professor of Pastoral Theology. Prof. Lang, of Strasburg, will take Propædeutics; Prof. Müller, also of Strasburg, Dogma; Prof. Will, of Strasburg, Sociology; Prof. Schäffer, of Breslau, New Testament; Prof. Ehrhard, of Freiburg, Church History. The other chairs will probably be filled as follows: Prof. Sägmüller, of Tübingen, will take Canon Law; Prof. Vetter, of the same university, Old Testament; Prof. Walter, of Munich, Moral Theology. The chairs of Archæology and Apologetics are not yet filled. Prof. Ehrhard, an Alsatian, who wished to go to Strasburg, but was suspected of being tainted with liberalism on account of his well-known book, made a journey to Rome, and through the good offices of the Jesuit Cardinal Steinhuber, obtained an audience with the Holy Father. At the close of the audience the Holy Father assured the professor that he trusted him, and so the last obstacle to his appointment was removed.

Babel and Bible.—The Assyriologist, Professor Delitzsch, has lately given sensational popular lectures in Berlin, in which he seeks to show that the substance of Old Testament teaching is borrowed from Babylonian sources. The emperor himself, to the great displeasure of conservative Protestants, was present with the court at two of the professor's lectures and quite taken with them. His enthusiasm, however, is already said to be on the wane. Just now, Professor Hilprecht, of Philadelphia, who directs the American excavations in Babylonia, is lecturing with great eclat in Berlin, and traverses some of Delitzsch's rash statements. This has angered the Berlin Assyriologists, who have come out with a published statement in which they try to throw doubt on Hilprecht's competence and learning as an Assyriologist.

CANADA.

Child Immigration from England.—Approved by Cardinal Vaughan and Bishop Whiteside of Liverpool, and with letters from the Prime Minister, Sir W. Laurier and from Lord Strathcona, High Commissioner of Canada, to the ministers and other officials of the Dominion, Father

Bans and Mr. Thomas went out to study for themselves the manner and results of child-immigration to Canada from England. They ate and slept in the quarters of their children companions until they saw these placed in homes in their new country. They interviewed, in Canada, seventy-five authorities on child immigration, 300 immigrants who came during the last twenty years, and a large number of the employers of the children. They slept in the homes provided. They spoke with the ecclesiastical authorities, with Protestant ministers, with magistrates, with prison officials, etc. Of the 50,000 children sent to Canada from England, 5,000 were Catholics. These the two observers found to have done better in every way than the native Canadian children, and these latter are better (less criminal) than the English children at home.

The young immigrants were *excellently cared for*, spiritually and temporally. *Some few* (about ten) had lost the faith, five were of no religion, and some few were careless. Ten girls had erred, two had reformed, and one or two were in prison. The majority were doing well in every way, and some have risen to very honorable positions. Only one per cent. was unsatisfactory, and only a few—five or so—were out of work. The government itself was sympathetic in Canada towards the lot of the young strangers, who are sent out with every needed provision and precaution by two English Emigration Societies.

Premier Ross on Catholics and Education.—Premier Ross of Ontario, said, at a banquet in honor of Mgr. Falconio, that "those present who were not Roman Catholics realized that two-fifths of the people of Canada belonged to that Church, and they realized that that part of the population was as much interested in the country and its progress as anyone. What inspired all this was that, apart from race or religion, all were united in an effort to make Canada great and prosperous. He was glad to be able to bear testimony to the zeal of the Roman Catholic clergy in promoting education in Ontario. He was inclined to speak as an authority, for he was for sixteen or seventeen years closely identified with education in the province, and had watched the developments of the separate school system. He wished to say that had it not been for the cordial support of the clergy they would never have been able to accomplish what had been accomplished in that direction."

INDIA.

Christianity in India; Testimony of a Converted Brahmin.—Br. Upadhyay, a convert to the Catholic faith, writes in the *Tablet* of January 3, 1903, that the material civilization of the West is entering India more rapidly than Christian truth; partly, at least, for the reason that Western culture, as presented to the East Indian, is becoming more and

more divorced from Christianity, which appears to him, from the impressions received in college, to be incompatible with modern philosophy and science. Yet the people of India are intelligent, docile and religiously disposed. The convert Brahmin is very frank in his praise and blame. "I do not go an inch beyond truth," he says, "in maintaining that the brilliant array of learning and piety presented by Catholic Fathers working in India extorts great respect from the people otherwise prone to run down European missionaries as alien propagandists of an alien religion." The chief obstacle in the way of conversions is the education imparted by English teachers; it has made the natives who receive it "naturalists." "They have been taught in various ways that there is no life of God apart from nature. . . . Those English philosophers have no idea of the supernatural." Many educated East Indians admire the Founder of the Christian religion, but regard Him as "the culmination of humanity by natural evolution." Kant, Hegel, etc., are the authors followed in the colleges, and thus "there can be no possible hope of conversion among the educated." It is difficult, too, to make them understand that Christianity is not an English religion, or that there is anything very supernatural in the lives of those who profess it. English education in India tends to destroy Hindu thought, and destroy the native vigor of the Hindu mind: "It was Mill who ruled first, then came Spencer, and now reigns Theosophy and English Hegelianism."

Mr. Upadhyay, in a recent lecture at Oxford, showed how readily Hindu Theism could be prepared for Christianity, and how remarkably Hindu philosophy agrees in many things with that of St. Thomas, thus "Hindu thought may be made to serve the cause of Christianity in the same way in India as Greek thought was made to do in Europe." Hindu thought and philosophy have unfortunately been misunderstood and misrepresented by translators "who fail to appreciate the Hindu craving after the supernatural."

SOUTH AFRICA.

The Church in South Africa.—During the earlier part of the nineteenth century, both Dutch and English were hostile to Catholicity in South Africa. Laws of repression—amongst them, one for the expulsion of the Jesuits—were passed as late as 1830. In 1837, the first Bishop, Dr. Griffith, of the Order of St. Benedict, counted in his vast vicariate of all South Africa, exclusive of Portuguese territory, only 550 Catholics. At present there are six Bishops, three Prefects Apostolic, and a Catholic population of about 50,000. From 14,000 to 15,000 are in Cape Colony; 12,000 in Natal; nearly 6,000 in the Orange Free State (that was); and

about 6,200, in the Transvaal. The German possessions and the Zambesi Missions are included in the vicariate and prefectures. There are in all this vast territory 338 Mission stations attended by 206 priests. Two-hundred and twenty-eight Brothers and 582 Nuns labor in this mission field. There are 162 schools, with 6,313 children.

The new era in South Africa will be, it is confidently expected, very favorable to Catholic growth, and it is desired there, that a hierarchy should be regularly established, as one of the greatest means of development.

THE BALKANS.

The Religious Element in the Balkan Question.—By the "religious element" we mean chiefly the politico-religious plotting of the Russians. Nothing is more remarkable, better contrived, more persistent, or more successful, than the Panslavonic propaganda in the nearer East. Russia has been long playing her game, not only on the Balkan checker-board, but through Turkey and the Levant. She has peopled the famous monasteries of Mount Athos, in Turkey, with Russian monks, and is spreading over Syria and Palestine a network of Russian institutions, ostensibly for the propagation of the Russian Orthodox faith, as it is called; but, in point of fact, for political purposes. "The Imperial Palestine Society," as the *Tablet* truly says, "subsidised by the Holy Synod, is now a truly political instrument for the propagation of Panslavism." The war of creeds, the unrest of national aspiration, the indescribable horrors of massacres perpetrated by the Turks—all these are turned to good account by the long-sighted and unswerving policy of Russia.

SWITZERLAND.

The Dynamite of the Anarchist.—The American press has scarcely noticed the dreadful number of anarchist outrages occurring lately in Europe. An anarchist named Machetto, on trial in Switzerland for having placed a bomb in the church of St. Peter, at Geneva, acknowledged that during some years past, he had formed in various places thirty deposits of dynamite, stolen from the Swiss factories. To test the truth of his statement, he was conducted by the guards to Mondon, Yverdon and Berne. In those places the deposits were found. At the base of the Schoenbuhl monument at Berne were found several packages of gun-cotton, dynamite, fuse, etc. Machetto would not tell where he had made the deposits outside of Switzerland.

Statistics of Divorce.—The official bureau has published divorce statistics for 1901. The number of petitions has been larger than during 1900,

while the number of the judicial declarations of divorce has been almost the same. There were 1,027 divorces granted in Switzerland during 1901; 113 of those were conceded for adultery. The cantons of Zurich and Berne hold the primacy in disregard for the marriage bond, there having been 212 divorces in the former and 193 in the latter.

During the ten years from 1880 to 1890, 9,692 marriages were dissolved, and 4,726 men and 4,643 women were married again, most of them within a year or two after divorce. The law forbids re-marriage within 310 days from the dissolution of the bond.

The frequency and increase of divorce are telling in a very pronounced manner on the moral, and even on the material condition of Swiss family life.

THE READER.

Life of St. Philip Neri. By Father Bacci, of the Roman Oratory. Herder, St. Louis, 2 vols. $3.75.

Bacci is one of the very old biographers of St. Philip. In 1670, his work had already reached its tenth edition. That is one reason why it is acceptable; because it is old. For in these hurrying times it is helpful for the soul to go back to the steady-going pace of former days by means of such books. They furnish a good specimen of the fashion that then prevailed in hagiography; the antithesis namely of the present Psychology of the Saints. Two-thirds of the second volume are concerned with the miracles of Philip before and after death; and in that section abundant food is afforded for reflection for souls that foolishly fancy, that although we are bound to admit the miracles of Scripture, we may toss aside those which the saints wrought. It may give them a healthful pause.

St. Ignatius called his friend Philip, "Neri the Bell," because though he sent multitudes to Religious Orders, he remained outside of the cloister himself, always vehemently ringing the summons for others to enter. It was he who gave the first Italians to the Society of Jesus; and then thought the next best thing to do was to institute a congregation which, by its community life secured many of the advantages which the Orders enjoy. St. Philip, it goes without saying, had the Catholic mind.

The Art of Disappearing. By John Talbot Smith. Wm. Young & Co., 63 Barclay street, N. Y. $1.50.

Horace Endicott, a Bostonian, and one of our alleged superiors in race, refinement, education and power to dominate, and possessed also of a lofty contempt for Catholicism, discovers the faithlessness of his adorable spouse, and having promptly lapsed into insanity for a brief period, disappears to reappear again after many wanderings as Arthur Dillon, an Irish denizen of the Fourth Ward. Dillon had formerly dropped out of sight, had achieved wealth in California, or was supposed to have done so, though he had died there penniless; and Endicott assumes the personality of the departed to the great joy of his deluded relatives. A monsignor, the Vicar-General of New York had suggested and assisted the trick. Endicott's intellectual superiority over the class with which he identified himself speedily made him a prominent Tammany politician. The leader of the district, once a pugilist, but now a senator, induced the chief whom we of some years ago easily recognize, to further his ambition. We are thus brought into close contact with the supposed Irish people of the metropolis of a few generations back. The art of the story consists in defeating the efforts of

the recreant wife to discover the whereabouts of her vanished husband. He, meantime, falls in love with a young girl who aspires to a convent. But how marry her? The monsignor suggests the Pauline privilege which the hero forthwith avails himself of. But one is tempted to ask, would the Defensor vinculi, and the bishop and possibly the congregation have taken the same view of the privilege, as it is stated in the book? It startles one a bit besides to find such a grave thing as this dispensation used in a novel to extricate this improbable Back Bayian from his entanglements. The story, as it is told, reveals a wonderful power of imagination.

The Art of Life. By Frederick Charles Kolbe, D.D., of St. Mary's, Capetown. Benziger Bros., New York. 75 cents.

The distinguished author very modestly calls this little book an essay. It is only a matter of a hundred pages, but it is a treatise. It is exquisite in its language, illuminative in its views of art and intense and deep in its piety. There is no preface to it, but at the end of the first chapter we have the scheme of the book unfolded for us. "Its aim," he says, "is to describe the energy, the genius, the means, the transforming touch, the material and the form of the Art of Life." In a preceding paragraph he had said: "If we group the arts into a single family, we ought to be able to find some description common to them all, and if they are studied under this description, each should be able to throw light on all the rest. By careful comparison of common qualities then, we may say, that in every art man (1) by some power or energy (2) working under the guidance of a special sense or genius, (3) with definite means, (4) moulds (5) some given material (6), into a beautiful form. Among the Arts those of Thought and of Life are on a higher plane than the others. They belong to the region of the spirit, whereas all the others are concerned mainly with material form. This has led many to forget that Thinking and Living are really arts at all. But the Greeks (after Socrates at least) never forgot it, and if I loved them for nothing else, it would be for this, that they always made much of the lofty pleasures of Thought, and the beauty attainable in action, linking in indissoluble union the two words *Kalos* and *agathos*. In this, all the Church's best philosophers have been the disciples of the Greeks.

"The Art of Life is the art wherein man (1) by the power of grace, (2) working through the Moral Sense illuminated by Faith, does (3) with the instrumentality chiefly of Prayer (4) transform (5) the nature of the Soul (6) into the Divine Beauty of Justice."

Such is the delightful and altogether novel way in which he leads us to see the sublimity of one's life work, and the necessity of prayer and penance (which latter, as he prettily puts it, rubs out the blotches and bad work on the canvas), and other instruments of grace in developing the divine beauty of the soul.

A good deal of artistic knowledge, and of philosophy are required to appreciate the book fully, but there is so much sweet piety running through its pages that almost anyone can enjoy reading it.

Here, for example, is a way in which he smashes a whole lot of false philosophical systems as he proceeds to adopt and adapt to his scheme that of matter and form. "There are other views on the union of body and soul, but having no space for discussion, I am going to pass them all by—the engine-driver theory of Descartes, the accidental miraculous theory of Malebranche, the simultaneous-clocks theory of Leibnitz, and all. Not in any spirit of mockery do I pass them by using such epithets—I would not stultify myself by jeering at any man of genius, any master of any art in his own sphere, however wrong or eccentric he might appear to me—but I wanted to show in one single word why I think these theories destroy the unity of subject necessary for our art."

Dr. Kolbe has the greatest reverence for the conquests of modern science, and hopes that as St. Thomas summed up all the intellectuality of his day, there will come another in God's own time who will write another Summa, and who will be Philosopher, Poet, Scientist, Saint.

The author of this delightful little book was until recently the editor of the *South African Magazine*, which, under his management, furnished such pleasure and profit to its readers. In the present work he says, just in passing, that the *Sancta Sophia*, by Father Baker, O.S.B., is the best instruction on piety written in English for English-speaking readers. Perhaps there is one chapter, that on *Quietude* which has to be read with a great deal of caution. His own *Art of Life* is an exhilarating call to devotion.

An Apology for the Religious Orders. By St. Thomas Aquinas. B. Herder, St. Louis. $1.60.

An apology in its original sense does not mean an excuse; it means a defense—a reply, a back answer. It is thus St. Thomas employs it here. He is replying to William de St. Amour, who was not only the avowed and implacable enemy of Religious Orders, but of the first principles of religious life; especially of that form which united action to contemplation. William was according to Natalis Alexander "a quarrelsome man and obstinate in his perversity." He was not only forbidden to teach in the University of Paris but even to enter France. "Too much learning hath made thee mad," said the Pope to him, and he afterwards condemned William's work as "unjust, wicked and execrable," and ordered it to be burned within eight days.

Father Proctor, O. P., who edits the treatise, has prefixed to it an excellent introduction. "There is no reason for religious to be alarmed," he says; "they are the uhlans, the advanced guard of the battalions of the Church. They ought to be disappointed if they were not attacked. They have gone through worse." On the other hand he admonishes Religious that *cucullus non facit monachum*, and that the worst enemies are those within. Persecution from without is a great blessing, if it extirpates domestic abuses, and that there are such he admits:

> That he is mad, 'tis true; 'tis true, 'tis pity,
> And pity 'tis, 'tis true.

"Bolts and bars, grates and grilles, the walls of religious cells and

monastic enclosures are not proof against the spirit of darkness in the high places."

The book would be worth publishing if it were only for this excellent preface. St. Thomas's discussion of course needs no commendation. Both the preface and the work will do excellent service in keeping correct views on religious life in the minds of all, and in keying up to the proper note of fervor those whom God has blessed with the vocation.

Teachers' Handbook of the Catechism. By the Rev. A. Urban. Joseph F. Wagner, New York. $1.50.

In the "Foreword" of this book we are told it is a "quiz." There are over 3,500 questions and answers. "It aims at supplying the teacher with an exhaustive explanation of Catholic doctrine in language suitable for the school, pays especial attention to catechizing and makes an effort to facilitate this work for the teacher."

It looks as if it ought to be an excellent help also for preachers who recognize that the great need of the day is instruction rather than exhortation. The simpler the better; it will be easier and more apostolic for the preacher while being more beneficial to the people who will have something to take home with them. Sermon-themes at times are *awfully* over the heads of the hearers, and not unfrequently helplessly out of reach of the speaker.

The Review of Catholic Pedagogy, Vol. I, No. 2. Chicago, Ill.

How far ahead of every one of the non-Catholic Pedagogical Reviews extant, this new publication is, we have only to open the second volume and see. It suggests the question: Are we only now discovering how much ability we had lying about unused, or, perhaps, which was too modest to obtrude itself on the public, and that other, which is often forced on the reader of the Reviews, to which educators mostly consign their thoughts; why do they write? The thoughts are generally astray and the style is often defective. Perhaps it is to afford an explanation of why schools so often fail to educate.

With such writers as the distinguished editor, Father Judge, Dr. Turner, Father Yorke, Margaret Sullivan and others, the success of the new venture, which we most heartily welcome, is assured. We are especially happy to be able to look forward at last to a *History of Education* which Dr. Turner is engaged in writing. Hitherto we could make no reply to the taunt flung at us when we complained of the calumnies on the stock text-books: Where is the Catholic History of Education? We shall soon have one.

Dominicana, January, 1903.

The *Dominicana* has furnished its readers a rare treat in the delightfully scholarly article of Mr. John A. Mooney, in the December and January numbers, on the "French Realistic and Naturalistic School of Romance." It is an assailing of Zola by reversion. That creature Mr. Mooney properly declines to touch. So he lets us know what the must-be-forgotten thing is by showing us his forbears. It is a case of literary heredity where there is a frightful taint in the blood, and the inference

is that of Flaubert, the de Goncourts, and Daudet are such degenerates, the result of their joint production, Zola resumes all their deformities with his own superadded hideousness to boot. The information about the de Goncourt brothers we do not remember ever to have had so comprehensively and so satisfactorily conveyed to us as in the present instance. The same is true of the other literary impositions. The de Goncourts specially furnish a fine example of a pair of French Mr. Puffs, who had the courage of their personalities, putting them to the fore so persistently that the public was impressed. They had the trick besides of much of the modern literary success, namely, indecency.

NOTES.

With Spanish dignity and politeness, the Minister of War, General Azcarraga, writes, not to the newspapers, but to Cardinal Vaughan, to deny the puerilities stated and signed by "*Voces Catholicæ*" in the *Contemporary Review*. The writer in the *Review* referred to the "superstitious fetichisms of benighted classes (Catholics, save the mark!) who subject the conclusions of *science* to the decision of the Church"; and, as an example of fetichism, asserted that the Catholic "Prime Minister" of Spain (it was the Minister of War who was meant) refused to meet his Church-censured colleague until he got the consent of his confessor, and when the meeting was over he had the room sprinkled with holy water.

The *Tablet* says that this illustrates the opposition which the Catholic Church meets in England: credence is readily given to absurdities like this. Yet this is far above the absurdities concerning Rome printed in the New York *Evening Post* of Saturday, January 14.

Writes the *Tablet* of January 24: "It is not likely that the venerable fiction that the use of vernacular Bibles was forbidden in Old England will be easily given up by those who trade upon its controversial utility, but it is satisfactory to note that it is being dropped and even attacked by scholars. Abbot Gasquet has done much by the calm presentation of indisputable evidence to discredit the charge; and Mr. Alfred Pollard, of the British Museum, who is an acknowledged authority on Middle English, pointed out, in a lecture on English Literary Manuscripts of the Bible, to the Bibliographical Association, what a large number of manuscripts of the Bible, many of them finely illuminated, were still in existence. This showed, he said, that except perhaps during the time of the Lollards, the Scriptures were more freely circulated than was generally supposed."

BOOKS RECEIVED.

A Year's Sermons. By pulpit preachers of our own day. Joseph F. Wagner, New York, $1.50.

Revelations of Divine Love. Shewed to Mother Juliana of Norwich, 1373. Benziger Bros., New York, $1.00.

The Pilkington Heir. By Anna T. Sadlier.

The Talisman. By Anna T. Sadlier. Benziger Bros., New York.

The Whole Difference. By Lady Amabel Kerr. B. Herder, St. Louis, $1.00.

Brass Sanctuary Lamp,
made for the Very Rev.
Mgr. James S. Duffy,
S. Agnes' Church, Brooklyn, N. Y.

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(*From a contemporary portrait.*)

See "PILGRIM WALKS IN ROME."

THE MESSENGER

VOL. XXXIX. APRIL, 1903. NO. 4.

THE LAWS IN A GREAT CITY.

THE maintenance of a proper standard of morals, and the rights of the individual citizen in a community, must always be secured through two agencies, viz.: The Church and the official upon whom devolves the duty of prosecuting violations of the civil law. The one seeks to attain the end by making men good; the other by preventing men from being bad.

The rights of life, liberty and the pursuit of happiness, guaranteed to the citizen by the Constitution, must depend upon the proper observance and enforcement of the moral and civil laws. It does not always follow that where there is a right there is a remedy, as it would be beyond the power of human laws, which are from the nature of the case general in their design, to grant relief under all circumstances. To the superficial observer it might seem that the police are really the guardians of society, and that the maintenance of order must depend upon them. That this is not wholly correct will be readily seen when it is realized that persons with criminal inclination will not be deterred from offending the law if the only consequence to be feared is arrest, and there is reason to believe that a proper prosecution of the offence will not follow. It, therefore, must be apparent that so far as the maintenance of order by the enforcement of the civil law is concerned, the prosecuting officer and the Courts alone can be relied upon.

Blackstone says:

"The law in its more confined sense denotes the rules not of action in general but of *human* action or conduct:—that is, the precepts by which man, the noblest of all sublunary beings, a creature endowed with both reason and free will, is commanded to make use of those faculties in the general regulation of his behavior."

And again, that:

"The Creator has so inseparably interwoven the laws of eternal justice with the happiness of each individual that the latter cannot be maintained but by observing the former, and if the former be punctually obeyed, it cannot but induce the latter."

The principle that human laws are binding upon men's consciences, laid down by ethical writers, is true; but if that were the only or most forcible obligation, the good only would regard the laws and the bad would set them at defiance. A famous Greek once said to a lawyer: "Probably all laws are really useless; for good men do not want laws at all, and bad men are made no better by them." Therefore it is that a penalty must be declared against offenders of the law, and to go a step farther, the penalty must be impartially and inevitably enforced to obtain the salutary effect sought.

I again quote from Blackstone:

"The only true and natural foundations of society are the wants and fears of individuals and although society had not its formal beginning from any convention of individuals, actuated by their wants and fears; yet it is the sense of their weakness and imperfection that *keeps* mankind together; that demonstrates the necessity of this union; and that therefore is the solid and natural foundation, as well as the cement of civil society."

Demosthenes gives the following description of law:

"The design and object of laws is to ascertain which is just, honorable and expedient; and when that is discovered, it is proclaimed as a general ordinance, equal and impartial to all. This is the origin of law, which, for various reasons, all are under an obligation to obey, but especially because all law is the invention and gift of Heaven, the sentiment of wise men, the correction of every offence and the general compact of the state; to live in conformity with which is the duty of every individual in society."

In the State of New York, the Penal Code, which comprises 729 sections, defines what constitutes almost every conceivable crime, but there are also offences within the meaning of the common law. The provisions of the Penal Code are carefully drawn and afford very little chance to mistake their meaning. They are not open to doubt as to construction as was a certain ancient law which enacted that drawing blood in the streets should be punished with the utmost severity. It was only after a long debate that it was held not to apply to a surgeon who opened the vein of a person who had fallen down in the street in a fit.

Having thus briefly discussed the protection given to society by

the civil rules of human conduct, we may properly consider the method in which they are enforced in a great municipality. While I intend to speak of the County of New York only, which contains over two million inhabitants, the same remarks will apply substantially to the City of New York as now constituted. The latter includes in whole or in part five counties—Kings, Richmond, Queens, New York and Westchester. Each County elects its own District-Attorney.

The person charged with crime may first learn of the formal accusation against him by his arrest, or by learning that the Grand Jury of the County has filed an indictment against him and that a warrant has been issued for his arrest. In the event of the former circumstance, the officer takes him before a magistrate, where he is fully informed as to the charge and instructed briefly as to his rights, including which is the right to employ counsel. If the defendant thinks it is unlikely that he can satisfy the magistrate as to his innocence of the charge, or for some other reason deems it inexpedient to have a hearing then he may waive examination. In that case the magistrate holds him for the Grand Jury or commits him for trial at the Court of Special Sessions, the latter being a Court for the trial of misdemeanors or minor offences, as will hereafter be more fully explained. Bail may be furnished in an amount to be fixed by the Court. If the defendant demands examination, testimony is taken, and if he is not discharged he is held as already stated.

There are seven Magistrate's Courts distributed in various parts of the city, and each exercises a jurisdiction as to certain prescribed territorial limits. The incumbents of the office must be lawyers of at least five years' standing prior to appointment by the Mayor. The salary is $7,000 per year and the term of office ten years.

The duty cast upon the Magistrates is probably not exceeded in importance in the administration of any other office in the city. To the great majority of the citizens the employment of a lawyer is a luxury that cannot be afforded, and therefore when it comes to the enforcement of a right or the remedy for a wrong recourse must be had to a tribunal where a case can be stated by the person aggrieved, in his own way, without a lawyer and an early decision obtained. It must, of course, be apparent that the people who are placed in such circumstances are often led to believe a

moral right is a legal right, and therefore it is necessary that the Magistrate should not only possess the qualities that go to make a competent lawyer, but also should have great patience and tact and not be lacking in a large measure of charity. In the small district which composes his jurisdiction he is looked upon as the arbiter of family quarrels and disputes generally, which, in a strict sense, ought really to have no hearing in a court of law. The use of great judgment and tact will often avoid feuds of more or less serious character, and even grave violations of the law, because of the attempts of injured persons to revenge themselves or to get the desired redress in their own way. It is essential that the Magistrate should bring himself down, so far as is consistent with his dignity, to the level of the applicant for justice, and it therefore frequently appears, from newspaper accounts, that there is a degree of familiarity on the part of the justice that is not consistent with the dignity of his office; but such items are often more or less exaggerated in order to make a good story from a newspaper point of view. They frequently have only as a basis that degree of familiarity that is necessary to give such a citizen sufficient confidence to state his case intelligently. Although the law provides for an appeal, under some circumstances, from the Magistrate's decision, yet, as a practical matter, one is rarely taken. His determination is not final as a matter of law, and there is nothing to prevent the same charge being brought before another Magistrate if the prisoner in the first instance should be discharged, except the courtesy that prevails among the Magistrates, and which discourages the hearing of a case already disposed of by another justice. Upwards of 90,000 cases are brought before the seven Magistrates of the old city of New York annually, of these nearly one-quarter are women. The great bulk of these cases are minor offences, felonies averaging less than ten per cent. Something like $75,000 is collected annually in cash for fines.

It may be proper here to refer to the office of coroner, which has in all cases of unnatural death the same jurisdiction that the Board of Magistrates possesses in all criminal cases. The duty of the coroner is to inquire, with the aid of a jury, as to the cause of the death; and if it is found to be due to the act of some person other than the deceased, such person is held for action by the Grand Jury. If it is a case of murder in the first degree, the pen-

alty for which is death, no bail is allowed, but in all other cases of manslaughter or homicide the coroner may admit the defendant to bail. The other circumstances under which a person is arrested for a crime are where an indictment has been found by the Grand Jury and a warrant issued pursuant thereto.

This brings us to a consideration of the Grand Jury. The importance of this body is apparent when it is realized that no crime more serious than a misdemeanor can be punished without its aid. All cases tried in the criminal term of the Supreme Court and in the Court of General Sessions must be based upon an indictment.

The accusation or indictment by the Grand Jury is founded upon evidence submitted by the District Attorney, and the defendant is not entitled to be heard nor submit evidence. The jury may permit him to do so however. As a rule the Grand Jury conducts the examination of witnesses through its foreman, and not through the Assistant District Attorney assigned to it. In cases that are intricate, however, it is essential that the assistant who has prepared them should conduct the examination, and that course is usually followed.

If a Grand Jury refuses to indict in a proper case the District Attorney may apply to the Court for leave to submit to the succeeding body, and such applications are usually granted. That remedy should, nevertheless, be used very conservatively since the law designs that the action of the jury shall be final.

The Grand Jury is appointed pursuant to Statute. The law provides for a Board of Selection composed of the presiding justice of the Appellate Division of the Supreme Court, another justice of that Court, the Recorder, a Judge of the Court of General Sessions, and the Mayor. The Board meets in November of each year and selects not less than six hundred names, nor more than one thousand, for service during the ensuing year. It is required that the names shall be taken from the list of persons qualified to serve as jurors in trials; that they shall be intelligent citizens, of good character, and shall be, so far as the said board may be informed, possessed of the qualifications by law required of persons to serve as jurors for the trial of issues of fact.

As a matter of fact the Grand Jury list for the preceding year is usually adopted by the Board with such revision as may be necessary by reason of death or disqualification. There are thus members of the Grand Jury who have served many years, and in

some cases old families have been continuously represented for generations.

As membership of the Grand Jury means exemption from service as a petit or trial juror, appointments are much sought after by those who are apt to be called upon for the latter duty. The advantage to be gained is readily seen, when it is realized that the Grand Juror sits only from eleven A. M. to one P. M. and can often get excused for a day, while the petit juror must attend for many hours daily for the term, which is nearly an entire month, and remain in court for almost the whole day, either sitting on a case or awaiting his assignment. Then again he may be engaged in a trial which will last two months.

The Board of Selection composed, as it is, of officials who are constantly engrossed in their other duties, particularly the judicial members, has little time to spend in using the lantern of Diogenes and must naturally seek those citizens who have become known to them by reputation because of prominence or who have been suggested by friends. The former class usually avoids any civic duty that will in the least interfere with its pleasure or business, while the latter may be nominated at the request of a political leader. If the Board contains a member who designs to protect his political party from criminal prosecution by getting its members on the Grand Jury, he can to a large measure succeed notwithstanding the most conscientious and intelligent regard for duty by his colleagues. The latter cannot reasonably object to such a nomination if they know nothing tending to show that the nominee is disqualified under the law, and the chances are he is not. They are therefore bound to vote for the appointment. It will, consequently, be no surprise to learn that the Grand Jury of New York County has almost monthly men upon its roll, whose first object is to protect the political organization with which they are affiliated. They sit side by side with men of the highest character, who have the most exalted conception of civic duty, and whose official integrity can not be unduly influenced by any consideration whatsoever. From the list of a thousand names thus made up, for the ensuing year, a panel of fifty is selected monthly for the first Monday of each month, for the Court of General Sessions, and from that panel on their arrival in Court are selected twenty-three persons to act as the Grand Jury for the term.

The selection for the panel of fifty is made by placing the names in a circular box hung upon two uprights and which, after being revolved several times, is opened, in the presence of a judge of that Court, and the County Clerk or Sheriff, or the representatives of the last named officials. A hand is passed into a small aperture and withdraws from the box slip after slip having a name thereon until the required number has been obtained.

Although it would appear that such a method would insure absolute impartiality, yet the ingenuity of those who are ever seeking to get the better of the law has proved in some instances to be equal to the occasion. At one of the times when the learned Recorder, the Hon. John W. Goff, was present at the drawing of jurors, he detected a difference in thickness of the paper slips. In his usual quiet manner he called attention to the matter and dryly suggested that uniformity was desirable and possible. I speak of this one incident, as such a thing occurred during my administration as District Attorney. That there have been methods of fixing a grand jury, and even a petit jury, no one familiar with criminal prosecution has any doubt.

During my term as District Attorney, when the Grand Jury was empanelled for the month, only minor cases would be submitted until I had had a chance of studying its composition. A few days of service would enable me to get a fair idea of how much politics figured in its make-up, and then a test case, having some quasi political features, such as, for example, a liquor or gambling case, would be submitted. If it failed, notwithstanding the clearest evidence, all cases of that character would have to be held up in the hope that the next jury would be more impartial. It made it a little hard to be thus handicapped from time to time, particularly in view of the fact that not only the press, but even those interested solely in reform, were clamoring for action, criticizing with some fierceness the apparently inexcusable delay. The nature of the circumstances precluded explanation. To have told the truth would unjustly have cast reflection upon the decent members of the jury and again would probably have prejudiced the succeeding grand juries. Besides, nothing is more injudicious than for a public official to offer explanations, for either will the uninformed citizen be apt to have some reasons for claiming that

the explanation is insufficient or else the statement will be looked upon as a mere excuse for indolence or incompetency. No, the official must grit his teeth and hope for vindication when his duty is ended. Indeed, he must not only refrain from publishing his achievements if he would retain the confidence and respect of the community, but must even sincerely deprecate applause.

Too high an estimate cannot be placed upon the intuition of the people, and the public official will ultimately receive an absolutely just decision as to his discharge of the duty confided to him. Realizing this, one cannot but regard with amusement, if not pity, the frantic efforts so often made by office-holders to make political capital.

If honesty, capability and zeal are really possessed, let it be remembered that the dignity of truth is lost amid much protesting. In such a connection as this I may appropriately quote from the Book of Proverbs and say: "In much work there shall be abundance; but where there are many words there is oftentimes want" (Proverbs 14, 23).

As an illustration of the possibility of political considerations exercising an influence, the following incident will be of interest: A young married lady was attacked by a footpad who, in broad daylight, attempted to snatch her purse. It occurred on one of the stairways of the Park avenue tunnel near Fortieth street. The lady very pluckily resisted the attack, and with assistance the man was caught. When his case was brought before the Grand Jury the evidence of course was overwhelming, but one of them objected to the finding of an indictment because the defendant was a good worker in the political organization in his district. An indictment was found, however, and the man tried, convicted and sent to State's prison.

In another case the finding of an indictment was opposed by a grand juror prominently identified with a large financial institution, and a man of the highest character. Apparently his preju dice had been appealed to by a person interested on behalf of the defendant, and in whom he had entire confidence. His objection was that the chief witness for the prosecution told his story too glibly, having a suspicious familiarity with the exact dates, etc. The witness having been employed where a daily routine was followed, which required the recording of dates and hours, and the other facts involved being of such a thoroughly unconventional

character as to impress themselves upon his mind, of course, had no difficulty in recalling the details. The Grand Jury finally found an indictment. I was somewhat prepared for just such a complication, as it was a case in which great influence had been brought to bear at every stage from the arrest of the defendant. I accordingly had sent for the foreman of the jury and stated that a case, involving the charge in question, was to be submitted, but did not say anything about the testimony to be given before the jury nor give any details. I simply said that if, when the case was presented, he thought the evidence demanded an indictment, and any of his associates seemed unreasonably opposed, to send for me. He had occasion to do so, and I was informed of the grounds of the juror's opposition as already stated. I reviewed the evidence and suggested that the reasons advanced were insufficient to defeat the indictment. A true bill was returned.

This was an interesting experience, as it demonstrated that it was not always the politician, or those popularly supposed to have sympathy with crime, who attempted to interfere with justice. There is no greater difficulty that the District Attorney has to contend with in his efforts to punish crime than the Grand Jury, without whose aid no serious crime can be punished. It is supposed to stand as the bulwark between the people and unjust prosecution by the Government, yet it not unfrequently stands between the criminal and the penalty of his crime. In this it perhaps reflects unconsciously the undesirable sympathy for the criminal that makes the work of the prosecutor so hard of accomplishment. Before the arrest public indignation runs high, and there is no limit to the impatience for retribution. After arrest everything that savors of the least lack of consideration for the defendant is heartily condemned. It is not regarded as a contest between a servant of the people fighting for its interest and an enemy of society, but rather as a fight between two persons, both actuated by personal motives, and it is a case of let the best man win.

The law provides many technicalities for the protection of the accused, and no matter how guilty he may be he must not be punished, particularly if the offense is a grave one, if there is an omission to comply with even the slightest legal requirement, though it be a mere matter of form, and not interfere with the fairness of the trial. Well may it be said that "laws are like cob-

webs, where the small flies are caught and the great break through." The murderer who thus escapes must suffer at least the penalty of remorse for his crime, and that is the only satisfaction a wronged community has. Joubert has said that "remorse is the punishment of crime; repentance its expiation. The former appertains to a tormented conscience; the latter, to a soul changed for the better."

If the escapes from the penalties for serious crimes continue to be so frequent we may come to the condition described by De Quincey: "If once a man indulges himself in murder, very soon he comes to think little of robbing; and from robbing he comes next to drinking and Sabbath-breaking, and from that to incivility and procrastination. Once begin on this downward path you never know where you are to stop. Many a man has dated his ruin from some murder or other that perhaps he thought little of at the time."

Having thus briefly discussed the earlier stages of criminal prosecution, we may come to the courts.

The latter consist of the Supreme and General Sessions and the Special Sessions. The first and the second have co-ordinate jurisdiction, but the Supreme Court criminal term does not always sit, and therefore the bulk of the trials for crime occur in the other two courts, the Special Sessions trying only misdemeanors or minor cases. The latter is held by three judges and is in session daily. When it is realized that a criminal career has small beginnings as a rule, the importance of this Court will be appreciated. The judges have it in their power to save a man from becoming an irreclaimable outcast of society, and they make real efforts to do so by often giving the first offender another chance. Once a man has served a term of imprisonment the likelihood of his ever again being a law-abiding citizen is small, even where he receives an encouraging hand on his release. The fact that he has been in prison is rarely out of his mind, and of course the better he was before conviction the more keenly he suffers because of the disgrace, and the less likely is he to believe there is any hope of living it down. The very respectability he formerly enjoyed and which he no doubt so carefully guarded until the day of temptation came, causes him to know how low he has fallen. If the convict had not previously been a man of high moral standard, then of course there is little hope of reformation. I have been informed

by Mr. Samuel J. Barrows, who is the United States Commissioner of the International Prison Commission, and whose well-known study of the subject of reformation of criminals merits the highest respect, that in his opinion at least one-half of first offenders can be saved under proper legal and penal régime. Commissioner Barrows further informs me that the probation system in use in many places is very effectual in the work of reformation; that in France some 24,000 cases a year are put on probation and only five per cent. have been rearrested. This latter fact was ascertained by aid of the Bertillon system of keeping a record of the measurements of the person arrested. His ears, nose and other features are measured as well as height, etc. Marked physical characteristics are also noted. I shall later refer to the system now followed in Great Britain and which seems far superior to the Bertillon plan formerly in use there.

The Court of General Sessions disposes of about six thousand cases annually, of which, however, only a small proportion are actually tried. In the greater number the defendants plead guilty, or disposition is made pursuant to a recommendation for clemency by the District Attorney. The court has five judges, including the Recorder, four of whom are constantly on duty except during the summer, when only two sit. All cases are tried with a jury, and include minor offenses not tried in Special Sessions, as well as the more serious crimes, such as robbery, murder, etc. The members of the bench of this Court never cease making efforts to reclaim the criminal at the bar, notwithstanding that they have all been many years disposing of such cases and might naturally be supposed to have either grown accustomed to the existence of crime or hardened in the discharge of their duty. I have never heard the Court impose sentence without delivering a short, practical sermon and exhortation. The particular circumstances that caused the defendant's downfall are dwelt upon and an appeal to reform earnestly made. There are some cases, however, where the nature of the crime calls for indignant denunciation, and callous indeed must be the defendant who can remain indifferent to such a rebuke. If the effect is lost upon the criminal it is not likely to be upon the audience, which is invariably of a kind to need much preaching.

The system by which criminals are identified by the police of Great Britain is the taking of finger prints. No two fingers are

exactly alike, but each contains certain ridges or creases that give it a distinct individuality. It has been found that the patterns and ridge characteristics continue from early youth to old age without change. Examinations made of many sets of prints at different times, by an eminent student of the subject, resulted in showing that there was absolutely no change, except in one case, in six hundred and ninety-nine out of seven hundred of the numerous characteristics of the fingers. Neither can there be any change after death up to the time when the skin perishes through decomposition: for example, the marks on the fingers of many Egyptian mummies and on the paws of stuffed monkeys are still discernible.

It will be seen that the system would be of little practical use unless there could be such a classification of the characteristics as to make the index possible. As a result of careful study it has been found that there are four types, one of which almost invariably appears. These are called arches, loops, whorls and composites. It has further been found that five per cent. of the impressions are arches, sixty per cent. loops, and thirty-five per cent. whorls or composites. The number of ridges and other more or less common characteristics are further classified, but it would take too long to minutely describe the method by which it is possible to ascertain in a few minutes whether or not the impressions submitted can be reproduced from the files. In Scotland Yard, London, this system introduced by Assistant Commissioner Henry is in daily use. Notwithstanding the great volume of impressions on file, the persons in charge can tell almost immediately upon consulting the index whether or not the defendant has a criminal record. The impressions of the ten fingers are taken, those of each hand being kept distinct. The police in all the large cities of England take these impressions and send them to Scotland Yard, where the complete records are kept. The advantages of this plan of identification over the Bertillon system must be obvious when one considers that mistakes are apt to be made in taking measurements and in transcribing them. It must be remembered that they are usually takens by wardens who have no special interest in the subject and who are not infrequently without the benefit of education.

We may now properly come to the District Attorney's office. There are more than a hundred employees under the District At-

torney. Of those about twenty-two comprise his professional staff, and attend to all the purely legal work under his supervision. The District Attorney of New York County has so much of an administrative character to attend to that it is practically impossible for him to take part in the trial of cases. The assistants or staff are divided into classes, the full or statutory assistants, and the deputy assistants. Someone not wholly familiar with our language spoke of one of my assistants as a "*statuary assistant*," and as he was not especially distinguished for energy, the mistake was not inappropriate.

Subpoena servers, called county detectives to the number of about twenty-five, form part of the office force. I did not use these men for detective purposes, except in few instances, because I thought it safer to rely upon the police whose duty it was to detect crime and supply the District Attorney with evidence thereof. Another reason was that county detectives in my administration had no experience or training as detectives. It seemed to me, however, that to attempt to perform the ordinary duty of the police in any manner, was to acquiesce in their neglect or inability. The best way to maintain a high standard in our governmental agencies is to insist upon their living up to their official obligations and tolerate nothing else. Failure to obtain good results may come at first but eventually the lesson will be learned. My opinion in this regard has been strengthened by actual experience for the pursuance of that policy enables me to say that the police never failed to fully co-operate with me during my administration of the District Attorney's office although politically and otherwise hostile to me. It is only where it is necessary to unearth corruption in the police that the employment of private detective agencies is desirable from the public interest point of view.

Personally the District Attorney has a daily experience that is not without interest. The nature of the appeals made to him are extraordinary. He is called upon to settle marital disputes and family troubles generally. When lawyers have reached the limit of their knowledge or ingenuity the client is sent to the District Attorney. Cranks who trouble the Magistrates or other city officials come from the latter to him full of expectation because of their hopeful words. I used to send them back to the Magistrates.

Requests are peculiar sometimes. One young woman calmly

asked for a pass to Boston; another wanted to have a dentist arrested for extracting the wrong tooth. A man wrote me numerous letters complaining that some persons of evil designs were filling the air about him with electricity and he consequently suffered agony. He finally came to the office himself and demanded relief. His mental condition was apparent, and I only got rid of him by promising to proceed against the offenders when their identity was discovered, he to find them. In another case an Enoch Arden applied for a divorce. He had returned home after an absence of ten years in Europe to find his wife had married another man. He wrote saying he was satisfied with the new domestic arrangement, and that he would like to have a divorce as soon as convenient. In order to make everything regular he enclosed a sort of certificate from his wife giving her consent. It was written on black-edged paper and read as follows:

"To whom it may concern:

"——— is free from me. I have not lived with him nor knew where he was since 1885. Anyone can have him that wants him. I don't want him.

"(Signed) ——— ———,

"Formerly his wife."

"P. S.—Will give no trouble."

The incumbent of the office has to experience a great variety of emotions, from the extreme of pathos to the extreme of righteous indignation and implacable hatred. One of the saddest cases brought to my attention during my administration was that of the death of a little girl from scarlet fever. She was a member of a humble but very happy family, and was suddenly taken ill. The physician diagnosed the case as scarlet fever, and, in accordance with the law, notified the Department of Health. The latter, in performance of its duty, immediately removed the child to North Brother Island, where the county places persons having contagious diseases. The parents were, of course, prohibited from having any intercourse with the child, and the only thing the father could do was to telephone daily to the Island for information as to the condition of his child. The day came, a Tuesday, when he was told that the little girl was convalescent, and that on the following Saturday he could take her home. You can imagine the joy that filled the household at the prospect of having this sweet and bright little personality returned to its midst. Preparations were made for the home-coming, and on Friday the father again tele-

phoned to ascertain the hour when he could receive his child. He was then informed that the child was dead, and it afterwards transpired that the little girl had died before the Tuesday on which he was told she was convalescent. It only remained for the parents to secure the body of their daughter, and even that was difficult. It was at this stage of the matter that it occurred to the mother that the District Attorney could help her, and accordingly she made personal application to me. She had no difficulty in seeing me immediately, as the attendant who received the persons coming to my office was a man of most kindly impulses and was in thorough sympathy with my determination to be accessible to all citizens, no matter what their condition of life might be. The fact that I had a daughter about the same age as the child made it extremely difficult for me to maintain my official dignity while this poor mother told her sad tale. She said that the officials had attempted to pass off upon her the remains of some other child, and insisted that she was wrong in claiming that they were not those of her daughter. I at once assigned one of my assistants, and engaged the services of a physician to procure the body for the parents, and this was later accomplished. This case illustrates the fact that the District Attorney is often called upon to perform acts that are not, strictly speaking, within the line of his duty, and from his official point of view have no legal aspect. An incumbent of the office, however, would have to be thoroughly insensible to the ordinary instincts of charity to refuse his aid under such circumstances, and it therefore follows that he has the gratification of becoming the champion of many who, were it not for him, would be in despair.

The other extreme of feeling above referred to is almost daily aroused by the presentation of facts showing a deliberate and heartless crime and the insufficiency of law to bring the offender to justice, for the facts, no matter how clear from every other point of view, must constitute legal evidence. Under such circumstances there is a sort of impersonal, intense hatred called into existence that would stop at nothing short of the illegal to obtain gratification. I say "impersonal," because the feeling is more directed toward the offence than the offender, although the latter must, of course, suffer the expiation. The District Attorney, strange as it may seem, does not upon taking office cease to be a citizen, or to have the feelings citizens usually have. It is,

therefore, a fact that the sense of indignation aroused in the community by the commission of a serious or particularly offensive crime is fully shared by the District Attorney, but, in addition, he has the feeling that upon him rests the responsibility of procuring retribution. The nature of his office demands that he shall be judicially conservative in the highest sense and, therefore, he feels to the last extreme the inflexible manacles of official duty. If I were asked the most trying thing that the District Attorney had to contend with in the administration of his office, I would say that it was this very feeling which requires for its suppression all his self-control and recollection of the high duty he is discharging.

There is probably no more influential office in the City of New York, as it is within the power of the District Attorney to institute proceedings against any other public official for a neglect of duty. The consequence of all this is that he is looked upon with the highest respect by the other members of the government, especially if he is conservative and reticent. During my administration of the office this phase of my official prerogatives was very much in evidence, as all the other officials were members of a political organization which was charged with the grossest corruption. They had every reason to fear, therefore, that the District Attorney might institute proceedings against them upon information given by some citizen, even though they themselves were unaware of any wrongdoing on their part. To be thrust suddenly into a position of such importance was well calculated to arouse a feeling of apprehension of the danger of making mistakes by indiscreet action. To feel that you were surrounded by hundreds who would be only too glad to seize upon some blunder or indiscretion to impair your usefulness and weaken your influence was not an agreeable sensation or one apt to superinduce the quiet and peaceful mind. The ordinary prosecution of crime, while demanding the fullest and most constant attention, was, from the nature of the case, subordinate to the necessity for a tactful and ever vigilant administration of the office for the reasons just stated. To be successful the District Attorney must learn to stand alone for the most part in making decisions as to questions of policy, although, of course, he would be very foolish if he did not constantly seek advice, but the decision must be his alone and must have all the elements of finality. It is, unhappily,

the experience of all who try to enforce the criminal law, that the least co-operation can be expected from those in the highest stratum of life and whose interest it would seem to be, because of their greater property holdings, to secure enforcement. The citizens in the humble walks of life have infinitely more respect for the law and yield a more ready obedience to it. It is not uncommon for the District Attorney to be asked to refrain from prosecuting a defendant because of the disgrace it would cast upon such a one's family and even because his social relations are of the highest. The truth that persons, who have had all the incentives of good environment to maintain a high moral standard and whose training has had for a very conspicuous feature the development of the moral sense, are not entitled to the same consideration as those who lack such advantages is not realized. The idea among the higher classes that the law was not intended to be enforced against them is also, ridiculously, prevalent.

The District Attorney cannot alone procure the punishment of crime. This fact is apparently not understood by the community. No matter how vigilant and careful the prosecuting officer may be in securing his evidence and preparing his case for trial, he cannot succeed in procuring a conviction unless the judge and the jury take a like view as to the guilt of the defendant. As an illustration of the difficulty of dealing with the ordinary trial jury I may refer to a case tried toward the end of my administration before a jury consisting principally of farmers. My assistant, in summing up the case, took particular pains to bring himself into the farm atmosphere and to eliminate from his speech anything that might not readily be understood by the jurors. Among other things he assured the jury that there was no desire to befog their minds with the technicalities of the law, that the guilt or innocence of the defendant was a very simple proposition and that all they needed was to apply their horse sense. After the trial, which resulted in the conviction of the defendant, I received a letter from one of the jurors explaining the difficulty they had in arriving at a verdict and stating that Mr. Osborne's remarks about "horse sense" very nearly caused some of the jurors to decide in favor of the defendant. It seems that the term was particularly offensive to those gentlemen because they understood it as an insinuation that they had no more sense than a horse. In another case the difficulty, above referred to, had a more serious aspect.

When the examination of jurors was taking place, one of the candidates declared, under oath, that he had no acquaintance among the police, to which department the defendant on trial belonged, and he was accepted. The trial lasted some days during which the jury were kept together and on a certain occasion this juror inadvertently stated to one of his associates that he was acquainted with an inspector of police. When the time came for agreeing upon a verdict, the juror in question was the only one who stood out for acquittal, and it was only when his fellow-jurors called his attention to the perjury he had committed when being examined for jury duty that he admitted that he too believed the defendant guilty and thus a verdict was secured.

Some time ago I read a very interesting pamphlet entitled: "The Cost of Crime," by Eugene Smith. The writer admits inability to estimate the expense of such items as the enactment of penal statutes, and others of a like character, but he very plausibly sets forth various details which make in the aggregate a cost to the United States annually of $600,000,000. In the County of New York he correctly states the outlay for one year to be $12,980,-804; of which all but about $700,000 is used only for the prosecution of criminals. The expense attendant upon their punishment must be added. The amount would be higher in New York today as the above estimate relates to a period of about three years ago, and the city is progressive in crime as in all else. While the author does not include it in his calculation of cost, he suggests with much force that the expense of public charities might be added to the disbursement for crime, since the condition of the dependent is often the result of violations of the law committed by themselves or those upon whom they relied for support. The total annual cost to New York, including the amount just mentioned, is figured to be over $20,000,000. In reaching the sum of $600,000,000, Mr. Smith takes into consideration the property stolen and accepts an estimate made by certain learned jurists by which the average amount each criminal earned yearly was fixed at $1,600, making the comment, however, that most habitual offenders would regard that sum as niggardly. He further makes the interesting deduction that one-half of the annual state tax was expended for the prevention, repression and punishment of crime. I suppose the speculative mind might conjecture what further cost might be allowed for the maintenance of churches and relig-

ious societies, which surely are patent agencies for the prevention, repression and punishment of crime. A careful analysis of the work done by our Church might show that untold sums of money were saved to the state by its good offices.

As it is, we are charged in the statistics with every person of an Irish name who is brought to the bar of justice. While District Attorney I procured the conviction for murder in the first degree of a negro named Flanagan, who was neither an Irishman nor a Catholic, but, of course, the enemies of the Church put him down as both. For many years it was the practice in our criminal courts to ask before sentence the religion of the convicted person. In many instances, particularly where the judge was of our faith, the answer would be "Catholic," even where the appearance of the prisoner would clearly indicate he was a Russian or Polish Jew. Upon my calling the attention of the court to the fact that the law merely required that it be ascertained whether the defendant had received religious instruction, to which the answer should be merely "yes" or "no," the practice was abandoned and the law followed. In reading such statistics, therefore, it may be well to bear in mind that the proportion of Catholics is not as stated. Then even if it were so, we all know there are many who are nominally Catholics and who have never been under the influence of the Church since early childhood. Nothing more strikingly shows the great moral agency of the Church than the existence of the many fraternal societies within its fold. When you see bodies of men like the Holy Name Society, the Knights of Columbus, the Catholic Benevolent Legion and many others monthly approaching the sacraments, you get only a partial idea of the great ethical force that exists.

The more one studies the conduct of men the greater grows the conviction that what is most needed to be inspired is not religious spirit or an inclination for the right, but a true conception of right and wrong with the ability to distinguish correctly between them. The tendency almost invariably is to adapt the moral standard to the exigencies of the avocation.

We are told that we can distinguish between good and evil by a twofold standard, namely: 1. The Natural Law or the Light of Conscience. 2. The Divine Positive Law of the Old and New Testaments, and that "a human action is in every way good, provided that it is in perfect conformity to these laws, but is evil

if it be out of harmony with them." In the relentless competition that exists, the maxim that "necessity knows no law," is apt to be adopted and the sense of right blunted. Thus it may happen that the man wholly fails to realize that his action is not in conformity with the standards referred to; his conscience may be of such a character as to require nothing short of an X-ray light.

Thus merchants of the greatest respectability will do a thing as a good, shrewd business stroke, that according to ordinary standards of morality would be positively wrong. The following story will illustrate more clearly what I mean, although it may perhaps be an extreme case:

"An out of town merchant sent a large quantity of silver ware to a firm in the trade with whom he was acquainted with the request that the lot be sold. The firm selected from the consignment some pieces for their own use and offered the balance for sale. A bid was received and telegraphed to the owner, who accepted it. He never knew anything about the consignees taking the pieces for themselves. Now the latter had entirely clear consciences as to the transaction. Had not the consignor accepted with satisfaction the price offered for the lot and authorized the delivery upon such terms? What then was wrong in the firm taking the articles under the circumstances, although they received compensation for their services?"

One of them told me of the incident as an evidence of his business ability and certainly perceived nothing immoral about the affair. Such an instance furnishes only a slight indication of the mind of the average man in business as to moral law.

An eloquent sermon upon the seventh commandment would make absolutely no impression, for such men do not feel that they have offended against it. On the contrary the sermon would produce a pleasing glow of virtuous egotism and perhaps a pity for those who could fall so low as to steal. They have that "secure mind" which is "like a continual feast."

Then we have the merchant who bribes the public servant in order that he may do something in conducting his business that it is the duty of the latter to prevent. Of the many instances of this I shall give a very simple example that came to my own knowledge. During the last municipal political campaign, when the chief issue was the corruption in the police department, I met a very prominent merchant who had contributed thousands of dol-

lars to the canvass in behalf of reform. In a conversation upon the burning question of the day he told his own experience in paying police officers for neglecting their duty in not compelling him to keep the sidewalk unobstructed by his dry-goods boxes. There again we have the exigencies of business justifying a wrongful act. And yet these policemen, coming from environments not always conducive to a heroic regard for the highest standards, are supposed to be virtuously loyal to their official oaths. Is it surprising that after a while they fail to distinguish the difference between the dollar of the outcast and the dollar of the pharisee? It is to be expected that the habit of acquiring money in this way will become so fixed as to cause the officer to enlighten, by a little oppression, those who fail to realize the obligations to contribute. Thus we have blackmail.

It may strike one as very curious, yet I venture to say that in nine out of ten cases of corrupt policemen, it will be found that such men are absolutely honest in everything outside of police duty. There is one especially who enjoys much well earned notoriety and who has been repeatedly accused of being thoroughly corrupt, but who has never to my knowledge had his integrity or morality questioned in any other particular. I do not doubt that if you had an important transaction with him your experience would be entirely satisfactory. He has been charged repeatedly with the lowest and vilest form of corruption, the levying of blackmail upon houses of bad repute, and thus living upon the shame of women. The fact that it was in connection with police duty would render it impossible for him to realize the immorality of his conduct.

Apart from the physical danger incurred, the life of a police official of higher rank is often perilous. There have been cases where he has been the innocent victim of a corrupt subordinate and been obliged to suffer for the sins of the latter. It may be that he will have a flawless record of years, but the technical violation of duty will be sufficient to destroy him.

A very able priest, and one who has in a quiet way given much thought to public affairs, realizing all this, expressed the opinion recently, that the department should have chaplains in its service who would maintain a proper moral standard. I was informed that, not many years ago, in one precinct alone, the amount realized monthly in blackmail was not less than $20,000, and I do not doubt that the estimate was correct and that the sums col-

lected in others were hardly less in proportion, varying according to location.

Then we have the standard of morality in labor circles, where an assault even to death is considered justifiable in times of strike.

So throughout every phase of life men are apt to be governed by the necessities of their avocations in determining their lines of conduct. It does not help the situation, that they are frequently sustained, or, at least, not fearlessly condemned, by their spiritual advisers for the lawless acts thus committed. Many a man in public life has continued in a course of wrong doing, when some tactful suggestion from his pastor would have set him right, the absence of which has been deemed an approval.

In no other sphere of life is the danger of adopting a false standard of right so great, and in no other is the temptation to wilfully do wrong so often presented. I believe that a man who has lived a political life and who has never offended his conscience ought to be canonized. When one fully realizes that such a career necessarily often involves submitting to the will of others, whose favor is essential to political advancement, one gains a fair idea of the peril to be encountered.

It may be not merely the gratification of your ambition that is at stake, but the very bread and butter of your beloved ones. Just think what you would do under such circumstances and then judge the man who thus goes wrong. In all grades this condition of dependence exists, from the highest to the lowest office. Once enter the life, and absolute independence is no longer yours. Nothing is sadder than the conduct of a man whose term of office is about to expire. Not many years ago we had a judge who had been aggressively independent of the politicians during his term, but when his time was about up, he sought in vain for a new tenure of office. If a man can get office without obligation, as the District Attorney's office came to me, he may accept it, but he must look forward to the end of his term and be willing to retire, for then his independence is not interfered with.

It may seem a discouraging view to take and yet it is strictly true that the average man is controlled more by the opinion of fellowmen than by his religion in his daily life. It is well known that the devoutly religious business man, that is, one who gives evidence of his piety in his transactions, is regarded as either mentally incompetent or a hypocrite. I knew of one case where an expert of great ability was refused employment because, as the

desired employer put it, he was praying all the time, and it was true. I had often observed him myself apparently engaged in murmuring prayers. A man who stands on the street corner and shouts curses would be regarded merely as disorderly and would be told to move on, but the man who under similar circumstances uttered prayers aloud would be looked upon as crazy and taken for examination as to his sanity.

If it were known that a citizen made a practice of reading his Bible in the elevated trains daily on his way to business, men would certainly say he was eccentric, at least, but, on the other hand, if he read prurient French literature, they would simply regard him as having a depraved taste, but would not question the regularity of his mind.

I would not be worthy of being a Catholic if I did not know that these views could not be applied to one who had been well trained in the doctrines of the Church and had an intelligent appreciation of its teachings. But unfortunately it often happens that even those within its pale have either lacked such training or such appreciation.

It has always seemed to me that one's duty to the Church demanded that Catholics who were false to official obligations should be promptly condemned and not shielded. Their conduct impairs the confidence of non-Catholics in the Church, and creates a prejudice detrimental to its mission. We are constantly seeking not favors, but our bare rights, and nothing must be permitted to interfere. Such people misrepresent the Church and the latter should not allow the impression to prevail that they are her representatives. It is illogical, to say the least, to ask that the care and training of children and future citizens be given to us, and yet treat with honor those of our faith who furnish to the community a spectacle of official depravity.

My observation of men has created the firm belief that the Supreme Being has implanted in every human breast a share of His own perfect sense of justice, and no matter how degraded a man may become, the instinct for right must prevail.

This is often shown in the judgment we form of others. Our affections we can, as a rule, control, but our respect is not within our disposition. In the administration of justice one man imposes what is very often a severe penalty upon another, and yet arouses no personal resentment. It is because the criminal believes in the integrity of his judge and yields him respect. In the rare

cases in which a judge has purposely acted wrongfully, the feeling has been entirely different. And again, I have known the lowest type of criminals to have almost a veneration for a good man.

Men are supposed to look leniently upon sexual immorality among their own sex, and yet it is a well-known fact that a man's ability to succeed in business is seriously impaired by such a thing. I challenge anyone to dispute successfully the fact that any man has committed a dishonest or immoral act, without suffering for it at the hands of his fellowmen, if known to them. The penalty may never be fully known to anyone but himself, for often it is made up of many slight or comparatively trivial things, that bring a painful realization of the disadvantages suffered.

On the other hand, one who has obtained the fullest confidence in his morality possesses an advantage compensating for all else, even lack of ability. I know men in the legal profession whose success is based almost entirely upon the absolute belief in their integrity, and who could never have attained such a high position for any other reason.

I shall go a step further, and say that so unerring and certain is this sense of justice, that we almost always pass judgment without being aware of it. This also proves that it is not a human attribute. It frequently happens that we may have a very congenial and dear friend who is our *alter ego*, and whose integrity we have, of course, never doubted. Then some day an occasion will arise when we must entrust into the hands of another something that is most sacred and precious to us. We immediately think of our friend, but are shocked to find ourselves unable to confide the trust to him. Instead is selected one who has not been at all congenial and with whom we have not associated. The worst of it all is that we cannot, of course, overcome or remove these unconscious impressions, but must submit to the truth and act accordingly.

I think, from all that I have said, that it must be apparent that even where laws are well constructed and public officials charged with suppression of crimes are vigilant, there may yet be a failure of justice. After all, it seems that the only way to secure a proper moral tone and standard in a community is to go back to the first principles, to the highest source of all law, and endeavor to get men to have a real regard and respect for the revealed law, which, as Blackstone says: "Divine Providence, in compassion to the frailty, the imperfection and the blindness of human reason, has been pleased at sundry times and in divers manners to make known to us."

EUGENE A. PHILBIN.

THE JUBILEES IN ROME AND THEIR RESULTS.

NOW that the last splendors of the Roman jubilees are about to fade, the question is put: What are the results, political, social, moral, religious, of so many celebrations held in Rome, during these last few years? The Holy Year dawned, waxed and closed, with its unceasing pageants of a Christian world, coming as in the times of old to venerate the tomb of the Apostle, and praying for the honor of prostrating itself at the feet of the Father of the Faithful. That year had scarcely closed, when the reverberations of its renewal over Christendom riveted the attention anew; and the echoes came back of a Christian faith revived in the face of modern indifferentism, and of a Christian profession published to the world in a manner not unworthy of the ages of faith. Another year so ran by. Then not two months had passed in the third year, when the twenty-fifth anniversary of the Holy Father's election and coronation afforded, as he so aptly expressed it twelve days ago, "the occasion, by a private joy, of so much public good." Now, to-day, the third of March, 1903, that year of his anniversary closes, with all the solemnities in St. Peter's basilica; and the question is put to us, whether anything can be said of the effects.

It is a difficult question to answer, as well because of the width of the world in which the effects should be looked for, as because of the depth of men's spirits, in which alone the subtler results must always be found. If it were great ceremonies that the inquirer was in quest of, he need only look over the files of publications during three years past, and he may satisfy himself to his heart's content, including in his review the solemnities of to-day. But, if he is searching for that which is read within the events, and for the sequel of other consequences following thence, we, for our part, can scarcely do more than point to some salient features, and shadow forth also some graver lines of suggestion; so that, with the lights and shadows, he may reconstruct the pieces, and interpret them as he will.

SECTION I.

Let us catch first the peculiar physiognomy of a jubilee celebration in Rome; and indeed of any solemnity there which relates

to the Pope. Its peculiarity is precisely that of being graced with the presence of the Vicar of Christ.

There was that occasion when his Holiness appeared in the Court of the Belvedere within the walls of the Vatican, and met the faithful of all the parishes in Rome, as they came to greet him on his anniversary. A fair representation it was; and not least that of the contingent of poor people, 1,500 of them, who shuffled over from a rare dinner in the Pope's old arsenal to the rare spectacle in the court. During two hours the general multitude poured in from both directions, from the side of the Swiss barracks, and from the quarter of St. Peter's and the mint. The crowd was made up of the faithful; and of others besides. Everything in Rome, without exception, is laid out with more than one streak of humanity across it.

One end of the Belvedere, that under the apartments of Raphael, is rounded like the apse of a church, with a dais elevated there for the select spectators of festivities in other times. Here a choir chosen from the colleges of Rome gradually took its place, and waited for the Pope to step forth at the other end. There, at the far extremity of the open-air parallelogram, where his Holiness should appear on the balcony, Catholic circles, societies and clubs, assembled bravely in numbers and regalia, some with a band or two, and all with their banners, and they stood marshalled on one side, close to the balcony. The enormous space became filled under that blue sky, which was sharply defined above by the four high faces of the palace. Tapestry adorned the windows, where some distinguished persons sat, as the Pope's own family; and the forms of favored spectators adorned every window of every room and of every corridor; and some hung perched on the very corners of a roof. Parasols were abundant; and the garb of nuns not unfrequent. Perhaps this last element was less exceptionable at that safe distance, than when pressed and jostled in a crowd of St. Peter's; and possibly reciprocating and doing likewise, in many ways—one of those parasitical evils, we take it, which in the street catch on the garb meant for the cloister.

Thus far it was all nothing. The crowd, respectful, but restless, showed that it was nothing. On that temporary balcony, thrown out from the windows of the library and richly draped, there gathered as the hours advanced a numerous body of digni-

taries, ecclesiastical and lay. They appeared like brilliant little specks of scarlet and purple and gold, tipping a balustrade. But there was nothing there. The Vatican palled; the scarlet of the Cardinals palled; the splendor of the diplomatic corps palled. Below, there was all that movement and restlessness of distracted minds and eyes and ears, that wanted something to occupy them.

At a certain moment, after more than two hours had passed, there was a particular movement on the balcony, and of a sudden the white figure appeared in the centre. Behold, there was an instantaneous recognition and fixity of attention and the rising salutation of applause. What a difference that figure did make! There was all the difference between nothing and everything. There had sprung forth the longed-for presence of that institution which has no counterpart under the blue sky. Kings are cheap, even to the loyal; emperors not rare, presidents not unknown. Wherever mankind is social some one must be to the fore. But the divine is not double in Heaven, and it has no second link upon earth.

This appeals to faith. To sense something else speaks. It is the living personality of a man among men. And the respect, reverence, gratitude, attachment, which come of giving and taking, of receiving and imparting human things in a human way, respond to the touch of a natural motive, while they terminate here in the divine.

So the magnetic current ran in its proper channel between the multitude and the man. He seemed as much overpowered as they were. When the salutations by voice and sign and the anthem of the massed choirs had all been delivered, he gave his benediction. It was all over now. Yet he stood there. It was time for him to go. Yet he seemed to come forward farther and bend over the balcony, almost unable to stand, quite unwilling to depart. And the peal of acclamations, just as spontaneously, mounted up to meet him.

SECTION II.

Let us pass from the four palace walls of the Belvedere to the basilica of St. Peter's; from under the blue vault of the open sky, enclosed between those sharp cornices, to the golden ceiling and dome, which, like a canopy let down from heaven, encloses the tabernacle of God with men. Here with the spirit of devotion the stranger's heart is ever ready to fill. And, in the transpar[illegible]

cloud which he may see through the eyelets of the dome, floating by fringed with the sun-ray and charged with its glory, his spirit may rise to discern that "cloud of witnesses," who in the vesture of their prophetic office bore testimony from the beginning that God would indeed closet himself with men.

Here we may pass some four hours of a morning in waiting, more or less patient, as long as contemplation has not yet ruffled her wings. The basilica fills up in every angle, and in all its tribunes, which rise climbing up the fronts of the great piers, high to the level of the *loggia*. The very passage ways are gorged with the persons, who never reach so far as the precincts marked on their tickets. A struggle for existence begins. Devotion is demoralized. Contemplation flies off to prune her wings. And contrition takes her place.

Positively, St. Peter's was never yet a chapel. Like the ancient courts of the Lord, which comprised a Holy of Holies, this, the church of all churches in Christendom, contains many a holy spot; and most of all that gate to the Chapel of the Santissimo. But itself is verily a court of the Lord. At times, it is seemingly deserted, though with more worshippers in it than a frequented church. Now, it is overflowing with people, and has fewer worshippers than a way-side chapel.

A false alarm is involuntarily given, and again and again,—as dignitaries in their flowing robes, or officers in close cuirass, make the world think for a moment that the one person is coming. No, it is only a sweeping convoy of drapery and court costumes, of sashes, embroidery and medallions, swinging on gold and jewels, with belted rapiers alongside. The person is not come, for whom every other person is waiting. The institution is not there, for which, next to the Divine Presence, the enshrinement of earth's majesty is expectant. The meaning of everything is in suspense, and unsteadily in oscillation, until he arrives, who shall fix it with his coming.

If we had been admitted into this big universe just before the first man appeared, and had seen the orbs bustling, the earth putting on all her finery,the life moving and glancing and getting ready for man to come, we might have formed some idea of what the Church is when waiting for her head upon earth; and of what mankind shall be, when waiting for its Head in heaven. And as with the fullness of a planet in rustling vesture may the

Church in expectancy be compared; so to the blackness of a burnt-out star may that be likened, which is a Church no longer, a church without its head—minds stunned and hearts bewildered—blackness and cinders!

At last he did appear, and the waves of applause arose. As he was borne up the steel-lined avenue, he was overwhelmed with those salutations of which one strain is always clear. It is the genuineness of the cheers as they burst upon the ear at the first sight of him; which roll on so long as he is in motion, in his splendid progress forward, or in the royal pomp of return; and which never cease, except with the inception of sacred ceremonies or with his disappearance behind the last veil. Those are not hollow cries, whether they are treble in their key or deep from the manly breast. They are not cheers framed to order and timed to a step, like the fictitious clamor so often elaborated in the streets. They are the voice of a multitude, as of many waters flowing naturally. And our sense, memory and intelligence spring forward to meet the human sentiment in the rolling sounds which sweep over all, now rising and falling like the sough of the winds in a storm, and then gathering strength and bursting altogether—strains of a music as of the great waves, over which thought agitated flies skimming, shakes off the involuntary moisture, and soars away.

We never could render a fair account to ourselves of the sum total of meaning in that volume of cheering applause. It was spontaneous; and efforts made to preclude it, at the time of the last canonization, proved ineffectual. Some, no doubt, join in for the sake of company, and by the force of contagion. Such must be the case with so many strangers of a foreign faith, in whose eyes the emotion is visible as in the face of a Catholic. Many another stranger of a very different kind, who comes from far-off lands but is of the household of the faith, such as we saw here, at the time of the pilgrimages, moving over the pavement of St. Peter's on his knees, praying as he crept and quite unmindful of curious eyes, such a one, when he sees that vision of the living personality officially divine, visible as God is not but scattering benedictions as God is ever doing, may well think in his exalted spirit of faith that earth for him might now cease to be, since once he has seen the vision. For, however simple that faith may be, the governing fact is plain, that here is the one link with

the divinity in the constitution of visible society. The native Italian, who chanting his litanies or the hymn to the Madonna endeavored in winding procession to make his way, at a time when even a St. Peter's was embarrassed with the endless lines of pilgrim bands, winding and unravelling themselves as best they could, and disentangling their hymns and prayers from those of the other blending currents of humanity, would seem on such an occasion as we are describing to be no less deeply moved than the Slav and the Magyar. While to the impassive ecclesiastic, familiar with the dignity and splendor of the Church, possibly that dignity and splendor have not spoken half so impressively before, as now when reverberated from the devotion and life of the faithful; just as happens so often to the preacher, who, administering grace to others, is awakened by the force of it, as it comes back to him intensified by their devotion on receiving it.

SECTION III.

Now, as to the fruit of all this in foreign lands, let foreign lands reply. America, for instance, knows how to speak. In political spheres, the diplomatic corps received its extraordinary commissions to wait on his Holiness; and the other day it conveyed the congratulations of governments, divers among them being the great powers of the world, some of them being out of union with the Holy See, others not Catholic at all.

But, if the question is specifically what Rome itself thinks of it, and what good store it lays in thereby, we do not feel qualified to answer it plainly. One should know a fair number of domestic hearths, and see the circulation of spiritual influences, and the rise and fall of them as times come and go. Italian and Roman life is deceptive every way, as read either favorably or unfavorably. Take that commonest instance of a fallacy. A person accustomed to a drilled attendance at a limited number of Sunday services, in a limited number of churches, enters a church here on a Sunday, and beholds, to his distress, less than a limited attendance of some men and a few more women. He enters another church, and, after this very considerable observation, he feels quite justified in reporting that, with the exception of a favored centre which he and everyone else names, the churches are deserted on Sundays. To rectify that impression, he need only have waited a little, and gradually have begun to observe, that

several hundred churches, with half a score or a score of Masses at each, that several hundred convents and monasteries with Masses at very convenient hours, are attended similarly all the time from five in the morning till noon; and, unlike American churches, are attended at all hours, not on Sundays only, but in a lesser degree, and naturally with fewer men, on every day of the week and of the year. Such fallacies on light premises abound. And we have no intention of adding to their number.

There are many things native to this genial country, which seem beautiful to the outsider, and are so in their origin and meaning. There is the very fragrance of Christianity diffused about them. On further examination, it is clear that the law of the revolving seasons, which keeps them blooming ever anew, is not their beauty, nor their descent from purest Christianity; no more than the delicate aroma of so many of their phrases is a result of any deliberation at this late age of the world. It is simply the seasons that revolve and bring something with them; it is the contingency that recurs, and the way of meeting it comes back. It is that divine power of social tradition when good; its diabolical power when ill; and the stricken poverty, which it connotes in society, when tradition is not there to reinforce human character. With the date, come back the crockery bells of St. John's feast. With the date, come the boys' dreadful trumpets, which make of twelfth-night a Fourth of July.

Such being some of the conditions that hamper the subject, we may beg to notice in the first instance that, live where one may, whether in the city or in the country, he is always in the midst of a profoundly religious people. Hence it takes no jubilee to show an enormous attendance of men and women at a novena of sermons preparatory to the Immaculate Conception, at Lenten sermons, at special feasts of predilection, and that with plenty of fruit in the reception of the Sacraments. The only difficulty, which occurs to the mind here, is our strange experience with Italians in other lands; and how, if they are really so religious at home, they are so utterly lost abroad. We cannot pretend to touch that question, though we think there is another reading to the page. It is that our experience does not show the Italian to be otherwise than religious; but it shows that in other countries he is quite out of place; that, with very imperfect instruction, which at home was supplemented with an atmosphere of influences,

and, though even superstitious in some of its results, was nevertheless vital, he is utterly unequal to facing the battle of conscience in the arid desert of indifference. And when, child of nature and parent of art, he is transferred from the beauty of his own sky to the unutterable in other lands, and sinks to the level of a feeble navvy on a sweltering railroad, or struggles for life in a Croton aqueduct, he simply flutters out of recognition amid the steam and smoke and gongs and locomotives, and he collapses out of all manifestation of religion. One may well ask whether there is a nationality under the sun which suffers so much by transplanting as that of the sensitive, emotional Italian, passing from the animated creation, of which he was a fitting master, into the condition of the depressed, morose, anarchical waif, whom we know of in other climes.

Now, this religious sentiment has certainly been improved by the jubilees. What is of the highest consequence, it has been improved along lines of organization, that practical self-formation of the democracy, which heretofore was singularly wanting. Under the direction of eminent Cardinals, as hard-working as the plainest parish priest could be, and much more so than most are; with the co-operation of prelates and of noblemen, activity has accumulated in centres, and been discharged, so to speak, in the direction of saving the faith in Rome; of supplying new funds for charity sequestered and sunk by the infidel government; of competing with the spoilers, with the monopolists, with the usurers, by attending to banking and agricultural interests, and of carrying on the work of the Catholic congresses in the teeth of a government, which leaves the socialist and the anarchist alone, but heads off the peaceful Catholic native everywhere. The sectarian minister of public instruction and sectarian examining boards have been bearing down upon the Catholic schools and colleges with every engine to annoy, discredit and cripple. Yet the schools are still in progress and are well frequented.

The mere infusion of life from any side would forward all these movements. The increased vitality of the jubilees has been expressly directed in these and many ways. The transcendent figure of the Pontiff, so closely united with the entire world, impresses the imagination. The accession of a hundred thousand pilgrims for a single feast alone, as is reported to be the case at present, affects the pocket even of the infidel most favorably.

There is none of the shallow inflation which creates a bloated national pilgrimage to Victor Emmanuel's tomb, at the cost of the nation's purse, which must secretly stand the expense of the show and pay the showmen. But what seems to our mind the best result of all is the mere massing of Catholics, to make them feel that they are a mass, that they are the masses, and so to excite the spirit of organization.

SECTION IV.

On the other hand, what new circumstances have profoundly modified Catholic life during the last generation and what progressive evils have to be withstood in the next may be gathered, as in a typical instance, from the drying up of vocations to the ecclesiastical state, or to the religious life. This is the outcome everywhere. It is a blight on the young, even before they receive the breath of the barracks upon them. It is visible in the best of circumstances, as in the well-tilled soil of colleges finely conducted, either by the secular or regular clergy, or by the very competent Brothers. Bishops clamor for priests; but they seem to count upon having them only by means of small seminaries. What proportion survives to repay their efforts there, we are not in a condition to state. There are exemplary colleges of more than half a thousand students which, as the years go on, afford no annual yield of vocations at all, but only some intermittent cases now and then. There are fine burses attached to venerable colleges left vacant for want of a candidate. Yet this is the same environment which heretofore was so prolific in vocations of every kind. What is the meaning of it?

Then, if you look in another direction at those aids to Christian life, the sodalities and the inner congregations of select souls, who seem to be athirst for higher things, you will find that, though the numbers are relatively decreased, yet the spirit of sacrifice and devotion, in behalf of piety and charity, falls nowise short of what might have been expected in the best of times. The members are young men who are exposed to the very breath of pestilence in their university or professional life. Yet one who is competent to speak says of them, that there are youths there who lead more fervent and mortified lives than many religious do. These facts might seem to point to some vocations that have been truncated somewhere. On further inquiry we do find that, after all, these choice souls come from excellent Catholic colleges; so that an

early Christian education, as the solitary source of all good in after ife, is solemnly reaffirmed in these instances. But if, as seems likely, such rich promise, produced now, may be but a second sprouting of a process formerly begun, why do none of them become at last what they might have been at first, and bring forth a hundred-fold for themselves and others, as priests or religious?

They say it is all owing to the tide of fashion which has set in, and poured around every cradle and family dinner table; not the fashion of show, as among women, but the fashion of thought and activity, as among men, who see new openings for themselves and their children. Really in Italy, to go in and make a name or make a fortune, there is not much of an opening for any one, if he has a mind to keep his faith and not resign his conscience. But that does not prevent the press and literature and education from showing every one the way to walk out of the old paths, which, when Rome was ecclesiastical, were themselves ecclesiastical. And, if any successful men of the new careers have a line of life to recommend, which probably they have not, it can be none other than that by which they themselves have gone, and which we know well enough by the old proverb, about "putting a beggar on horseback and he'll ride to—" perdition.

No; the prevalent ambition is that which comes in through the eyes and comes in through the ears of every one. It is to imitate America and England, names which to the Italians savor of anything except the priesthood and Catholicity. It is to rise on that flood of fortune which has made the Englishman quiddle about his niceties and comforts in every hotel of Europe, and has sent the American racketing about the world, and both of them regardless of expense, or, at least, extremely expensive in their enjoyments. They are cordially disliked, but they are cordially envied. And, to cap that climax, who does not know that of all things now, the priesthood does not pay! The ring of barons, who once divided the ecclesiastical garment among themselves on account of its jewels, now sit down to gamble with usurers in building speculations; but if they miss it, they will see their parks and palaces sold over their heads. The income of a Bishop, meanwhile, which in the North of Italy the government may have found, for instance, at 53,000 lire annually, it "incamerated," that is, threw into its own funds, with everything else worth taking, and then levied four taxes upon it, two being special and two being general.

So as that income or salary of 53,000 issues annually from under the two specific taxes of "mortmain" and "state subsidy," it has dropped to 17,000 annually, and then enjoys the franchise of common people's goods; that is to say, it need only be taxed under the two heads of "chattels" and "right of succession." Who cannot see that it does not pay, even to be a bishop, who, in many a little diocese finds accruing to him as the annual salvage from the wreck no more than 4,500 lire a year, considerably less than a thousand dollars, for all the expenses of a diocese.

What then is the cause of the lack of vocations? Worldliness, they say. And what is the cause of the worldliness? Ah, there they stop. 'Tis a world of things. We are too inquisitive, we foreigners, who, when we see a change has come about suddenly, and that the influenza is racketing bravely like some other things about the world, wish to know the precise element that brought in the malarial conditions. One thing, however, we may pick out of the medley and save from the litter of notions round about us. It is the salutary impression—what a blessing there was in a holy tradition, when the paths were beaten in the direction of holiness. The innocent and the pure wended their way, whither even fashion led them. And, indeed, a sacred vocation is so much the last flowering of many influences that, when the flower fades and the lily droops, we are at a loss where to look for the worm or the breath that brought the blight.

We had intended to say a word on the strictly political aspect of affairs, as affected by the Pope's jubilees. But we feel better satisfied that the limits of this paper exclude further discussion, and warn us off from a subject so painfully suggestive. And we leave the antecedent pages, with their lights and their shadows, to convey the lesson, as we have gathered it from the life of a certain vital efficacy in the celebration of papal jubilees.

THOMAS HUGHES, S.J.

Rome, March 3, 1903.

IN OLD CAROLINA.

I.

THE year 1717 was an exciting one for the proprietary provinces of North and South Carolina.

Despite the arrest of Captain Kidd by Lord Bellemont, and his speedy trial and execution in London, the mouth of the Cape Fear River was infested by piratical crews under Bonnet and Worley, and the commerce of the colonies suffered such depredation at their villainous hands that presently Sir Nathaniel Johnson, the Governor of South Carolina, fitted out expeditions against them, and in the end captured captains and crews and summarily hanged them.

But no sooner were Bonnet and Worley swinging limp-necked in the sea breeze at Charleston than a worse even than they gathered to himself a choice assortment of cut-throats, and ravaged not only the Carolina coasts, but drove his armed schooner up the inlets and rivers, looting and destroying plantations, villages and towns of considerable size, performing such acts of atrocity and cruelty as made men's hearts sick at the bare recital of them, and caused many timorous souls declare the perpetrator of such horrors no less insane than devil-possessed.

Not far from the mouth of the James River, in the neighborhood of Norfolk, was the extensive plantation of Sir George Kingscote, his by original grant from the Crown, but now for some three years in sole possession of his wife, since Sir George had been lost at sea, in company with many other Virginians, on board the merchant ship *Lady Arundel*, bound from Norfolk to Gravesend in verity. Mistress Kingscote was not, as may be supposed, permitted to enjoy widowhood in peace, for she was young, good-looking and without children. She herself described the offers addressed her, but a twelvemonth after her husband's death, as "positively indecent, presupposing, as they did, a levity of disposition on her part totally unwarranted by her demeanor."

Whereat the old gentleman, her uncle, to whom she opened her grievance, smiled and quoted sundry speeches of Hamlet to Ophelia. Nevertheless Mistress Kingscote was at home to society by the end of the second year, unable longer to endure a solitude enlivened only by slaves and Sir George's poor relations.

Among her frequent visitors was Lieutenant Richard Maynard, in command of His Majesty's sloop-of-war the *Powhatan*, which rose and fell idly with the tide at the mouth of the James, being ordered thither for the protection of the colonists.

But Blackbeard, as the pirate Teach came to be called, was not of a mind to be entrapped between the horns of the Capes, and confined himself to the shallows and inlets of the Carolina coast islands, where, if denied egress to the sea at one point, he could easily achieve it at a hundred others.

Time hanging heavy on Lieutenant Maynard's hands, he, being fonder of adventure at sea than of ease in a dull provincial town, was not loath to avail himself of the permission to visit the Kingscote plantation, and soon gave the gossips of Norfolk ample excuse for saying it was hard to tell which was oftenest at the widow's elbow, he or her pet peacock.

The insinuation somewhat pinched him, for his reputation as a dandy—and a lazy one at that—had reached his ears.

Toward the close of April, 1718, there was brought overland from Pimlico Sound news of a disastrous invasion of the country along the Tar River. One village had been completely destroyed, the plantations in its vicinity cruelly ravaged, men tortured to compel confession of hidden treasure, children butchered, women carried off—God knew where!

Upon receipt of this news Mistress Kingscote, who was walking on the river terrace with the Lieutenant, turned pale, then struck her fist smartly upon the stone parapet.

"I wish to Heaven I were a man!" she exclaimed. "It would not be a sennight before that villain Teach would be swinging at Norfolk as high as ever Bonnet swung at Charleston."

"Would you then make the cause of every other colony your own?" inquired Maynard, to egg her on. "If so, your hands would be full enough without home affairs."

She looked at him with a twist of the lips and lifting of the eyebrows.

"If they were empty, however. 'Twas an excellent thing for Wilmington that Sir Nathaniel was not of your prudent way of thinking. Indeed, it now occurs to me that but for the Capes and the town militia we would be in like plight with the Carolinas, and I might be in a pirate's pinnace bound for the Bermoothes this very moment."

By this time she was in quite a fine temper.

"Does this mean that I am not to stay for dinner?" blandly inquired the lieutenant, after a melancholy pause.

The lady glanced slyly at him, then burst out laughing.

"Of course not; you know that you are most welcome, even if you do provoke me with your lackadaisical manners. Tell me," as they took their way back to the house, "did you ever quarrel with anyone in your life?"

"No," replied Maynard after conscientiously ransacking his memory. "No, never."

"But, surely, others have quarrelled with you! 'Tis the peaceable folk who are the most provoking."

"Others have differed from me," he corrected.

"And always brought you around to their way of thinking?"

"Not always. Though I never stick to an opinion simply because it is my own."

"Oh, excellent young man! But if they did not, what then?"

"Well," said the excellent young man reflectively, "if there is an obstacle in one's path one must either go round it, jump over it, or trample on it. The first if it is not too wide, the second if it is not too high, and the third if it is worth while."

"Which of the three do you prefer?"

"The first, undoubtedly."

"I believe you!" cried Mistress Kingscote with much amusement. "How can you be an officer in the British navy? Evidently preferment in the service is due to one of two things."

"And they are?" queried Maynard with interest.

"Bravery and . . . caution," she replied, laughing outright. Here a slave announced the arrival of other dinner guests and they hastened indoors.

After dinner, which was served late in the evening—because the hostess preferred the hour, not because it was customary—she invited her visitors to seats on the broad veranda, while slaves offered the gentlemen home-grown tobacco for their long pipes, and handed the ladies dishes of crisp sweet-wafers as large as plates and as thin as paper, cunningly embossed with the crest of the Kingscote coat-of-arms; a piece of vanity at which those ladies of less exalted descent smiled while they nibbled the unsubstantial sweets and exchanged town and country gossip.

Conversation presently turned upon the latest exploit of the

buccaneers. The women drew together and shivered in the bland evening air, as each one contributed her quota of horror.

"It reminds me," said one portly dame, rustling in London silks, "of the fearful time some four or five years ago, when the extensive estate of my second cousin, Armand de Chastaignier, situated on the Tar River, was invaded. Armand was beheaded by the pirates; his wife and three small children were also killed, and the fate of the eldest daughter, Magdalen, remains to this hour matter of conjecture. We could only account for the dreadful visitation of Providence by the fact that the family were all Papists."

Lieutenant Maynard had approached the feminine group, not having learned the Indian art of pipe-smoking.

"Horrible, horrible!" he exclaimed, but with what allusion no one took pains to decide.

The ladies uttered suppressed shrieks and glanced over their shoulders into the adjacent shrubbery.

Just here the curtains screening the large windows, or glass doors that opened from the drawing-rooms upon the piazza, were drawn aside by invisible hands, and after the first audible gasp of apprehension, Mistress Kingscote was discovered as if in a set play-house scene beside her Italian harp.

There was an instantaneous sound of chairs being moved; the ladies ranged themselves before the open doors, the gentlemen stood behind them. All thus obtained an excellent view of a pleasing tableau which was illumined by a prodigious number of green-myrtle wax candles, under tall wind-screens of etched crystal.

The fair harpist plucked a twanging chord, and, as if in response to a preconcerted signal, a lithe and handsome slave girl—an octoroon with nectarine complexion, immense black and fiery eyes, black hair overhanging dark brows and enveloping shoulders with a flood of silky curls and crimps—glided upon the scene, and began a dance at once wild and graceful. Her costume of silk and embroidered tissue was oriental, not to say fantastic; bespangled slippers but half covered her delicate feet, and around her slim brown ankles tinkled East Indian bangles beset with tiny silver bells.

The spectacle of a slave girl, and a half-witted one at that, prominently brought forward to disport herself in the sacred pre-

cincts of a provincial drawing-room, elicited an exchange of significant glances between the Norfolk ladies and boded no good for the reputation of their hostess upon their return to town.

The gentlemen were too absorbed in the entertainment to criticize immediately the breach of etiquette. When the dancer had glided as swiftly and as noiselessly from the room as she had entered it, one of them, Sir Anthony Wildgreve, exclaimed lispingly:

"By my sword, that wath a bwilliant performance! Thalome is a most uncommon fine girl for all her lack o' sense. Will you sell her, Mistress Kingscote?"

"Not for an estate," was the prompt reply. "She was not born and bred at Kings' Court, 'tis true, but some day, perchance, she will gain her freedom here if ever she regains her wits, and she truly seems to be approaching them."

"D'ye mean to say," loudly asked one of the ladies, "that the performance we have just beheld was unrehearsed?"

The question was unexpected, but Mistress Kingscote turned a clear grey eye and a colorless cheek to the impertinence.

"I do," she said, haughtily. "Salome is untaught of me."

"I supposed that her talent was her own," replied the unabashed guest, whereupon some of the gentlemen smiled behind their wrist-ruffles.

"But the costume?" queried another tormentor.

"Of her own manufacture," was the calm reply.

The ladies elevated their eyebrows still higher, if that were possible, and fell into a clatter of talk.

Lieutenant Maynard had seemed particularly charmed. He had clapped his hands vigorously at the conclusion of the dance, and had looked from maid to mistress with a smile in which pity was mingled with pleasure—or so it was afterward reported. It was also stated by the same authority, that he spoke to Mistress Kingscote in a low, significant voice. What he was saying the gossips could not hear, but that only left wider scope for surmise and suggestion. It was clear that he had been more than usually interested in the half-witted slave and was now exceedingly moved by what his hostess was telling him. "We might all be like Salome," was all they could overhear, "were all our captains stay-at-homes like one I know."

When it was discovered the next day that the *Powhatan* had

weighed anchor and was standing off for the Capes of the Chesapeake, the whole countryside was agog with a piece of news that had two faces to it. The first—sent abroad by the men—was that Maynard, having offered a ransom for Salome, was told that she was for exchange, not for sale. The exchange being the head of the buccaneer Teach. The second—eagerly repeated by the women—was that Maynard, having proposed to the Widow Kingscote for the third time, was accepted on condition that he bring to her the head of the pirate, Blackbeard, on a golden server.

"Anything more theatrical has never come under my observation," remarked the cousin of the ill-fated Chastaigniers; "and Dorothy Kingscote's subterfuge to make it appear an impromptu performance on the part of her well-drilled, half-witted negro wench, was so transparent it would not have imposed upon a child of ten. As for the girl—that indecent piece of impertinence—she should be soundly whipped."

II.

Shortly after this an English bark put into port at Norfolk, and no sooner had her passengers set foot on land than the entire town knew that Sir George Kingscote had cheated the sea of one victim and was come to his own again, after adventures in different climes that were marvellously magnified with each repetition of them by those who listened openmouthed to their first brief recital. For Sir George considerately sent a serving-man ahead of him to apprise his quondam widow of his safe return, being not unversed in the ways of women.

So he was agreeably welcomed with red eyes and quivering lips, it is true, but no shrieks, no hysterics. Indeed, he felt that his welcome was a genuine one when his wife's arms choked his neck, and her voice, if somewhat inarticulate, whispered expressions of revived affection in his weather-beaten ear. Then . . . she seemed to have grown rather ponderous in three years' time. Surely, she was never such a heavyweight . . . so she did faint, after all, and Sir George was mightily tickled and flattered thereat; upset the whole place to wait on her, drenched her with water and then with wine, spoiling her best gown of flowered padesoy, and ruined a choice lot of fresh plucked peacock feathers burning them under her nose. For which stupidities he was roundly

rated as soon as ever his Dorothy opened her eyes again; making him feel perfectly at home and all but obliterating the experiences of recent years of exile from domestic bliss.

Two weeks after this, Salome came flying into her mistress' room:

"Oh, madam, madam! I have ordered the chariot for you to drive at once to the city. We will see a wonderful sight there, they say. The Englishman will be Lord Admiral."

She began to ransack wardrobe and chest and to pull out wearing apparel.

"For God's sake, what has happened? I'll not stir a peg or put on either cape or calash until I know why I should do so."

"Oh, madam, hurry! The Englishman has returned from the Equator and they say he has somewhat fastened on the bowsprit of his ship worth your while to see. Perhaps 'tis a mermaid. The whole town is at the river. Sir George has already gone."

"Gone without saying a word to me? Hurry, then, Salome, and I'll take you along."

The two excited women got into the family chariot and drove posthaste to town, the fair face with auburn ringlets in a green calash stuck out of one coach window, the dark one with rainbow turban and silver hoop-rings out of the other.

Arrived at the river bank, the crowd prevented a near approach to the water, so Mistress Kingscote opened the carriage door and stood on the step, craning her neck to see. Sir George soon spied his family turnout and hastened to his wife's side, for there was a stir in the crowd and people were falling back right and left with cries of astonishment and terror.

They made way for a sailor who looked not unlike a pirate himself, for his feet were thrust into heavy shoes with shining buckles, his rich blue shirt open at the throat displaying a hairy chest, his head bound with a scarlet bandana whose flapping ends fell on his swarthy neck. Rings set with glancing jewels danced in his ears, a band of burnished gold shone above one brawny elbow, for his sleeves were rolled to the shoulder. A silk scarf of finest weave and most superb dyes encircled his waist like a many folded serpent. Strange as was his appearance no one particularly observed it, for all eyes were fastened on that which he bore in his fists.

He gripped by the handles a massive "charger" of hammered

silver, upon which, staring with bloodshot eyes, stood a head, held upright upon its sharply severed neck by a bit of hardened river mud under each ear. The shock of grizzled hair wrapped with a bloody rag, and the brushlike growth of black beard that left but little of the hideous yellow face visible, proclaimed its identity upon glance.

Behind this fearsome spectacle appeared the lazy dandy himself, pistol in hand. His appearance would have graced a ballroom. He paused near the Kingscote chariot and bowed profoundly to the lady on the step.

"It gives me great pleasure, madam, to present you the head of Blackbeard, the pirate."

"Sir," replied the lady graciously, "it gives me as much pleasure to receive it. Also, to present to you my husband, Sir George." "Who," continued Sir George loquaciously, "is delighted to grasp the hand of so brave and gallant an officer. The news of your perilous engagement in Okracoke Inlet preceded you, lieutenant.

"It was a bold and dangerous attack, for they outnumbered you, sir, and I see that your prize carries heavier guns than the *Powhatan*. Not Carolina alone, but every other colony owes you a debt of eternal gratitude for having rid us of one of the most dastardly of the devils that have so long harried our coasts."

The lieutenant shifted his cocked weapon and the gentlemen shook hands.

Salome had been gazing, not at the pirate's head, but at the man who held it. She now slipped out of the chariot and confronted him. He lowered at her with eyes like coals under meeting brows. "I know you!" she cried, pointing a finger in his face while the blood ebbed and rose in her olive cheek. "It all comes to me at sight of your evil face. It was you and that dead Thing in your hands who came to Swan Point. Yes, Yes! You marched, knife in one hand, lightwood in the other. You cut and burned, you hung and tore to pieces! I can see you now! I see my father, too, and my mother, and the little children! Mother of God! Oh, Oh!"

She began to scream.

Mistress Kingscote was at her side in an instant, an arm about her.

"The roads ran with blood, the water was red and slimy. You

put me and the other women into that awful boat. Did they say I was black like the others? They lied! I am white, white, white as you, and you, and you! My name, what was my name? Tell me, devil, tell me my name!"

She seized the head of Blackbeard and thrust the face close to the sailor's.

"Tell me my name!"

"How do I know it?" muttered the man sullenly, stepping back.

Maynard's pistol was at his ear.

"Is she one of the Swan Point women? Speak!"

"She may be," replied the buccaneer, "but there were so many of them."

"You have others like him aboard the sloop, lieutenant?" inquired Sir George.

"Yes; I have some thirty of them with which to decorate the gallows."

"There may be some one among them who can identify this poor maid."

"They shall be put to the question at once," answered Maynard.

Ordering the bearer of the pirate's head to go before him, the lieutenant boarded the sloop again, commanded the grisly token of victory to be refixed at the bow, and the captives who were ironed in the hold to be driven ashore. Sir George and Mistress Kingscote waited anxiously on the river bank with Salome, the distraction of whose mind revealed itself in the frequent distortion of her ghastly features. The crowd of townspeople stood about them silent and sympathetic; the women white, the men red with rage. The brutal wretches who were brought before the girl observed her without a gleam of pity in their desperate eyes. Maynard had resolved to put every man of them to the torture in case of obvious obstinacy, when fortunately one of them said: "She is a Swan Point woman. True, it was four or five years ago that I saw her, but she looks pretty much the same. She fell to my lot in the draw. She was about fifteen years old, and set her teeth in my arm. I had no time to waste on a tigress, no matter how good looking, so I sold her with a lot of negroes to the man standing by her."

"From what place did she come?" asked Maynard, his lips

pale and dry. A sudden Berserker rage seized him; a scarlet mist rose before his eyes. But he commanded himself and turned the point of his revolver to the ground.

"From a plantation known as La Madelaine near the point, belonging to a Frenchman called Chastany, or some such name."

"Chastaignier! Chastaignier!" shrieked Salome, "Magdalen Chastaignier! 'Tis my name. Oh, my father! My mother! My little sister and my brothers!"

She cast herself upon the ground and the people wept aloud.

Maynard turned at once to his men.

"Close up!" They formed a cordon about the buccaneers.

"To the gaol. Forward! March!"

In no other way could they have pierced the mass of excited citizens whose oaths and appeals to Heaven for vengeance followed them to gaol. Thence, in a short while, issued the sound of hammer and saw; a sound that continued without a moment's cessation until the gibbets cast their shadows in the prison yard.

Fortunately for all concerned, a most skilful London physician had come to the colonies in the same vessel that brought Sir George back to his home, and he was at once sent for by the Kingscotes, to the mingled indignation and relief of the second cousin of the Chastaigniers.

This gentleman, Henry Lambeth, devoted himself to the case, which he declared one of uncommon interest; and, contrary to professional custom, found that this interest deepened as the disorder that first excited it diminished. But when he had restored the equilibrium of Magdalen's mind he discovered himself unable to accomplish that of her soul, and she regained bodily health only to sit in a room from morning to night sunk in a profound melancholy, from which not even the unremitting attention and undisguised admiration of the London physician could rouse her. "'Tis a pity to have restored her wits," said Mistress Kingscote in despair. Therefore she sent for the clergyman of the church she occasionally attended, with the half hope that heaven might grant the consolation earth denied. But the incumbent of St. Edward-at-Sea found himself speechless before that pale image—isled like an antique goddess in an ocean of despair.

Every day the commander of the *Powhatan* dismounted at the doorstep of the manor to be invited not beyond the limits of the drawing-rooms. When a month had passed since the hanging of

the pirates, he begged permission to see Miss Chastaignier. Mistress Kingscote hesitated.

"Perhaps it would be advisable to await Mr. Lambeth's return." For the physician had been called to a case on a neighboring plantation.

If Maynard consigned that eminent practitioner to any warmer climate than that of Virginia it is of no consequence, considering the circumstance. He replied, with a usual drawl:

"May I beg that you will refer my request to Miss Chastaignier herself, madam? I understand from Lambeth that she is in full possession of her senses, and quite knows her own mind."

Now Mistress Kingscote, happily remembering certain preferences of Salome's when she was in possession of but half her wits, smiled at this, and immediately replied:

"Then I will take the responsibility of the visit upon myself," and led the way.

They paused at the door of the sitting-room, and the lieutenant looked eagerly in. Magdalen, beside the window, turned her head slowly and looked at him. Her great eyes were sombre and sunken, but not red, for she could not weep. At sight of Maynard, however, she began to tremble and wring her hands. Upon this piteous sight the young officer ran to her, took in his own those cold, shaking fingers, murmuring not the stiff words of rehearsed condolence, but stammering syllables unpremeditated from the heart. Then, taking something from his pocket, he held it before her eyes. She gazed upon the crucifix, bent her head upon it and burst into strangling cries and sobs. A flood of tears relieved the dreadful oppression of her soul.

. . . . . .

The next day, when Mr. Lambeth came to the manor for his usual visit, he entered the sitting-room unannounced, as was his wont, and was most disagreeably surprised at the sight of the sofa, whereon sat his patient and the young lieutenant, their heads, black and yellow, bent together over an open chart spread upon the table before them.

"Yorkshire? Why, 'tis here, dearest." The physician staggered. "You shall see how sweet the English country is in summer time, my love, now that we poor Catholics are beginning to hold up our heads a bit."

These vivid sentences made the intruder turn white, then green.

He withdrew unperceived to seek Mistress Kingscote and pour his grievance into a sympathetic ear.

"I perceive, madam, that the necessity for my professional attendance upon Miss Chastaignier no longer exists."

"Still, Lambeth, as a dear and valued friend, we will be always happy to welcome you to King's Court. We realize that it is owing to your skill alone that Magdalen is restored to sanity."

But the physician was as melancholy as his patient had been: "I think, madam, it would have been the part of wisdom to have called in Lieutenant Maynard in the first place. My only consolation is that she is a Papist."

"Consolation!" exclaimed Mistress Kingscote, in surprise. "In that case, sir, she would not have married you under any condition, even though, I am told, you are no Puritan."

"Are you of that persuasion yourself, madam?" inquired the physician, smoothly.

"Whatever I may be, I am not a bigot," she replied sharply, "and under no compulsion to disguise my religious sentiments."

"As Lieutenant Maynard seems to have been," retorted Lambeth.

"Did you take pains to proclaim your Christianity, sir, when you were practicing your profession at the court of the Sultan?"

Lambeth colored violently.

"That I did not is no reflection on my courage," he replied.

The lady looked him in the eyes and smiled:

"I do not say that Maynard had the same reasons for prudence that you had, Lambeth, but I contend that he had pretty much the same excuse. I did not suspect you of an ungenerous spirit."

The discomfited took his ceremonious leave, Mistress Kingscote gazing after him with a curious expression somewhat divided between compassion and cynicism.

III.

The good ship, *Prince George*, was in mid-ocean, the fever swamps of Virginia behind her, the fair summer land of Yorkshire before. The brilliant moon-rays illumined her deck, the fine spread of canvas towering aloft, and two figures leaning over the taffrail watching the phosphorescent wreaths of foam in the wake of the vessel.

Maynard had been quoting poetry by the page, learned and

stored away in a mental locker for this occasion, for he knew how beautiful were moonlit eves at sea. His wife had listened with a rapt and ecstatic air that charmed his soul and made him wonder that he had never before realized his own eloquence. After a time when Memory refused further office, and Invention groped vainly for the wings her shoulders never wore, Magdalen turned her great dark eyes upon him and said, softly:

"And to think she might have been Mistress Dorothy Maynard instead of Kingscote."

The lieutenant opened his mouth in sheer surprise and so stood for an astounded second. Then:

"Upon honor," he cried eagerly, "I never asked her to be."

CLAUDE GIRARDEAU.

PILGRIM-WALKS IN ROME.

(*Continued.*)

TO SANTA MARIA IN TRASTEVERE AND TO THE JANICULAN HILL.

ST. JEROME, to express the reverence he felt for these sanctuaries which are hallowed by the bodies of martyrs, says, that if he has yielded to anger, or been troubled with any unpleasant imagination, he is afraid to enter places so holy and is seized with trembling. "Si forte iratus fuero, vel nocturnum phantasma illuserit, Basilicas Martyrum intrare non audeo: toto corpore et anima contremisco." It is not uncommon to see in Rome persons kissing the floor of the church, and occasionally creeping on their knees from the door to the sanctuary. The costly pavements so much admired in many of the churches, were paid for by the alms of the faithful, to testify their reverence for the floor beneath which so many Saints have been laid to rest. Several such pavements have been already noticed; another will be seen in our present walk at S. Maria in Trastevere.

I.—S. ANDREA DELLA VALLE—ST. CAJETAN, FOUNDER OF THE THEATINES.

In the Corso Vittore Emanuele, not far from the Gesù, is the noble church of St. Andrew the Apostle, which takes its name from the Palàzzo *Valle* on the other side of the street. Till the latter part of the sixteenth century the site was occupied by two small churches dedicated to St. Sebastian and St. Louis of France. The Duchess Costanza Piccolomini d'Amalfi gave the ground, as well as her palace, to the Theatine Fathers to erect a large church in honor of St. Andrew and a convenient residence for the community. The edifice, begun by Cardinal Gesualdo in 1591, was completed by Cardinal Montalto in 1608, the architects being Olivieri and Carlo Maderna. The handsome façade, added in 1650, was designed by Rainaldi.

The chief objects of interest are:

1. The paintings by *Domenichino* in the vaulting of the apse; they represent the call of SS. Peter and Andrew, and the flagellation of St. Andrew.

N. B.—The large central painting of the martyrdom of St. Andrew is by Calabrese.

2. Domenichino's frescoes of the Four Evangelists in the spandrels or angles of the dome; wonderful compositions, among his finest works.

3. Lanfranco's fresco of the "Glory of Heaven" in the dome; said to be his best work.

4. The sepulchral monuments of Pius II (Æneas Sylvius Piccolomini, d. 1464) and Pius III, (Tedeschini, d. 1503), on each side of the nave. They were brought here from Old St. Peter's. Pius III reigned only twenty-six days.

5. The side chapels, especially those belonging to the Lancellotti, Strozzi and Barberini families, are rich in marble and sculptures.

Pope Urban VIII here placed the busts of his parents carved in porphyry.

On the Feast of the Epiphany an immense crib, the gift of Prince Torlonia, is erected in the sanctuary and remains throughout the octave, on each day of which sermons are preached in various languages and the Holy Sacrifice is offered according to the different rites sanctioned by the Church.

The little church of St. Sebastian, replaced by the present edifice, had a special interest, for it stood over the entrance of the *cloaca* or public drain, into which the body of St. Sebastian was thrown by order of Diocletian. As it fell, the dress was caught by a hook in the side of the shaft and the sacred remains hung suspended, till a pious lady, named Lucina, admonished by the martyr in a vision, had them removed and conveyed to the catacombs.

The church is served by the Theatines, a religious order founded by St. Cajetan and John Peter Caraffa, Archbishop of Theate (afterwards Paul IV), in 1524. Caraffa was the first general, and the religious are called Theatines from his Archiepiscopal See. Three years later he was succeeded in the office by St. Cajetan. Of this saint it was a common saying that he was a seraph at the altar and an apostle in the pulpit. On the walls of his chapel in the left transept are depicted scenes from his life.

The large residence of the Theatine Fathers has, with the exception of a few rooms, been seized by the government.

On one side of S. Andrea della Valle is the *Via della Valle*, which, with its continuation, *Via Chiavari*, leads to the *Monte di Pietà*, and to the church of SS^a *Trinità dei Pellegrini*, off the *Via dei Pettinari*. As we pass through the Via Chiavari, we may notice on our right some remains of the great *Theatre of Pompey*, once a building of great magnificence, with accommodation for 40,000 people. In the portico of this theatre Brutus sat as prætor on the morning of the murder of Julius Cæsar, and close by was the Curia or Senate-house, where great Cæsar fell at the base of Pompey's statue.

The large building in the square at the end of the Via Chiavari is the famous *Monte di Pietà*, or State pawn-office, an institution founded by Padre Calvo in the fifteenth century to protect the people from the usurious tyranny of the Jews. Behind this institution is the church of SS. Trinità dei Pellegrini.

II.—SS^A. TRINITÀ DEI PELLEGRINI CHARITY TO PILGRIMS.

The church was built in 1614 by the Archconfraternity of the Most Holy Trinity, a pious institution founded by St. Philip Neri, in 1550, for the care of the poorer class of pilgrims. The high-altar has a painting of the Adorable Trinity by Guido Reni, and under one of the side altars are the remains of St. John Baptist de Rossi.

The large hospital attached to the church is associated with the names of St. Philip Neri and St. John Baptist de Rossi. St. Philip, pitying the crowds of poor pilgrims who wandered about Rome unable to find suitable shelter, here opened a home for them, where they received bed and board gratis for the space of three, four and even seven days. It soon grew into a great establishment containing 500 beds, and could provide dinner for 950 persons at a time. The charity to the poor shown in this Institution was extraordinary. In the Jubilee of 1650, it is said that 588,633 pilgrims here received food and shelter for three, four, or more days. The female pilgrims were lodged in separate wards, where they were served by devout women, often princesses and ladies of rank. The men pilgrims were waited on by Capuchins and gentlemen of good position, and had their feet washed by princes, cardinals and even by the Holy Father himself. A number of priests were specially retained to catechize and instruct them, to hear confessions and lead them in procession to

the different basilicas. Cardinal Wiseman, in his "Recollections of the Last Four Popes" (p. 279 seq.) describes what he himself saw in this hospital in the Jubilee of 1825, when the cardinals and noblemen with aprons on handed round the soup and other dishes to the poor pilgrims, and even the Holy Father himself came to wait upon them.

As the revenues of the hospital have been seized by the Italian government since 1870, the wells of charity have been dried up and pilgrims are forced to seek shelter elsewhere.

St. John Baptist de Rossi renounced his canonry in S. Maria in Cosmedin (1747), to come and serve the poor in this hospital, where he died in 1764. His body is preserved in the church, and the room where he expired is shown on his feast day.

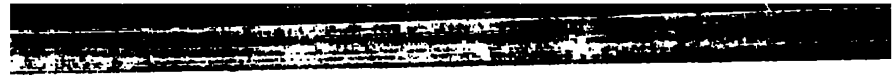
III.—PONTE SISTO—ST. IGNATIUS OF LOYOLA AND THE DEATH OF FATHER JOHN CODURIUS.

In the Via dei Pettinari is the church of *S. Salvatore in Onda*, associated with the memory of the saintly *Don Vincenzo Pallotta*, whose rooms may be visited in the adjoining presbytery. Near the river is an institution known as *Cento Preti*, serving as a home hospital and house of study for poor priests. Its first foundation arose from a touching incident. (1) A charitable apothecary visiting the patients of the poorer wards in the hospital of Santo Spirito, noticed one who hid his face with the coverlet, as though fearing to be recognized. Inquiring of the assistants who he was, he was pained to hear that he was a priest, who was thus lying among the poorest of the poor. The good man at once resolved to spend what means he had in founding a hospital for poor priests.

The bridge we here cross to Trastevere was built by Sixtus IV, in the years 1473–75; but since 1870, it has been altered and spoilt. An incident in the life of St. Ignatius of Loyola lends it a special interest. One of the Saint's first companions, Father John Codurius, being seriously ill, Ignatius resolved to offer up the Holy Sacrifice for him in the church of St. Petro in Montorio. While crossing this bridge, he suddenly lifted his eyes to heaven and said to his companion, Father John Baptist Viola: "Let us return, Codurius has just died." The Father had expired at

(1) Morosini. *Opere pie di Roma.*

TEMPIETTO IN BRAMANTE—IN THE CLOISTER OF S. PIETRO IN MONTORIO.



that moment. Ignatius never explained what he saw on the bridge, but his disciples believed that he himself beheld the vision, which in a letter to Father Peter Faber, he describes as having been seen by another person, viz.: of the soul of Father Codurius dazzling with light escorted to heaven by angels. (1) The event happened on August 29, 1541.

IV.—S. DOROTEA, (DOROTHEA), V. M.—ST. CAJETAN AND THE CONFRATERNITY OF DIVINE LOVE.

After crossing the bridge we may pay a short visit at the little church of St. Dorothea, which has some memorable associations. The Saint was a noble maiden of Cappadocia, put to death for the faith in 304. It is related of her that she converted two apostate women sent to ensnare her virtue, and on being led to the place of execution she also converted one Theophilus, by obtaining for him certain fruits and flowers from her heavenly Spouse. Her body is preserved in this church, and on her shrine are carved roses and apples and other fruit, emblems of the unfading joys of heaven.

The little church has much to interest us. Here *St. Cajetan*, of Thienna, joined the Confraternity of Divine Love, which had been instituted for priests and clerics to oppose the excessive luxury of the age and rekindle the fervor of Divine charity; here he associated himself with John Paul Caraffa (afterward Paul IV), Paul Consigliari, of the noble family of Ghisleri, Boniface de Colle, Lippamano, Sadolet Ghiberti, and other fervent souls, and laid the foundations of his order of the *Theatines, i. e.*, of Regular Clergy, whose object is to lead a perfect life on the model of that of the Apostles.

St. Joseph Calasanctius also belonged to this same confraternity, and here laid the foundations of the order of the Regular Clergy of the pious schools, commonly known as *Scolopi*.

S. MARIA DELLA SCALA.

In the *Via della Scala*, on the way to S. Maria in Trastevere, we pass a church of the barefooted Carmelites, known as *S. Maria della Scala*, "Our Lady of the Stair." Within is venerated a miraculous picture of our Lady that formerly occupied a

(1) Ribadeneira. *Life of St. Ignatius.* Bk. iii., c. 1.

niche on the landing of a house stair on this spot. A touching event attracted popular devotion to this picture. A poor woman, who had a sick and deformed child, came every day to pray for a cure before this picture. As all her prayers remained ineffectual, frantic with grief, yet full of tender emotion, she cried out: "O Mother of God, were you to ask me any favor I could give, I would grant it you at once." This burst of maternal feeling touched our Lady's heart; the child was instantly cured, and all Trastevere rushed to kneel before the holy picture. It was decided to build a church on the spot, abundant alms being given by the good people of Trastevere. The church was first opened in 1592. Its greatest relic is the *foot of St. Teresa*. In the first chapel on the right is a painting of the martyrdom of St. John Baptist by Gerardo della Notte, thought to be his best work.

V.—S. MARIA IN TRASTEVERE.

One of the most venerable of all the Christian buildings in Rome.

(1) *Its Origin.*

Its history reaches much further back than the time of Constantine. The historian Lampridius relates that during the pontificate of Callixtus I the Christians were in possession of a place of assembly in Trastevere, their right to which was, however, disputed by the corporation of *popinarii* or tavern keepers. The question was brought before the Emperor Alexander Severus, who decided in favor of the Christians, saying that it was better that God should be worshipped there, in whatever fashion it might be, than that the place should be given over to revelry. (1)

The original oratory was erected by St. Callixtus I about the year 223, not long before his martyrdom. Julius I rebuilt it on a larger scale in 340, and this Julian Basilica was restored and adorned with frescoes by John VII (705–707). It was re-erected in its present form by Innocent II, in 1140, and consecrated by Innocent III, in 1198.

(2) *Description.*

The mosaics in the façade are of the twelfth century. In the portico, re-erected in 1702, are some ancient monuments and in-

(1) Lamprid. *Alex. Severus*, 45. Thurston, *Holy Year*, p. 206. Maruchi, *Basiliques*, p. 429.

scriptions, many taken from the catacombs. The epitaph of Anastasius Bibliothecarius, compiler of the Papal Chronicles (*Liber Pontificalis*), who died in 886, is said to be on the right wall.

The interior, beautiful and impressive, retains its twelfth century character. The nave is divided from the aisles by twenty-two granite columns of unequal sizes, supporting a richly decorated architrave. The splendid pavement (Opus Romanum, or Cosimati work) is one of the richest in Rome. Lanciani informs us that the pavement of these ancient churches was divided into panels of various sizes (so many square feet in each) to be covered with mosaic work, devout persons paying each for a panel. Thus we read that "Claudia, a devout woman, and her niece Honoria, made 110 feet (of the mosaic floor) in fulfilment of a vow." The pavements of this church, of St. Mary Major, S. Lorenzo, S. Maria in Cosmedin, were the joint offering of many parishoners. (1)

The ceiling, richly decorated, has a beautiful painting of the Assumption by Domenichino.

The high-altar, which is of the time of Innocent II (1130–43), is overshadowed by an arcaded canopy resting on four columns of porphyry. Beneath are the bodies of St. Callixtus I and St. Calepodius, martyrs, translated from the cemetery of Calepodius by Gregory IV, in 824. The church also possesses the shrines of SS. Cornelius, Julius and Quirinus, martyrs, and a rich treasury of relics, shown to the faithful on certain feasts.

The beautiful mosaics of the apse are the work of Innocent II. He belonged to the Papareschi family, who had their palace in Trastevere. His portrait, with a square nimbus, and holding a model of the church, is introduced among the figures. Our Saviour is here represented seated, with His Holy Mother, "crowned and robed like a Queen beside Him, both sharing the same gorgeous throne and footstool; while a hand extends from a fan-like glory with a jewelled crown held over His head: she giving benediction with the usual action; He embracing her with His left arm and in the right hand holding a tablet that displays the words: 'Veni, electa mea, et ponam in thronum meum.'" (Hemans).

The seven mosaic pictures below, illustrating subjects from the

(1) *Pagan and Christian Rome*, p. 30.

life of our Lady, are of the thirteenth century, the work it is believed of Pietro Cavallini.

(3) *The Fons Olei*, or *Oil-spring*.

In front of the sanctuary is a spot marked "Fons Olei," where, according to an ancient tradition (confirmed by Dion Cassius, a pagan writer) a stream of oil gushed forth in the year of Rome 716, *i. e.* about the time of our Saviour's Nativity. St. Jerome and Eusebius mention the fact. (1)

(4) *The Two Lady Chapels.*

At the end of the right aisle is the chapel of our Lady *di Strada Cupa*, so-called from the street where the picture was formerly venerated. Domenichino designed the chapel, and painted in the vaulting the charming figure of a child scattering flowers. Henry, Cardinal-Duke of York, son of James the "Old Pretender," completed the decoration of this chapel.

At the end of the left aisle is the chapel of our *Lady of Clemency*, with frescoes of the Council of Trent, by Cati.

The altar near the entrance to this chapel has a beautiful gothic canopy, the gift of Cardinal d'Alençon, nephew of Charles de Valois and brother of Philip le Bel. On one side is the tomb of that cardinal (fourteenth century), and on the other the tomb of Cardinal Stefaneschi, with delicate carvings by Paolo Romano, (fifteenth century).

In the left aisle is the tomb of Innocent II, whose remains were removed from the Lateran in 1408, after the great fire. The monument was erected by Pius IX: the ancient inscription present is in the portico.

VI.—SAINTS AT S. MARIA IN TRASTEVERE.

The story of the nuns of S. Maria in Trastevere installed at S. Sisto by *St. Dominic* has been given above.

In the life of *St. Frances of Rome* it is stated that, on the death of her first spiritual director, God appointed as her confessor and director, Don Giovanni Mattiotti, a curate of this church. In the chapel of the angels the saint had several revelations.

On March 25, 1433, feast of our Lady's Annunciation, the Oblates founded by St. Frances, ten in number, met in this church,

(1) See Marucchi, *Basiliques*, p. 429.

S. MARIA IN TRASTEVERE.

TITULAR CHURCH OF HIS EMINENCE JAMES CARDINAL GIBBONS.

and after Mass and Holy Communion went in procession to the convent of *Tor de' Specchi*, which they entered for the first time.

In 1440, a few days before her death, the saint, though suffering from fever, paid a visit to this church, on her way, as she thought, to Tor de' Specchi. Don Giovanni Mattiotti, seeing her so pale and exhausted, commanded her as a matter of obedience, instantly to return to the Ponziano Palace to spend the night there. The trial was severe, for she knew she would never see Tor de' Specchi again. (1)

St. Philip Neri had a special devotion to this sanctuary, where he was often seen kneeling rapt in a sort of ecstasy.

St. Leonard of Port Maurice, O. S. F., who died in 1751, was engaged on one occasion to preach in this church. So great was the multitude that flocked to hear him, that the church could not hold them: so the sermon had to be preached outside on the piazza, every street converging on the square being blocked with people, and great numbers being gathered even on the house tops.

VII.—HISTORICAL AND TRAGIC OCCURRENCES AT S. MARIA IN TRASTEVERE.

In 358 the abettors of the anti-Pope Felix II, rival of Liberius, forced their way into this basilica and appropriated it. (2)

On September 22, 366, the anti-Pope Ursinus, the rival of St. Damasus, was here elected. (3) The seizure of St. Mary Major by Ursinus has been mentioned above (n. 87).

In 408, 409, the Church suffered from the ravages of the Goths and was restored by St. Celestine I, (the same who sent St. Patrick to Ireland), "post ignem geticum," *i.e.*, after being set fire to by the Goths.

The Piazza of S. Maria in Trastevere, was the scene of the *massacre of several priests* by Mazzinian soldiers in the revolution of 1849. A human fiend, named Callimacho Zambianchi, presided over this deed of blood. On April 28, Don Massimo Collanti, a priest of Lombardy, arrested in the streets of Rome, was here, by Zambianchi's order, cruelly stabbed to death by five soldiers, and his body then kicked and trampled upon. On April 29,

(1) See her Life by Lady Georgiana Fullerton.

(2) Felix was thrust into the Papal See by Constantius, during Liberius' exile, but deposed on Liberius' return, A.D. 358.

(3) See "Alban Butler," December 10th.

Don Vincenzo Sghirla, a Dominican, was here also sentenced by the same miscreant to be stabbed to death. Don P. Pelliciaia, a Dominican of the Minerva, was here assassinated on May 1st with great barbarity, his request to see a priest in order to make his dying confession being refused by Zambianchi. Three other priests and a cleric were shot in the piazza on the same day. On May 4th, two other priests were martyred. Their bodies were buried in the garden of S. Callisto close by, where they still remain; but their martyr souls must have passed at once from the terrible conflict to the bright vision of God. Their only crime was their priesthood; no other charge was brought against them, and even the show of a trial was dispensed with. (1)

VIII.—S. CALLISTO, NEAR S. MARIA IN TRASTEVERE.

St. Callixtus I (218–223), the founder of the Catacombs of S. Callisto, suffered martyrdom in a popular outbreak during the reign of Alexander Severus, being brutally ill-treated and then cast into a well. The Christians rescued his body and buried it with deep reverence in the nearest cemetery at hand—that of Calepodius by the Via Aurelia. After St. Peter, he was perhaps the most venerated of the Popes up to the fourth century. Gregory IV translated his remains to S. Maria in Trastevere in 824, where they still lie under the high-altar. The church which bears his name was built on the site of his martyrdom, and encloses the well, where his mangled remains were cast. It belongs to the Benedictines, who own the Palazzo Moroni in the Piazza S. Maria in Trastevere, given them by Paul V in exchange for their house on the Quirinal.

The Pontificals ascribe to St. Callixtus a decree appointing the four fasts called Ember days; and a further decree that ordinations should be held in each of the Ember weeks. A portion of his relics was formerly possessed by Glastonbury Abbey, and another portion by an abbey of Canons Regular near Tournay, whence it was removed to Rheims.

Retracing our steps by the Via della Scala, we ascend the Janiculum by the Via Garibaldi, the ancient and proper name of which is Via S. Pietro in Montorio.

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(1) Boero. *La Revoluzione Romana al Giudizio degli Imparziali.*

IX.—S. PIETRO IN MONTORIO (1).

The most ancient notice of this church occurs in the Liber Pontificalis of Ravenna (ninth century), where it is mentioned as *Ecclesia St. Petri montis aurei.* For many centuries this was venerated as the place of St. Peter's martyrdom, and its claims to that distinction are defended by Baronius and others.

The reasons urged in favor of the Vatican as the site of martyrdom, and which seem conclusive, have been given above (n. 2).

The present church was built at the close of the fifteenth century by Ferdinand and Isabella of Spain, the architect being Baccio Pintelli. In the adjoining monastery Spanish Franciscans were installed by Sixtus IV.

The church possesses some good paintings, but its greatest treasure, *Raphael's "Transfiguration,"* presented by Cardinal Giulio de Medici (afterwards Clement VII), was carried off by the French in 1798, and is now at the Vatican. Had it been restored to this church, it would have been destroyed in the siege of 1849, when the tribune and bell-tower were thrown down.

The altar-rails of *giallo antico* were formed from columns found in the house of Sallust near the Porta Salara.

In the cloister is the *Tempietto of Bramante*, a small domed edifice resting on sixteen doric columns, erected by that great architect, in 1502, on the supposed site of St. Peter's martyrdom. The bronze tabernacle of the Blessed Sacrament in St. Peter's is an exact model of this Tempietto.

The view from the front of the church is almost unrivalled.

TOMBS OF FAMOUS IRISH CHIEFS.

In the nave are the gravestones of Hugh O'Neil, Earl of Tyrone (d. 1616); of Hugh, his son, Baron of Dungannon (d. 1609); and of Rory (Roderick) O'Donnell, Earl of Tyrconnel (d. 1608), who, after the failure of the rising against Elizabeth in 1598, brought to the centre of Christendom their wearied bodies and undaunted souls.

Several noble English exiles, who fled from the fury of Elizabeth and her successors, are buried in S. Gregorio.

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(1) A name probably derived from *Monte d'oro*, the place being so called because of the golden sand found here.

X.—ST. IGNATIUS OF LOYOLA, AT S. PIETRO IN MONTORIO.

St. Ignatius having been unanimously elected General of the Order by his companions, in April, 1541, refused to accept the office, pleading his many faults and deficiencies. He begged them to spend three days in prayer and then proceed to a fresh election. On April 9, he was again unanimously elected, but still remonstrated and refused the charge. Father Lainez then arose and said: "Yield to the will of God, for if you do not the Company may dissolve itself, for I am resolved to recognize no other head than the one God has chosen."

The saint agreed to submit the decision to his confessor, Fra Teodosio, a Spanish Franciscan of S. Pietro in Montorio. To him, after spending three days in prayer, he made a general confession, using every means to prove his unworthiness and unfitness for the office. Fra Teodosio, however, declared in a written statement, opened and read before the first Fathers of the Society, that Ignatius was obliged to submit to the desires of his companions and to accept the office imposed on him. The saint returned home from S. Pietro, in Montorio, and reluctantly entered on the office of General on April 13, 1541.

While staying in the convent of Montorio, he cured a young Franciscan lay brother, named Mattei, who was possessed by an evil spirit and suffering horrible convulsions.

The enchanting view of Rome might tempt us to linger in this beautiful spot, but we shall meet the same view again further on.

Behind S. Pietro, in Montorio, is the noble fountain, *Aqua Paulina*, erected by Paul V, in 1611. The water is conveyed by an aqueduct, thirty-five miles in length, from springs near the Lake of Bracciano. No city in the world is so rich in magnificent fountains as Rome, appropriate emblems of the streams of sacramental grace ever flowing within the Church.

XI.—S. PANCRAZIO, OUTSIDE THE PORTA AURELIA—CATACOMB OF ST. CALEPODIUS.

The history of the noble boy martyr, Pancratius, who suffered for the faith at the age of twelve, (1) is familiar to readers of

(1) Marucchi says he was twelve years old; Alban Butler says he was in his fourteenth year.

Fabiola. A martyr's son, inheriting a rich property in Phrygia, he came to Rome with an uncle (Dionysius) and they seem to have taken a house on the Cœlian hill, where Pope St. Marcellus was hiding, because of the persecution of Diocletian. (1) Both uncle and nephew were instructed and baptized by St. Marcellus, and soon after Pancratius won the crown of martyrdom, being beheaded by Diocletian. He was buried in the cemetery of Calepodius. Pope Vitalian (657-671) sent a portion of his relics to King Oswi, who built a church to receive them. The second church consecrated in England by St. Augustine, is said to have been dedicated to this young saint. Churches of his name abound in Italy, France, Spain. His head, as stated above, is preserved at the Lateran (n. 45).

The church we are visiting stands outside the Porta Aurelia (Porta S. Pancrazio). Built soon after the saint's martyrdom, it was decorated by Pope St. Siricius (385-298), and restored by Pope St. Symmachus about the year 500. Honorius I rebuilt it in the seventh century, and placed a silver canopy weighing 287 pounds over the porphyry urn containing the young saint's ashes. (Anast. Biblioth.) In 1249 Abbot Ugone made two rich marble pulpits, unfortunately destroyed with many other ancient features by Cardinal Torres de Monreale, who modernized the church in the seventeenth century. Of the ancient edifice there are few or no remains, except the four columns of the sanctuary.

In 1798 and 1849 the church was rifled and desecrated by the French and by revolutionary ruffians. On the first occasion the ashes of the martyr were taken out of the shrine and scattered to the winds: the building too suffered so badly that it had to be abandoned as a ruin, and was only reopened in 1815. On both occasions its monuments were broken, its altars overthrown, its shrines profaned, its works of art plundered, so that now it possesses few artistic treasures.

On the right side of the nave is the entrance to a crypt, wrongly supposed to be the *Catacomb of Calepodius*, the latter being a mile or so further on the Via Aurelia. Some awful daubs, the work of a French artist employed by the present Italian government, disfigure the church walls.

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(1) Piazza Emerolog. Sacr. Part I. 13 Maii.

Christian Era, vol. I., p. 121; Fredet's Modern History. Note G. p. 511; Dublin *Review*, December 1856, p. 270 seq.

In these irreligious days, it is consoling to reflect on the devotedness of Catholic sovereigns and nations in the ages of faith. It was for the love of St. Peter that the valiant Pepin drew his victorious sword. He affirmed with the solemnity of an oath that for no other motive had he encountered the risks of battle on many a hard fought field; and that for all the treasures of earth, he would not take back what he had once made oblation of to St. Peter.

When Charlemagne visited Rome (see n. 22), it was on his knees that he mounted the steps leading to the portals of St. Peter's, devoutly impressing a kiss on each step as he ascended —"omnes gradus singillatim ejusdem sacratissimæ Beati Petri ecclesiæ deosculatus est." (1) Renewing the acts of his father, King Pepin, he solemnly declared that to Blessed Peter the dominion over the cities and territories was forever confirmed. (2)

Before the time of Pepin and Charlemagne, the Patrimony of St. Peter existed, and we find that St. Peter is the object of "restitutions" by the Lombards, of "gifts" by the Franks, of "submissions" of the peoples of Italy.

XV.—THE ENEMIES OF THE CHURCH IN 1848-'49.

Below the spot where we are standing, and on this side of the Via Lungara was a house where the enemies of the church held their nocturnal meetings in the revolution of 1848-'49. F. Bresciani in his *Jew of Verona*, which appeared in the early numbers of the *Civiltà Cattolica*, gives a terrible account of these meetings, (3) and it is well to see to what depths of impiety men sink, who cast aside the control of the church and the restraints of conscience.

There, in the house just mentioned, F. Bresciani tells us, lots were cast as to who amongst them should execute this or that assassination that had been determined upon; there the most

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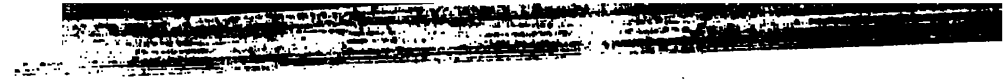
(1) Anast. Bibl in Vita Hadriani Papæ.

(2) See Dublin *Review*, December, 1856, p. 372.

(3) His words are confirmed by Fr. Boero in "La Revoluzione Romana a Giudizio degli Imparziali," pp. 253, 254.

PIAZZA DI S. MARIA IN TRASTEVERE, SCENE OF THE MASSACRE OF PRIESTS IN 1849.



seditious and blasphemous placards and circulars were secretly printed, and all their iniquities were planned and contrived.

Worse still: "Here," he says, "was the Altar of Satan, raised, as it were, in rivalry against the altar of the Most High. Here he was adored as God; here he received incense; the most awful vows were made to him, impious offerings and obscene sacraments. Round this altar there danced every night twelve abandoned women, who were made the priestesses of the place, and who offered the execrable sacrifice. More terrible still, these wicked harlots went forth in the morning with an air of devotion and piety, dared to draw near the Holy Table and receive the sacred host at the hands of the priests, withdrew into a private corner, removed it from their mouths and carefully preserved it for their own abominable rites in the nightly assembly." . . . . We dare not quote further, the details that follow are too horrible to repeat. When many persons were scandalized at the publication of these horrors and accused Father Bresciani of a wicked forgery, he defended himself saying that those in authority in Rome could bear him testimony that he had not described the hundredth part of what went on in that hell upon earth. Father Bresciani's words are fully confirmed by Father Boero in his "Revoluzione Romana al Guidizio degli Imparziali." There is some reason to believe that this shocking spirit of impiety of 1849 is still alive in certain quarters.

XVI.—TASSO'S OAK.—ST. PHILIP'S AMPHITHEATRE.

Continuing our walk we reach a clump of cypresses near S. Onofrio, and close to them we notice an ancient oak that has battled with the storms of centuries, and now, sinking from the prolonged struggle, has to be supported by a buttress. It is known as *Tasso's oak*, because he used to recline beneath its shade with Rome outstretched at his feet. A great storm in 1842 almost gave it its death-stroke. Behind it is a little amphitheatre, where it is said that St. Philip Neri used to bring boys and youths for innocent diversion, and make them act pious plays, or perform half-dramatic musical pieces which developed into the well-known oratorios. The parents and friends of the boys were occasionally invited to be present, and the young performers went through their parts on the level space in front of

the amphitheatre, the glorious view of Rome supplying an enchanting background.

XVII.—S. ONOFRIO.—CHURCH OF ST. ONUPHRIUS.

This picturesque building was erected in 1439 by Blessed Nicolà da Forca Palena in honor of St. Onuphrius, a father of the desert, who for the long space of sixty years lived in the wilderness praying for the church, then persecuted by Constantius and Valens. A palm tree that grew near his cell supplied him with dates as food.

A series of frescoes outside the church represents the legendary stories of his life, his rejection by his father, the King of Persia; his becoming a hermit when a boy; his giving a little loaf to the Child Jesus, and receiving it back enlarged tenfold; his holy death, and his burial in a grave scooped out by two lions in the sand.

In the lunettes at the entrance of the church are three frescoes by Domenichino, representing scenes from the life of St. Jerome.

Several interesting objects claim attention in the interior: (1) the shrine of Blessed Nicolà da Forca Palena under the high-altar; (2) Pinturrichio's frescoes in the upper part of the apse; another fresco, by the same master, of St. Anne teaching our Lady to read, is in the second chapel on the right; (3) ancient paintings of St. Onuphrius in the first chapel on the right; (4) the tomb of *Torquato Tasso* (d. 1595), erected by Pius IX in the first chapel on the left. His death occurred on the eve of the day when he was to have been solemnly crowned on the Capitol as Prince of Poets. The room in which he died may be visited in the adjoining monastery; (5) the tomb of the great linguist, Cardinal Mezzofanti (d. 1849), in the same chapel.

The church is served by Hieronymites or Hermits of St. Jerome, but their monastery has been converted by the government into a children's hospital.

We descend the slope in front of the church and enter the *Leonine City* by the Porta S. Spirito. This portion of Rome, including St. Peter's, the Vatican and the Borgo, was falsely promised, at the Italian invasion of 1870, as a tiny sovereignty which should belong to the Pope, and where his temporal sway should remain undisturbed. With the exception of the Vatican, it was soon absorbed like the rest. It is called *Leonine* because Leo IV

surrounded it with walls of its own as a defence against the Saracens in 846.

Turning to the right at the church *S. Spirito in Sassia* (see n. 29), we pass the hospital of *S. Spirito* and presently reach Ponte S. Angelo.

FROM THE GESU TO S. AGNESE IN PIAZZA NAVONA.

I.—THE GESU.—TOMB OF ST. IGNATIUS OF LOYOLA.

This splendid church, one of the noblest and most frequented in Rome, was built for the Society of Jesus between the years 1568–1584, through the princely liberality of Cardinal Alexander Farnese. The architects were Giacomo della Porta and Vignola. The interior is exceedingly rich and ornate, the profusion of decorations in marble, bronze, gilding and fresco painting being almost bewildering. The ceiling, dome and apse glow with frescoes, the best work of Bacciccio; its altars are adorned with rich bronzes and sculptures; its walls are incrusted with costly marbles; its pavement is inlaid with porphyry and other precious stones; its sanctuary and side chapels are bright with lamps kept constantly burning.

Its principal treasures are:

The *altar-tomb of St. Ignatius of Loyola* in the left transept.

This is said to be the most splendid altar in Rome. For majesty of design, for exquisite finish of workmanship and richness of materials, it can hardly be surpassed. The altar steps are of porphyry; the *predella* is of rich inlaid work (*agates, lapis lazuli, porphyry* etc.), the gift of Philip II of Spain; the four fluted columns that support the entablature are of gilded bronze lined with *lapis lazuli;* the bases and capitals are of bronze; the pilasters of black and white marble, the pedestals and entablature of *verde antico*, adorned with reliefs and foliated ornaments of bronze. The summit is crowned by the figures of the three Divine Persons in white marble encircled by rays of glory. Between the Eternal Father and the Divine Son is a large globe of *lapis lazuli*. Above the altar is a richly decorated niche lined with *lapis lazuli* and *alabastro antico*, where stands a noble figure of St. Ignatius (1) designed by Le Gros, surrounded by silver statues of angels.

(1) The original statue of solid silver was melted down to pay the French after the infamous treaty of Tolentino, A. D. 1797.

In the bronze shrine beneath the altar lie the remains of the great saint, whose watchword was "The Greater Glory of God," and who is justly reckoned as one of the greatest, noblest and most valiant of the Church's sons. The right arm of *St. Francis Xavier*, with which he baptized and unlocked the gates of heaven to countless multitudes in India and Japan, is preserved, still incorrupt, in a large oval reliquary on the altar in the right transept. The high-altar, though poor in design, is a mass of costly marbles, several being of very rare kinds. The four large columns are of *giallo antico*. Beneath the high-altar is a small chapel with the shrine of SS. Abundius and Abundantius, where St. Aloysius heard Mass just before entering the society, the little chapel of our Lady *della Strada* on the left of the sanctuary, which is described below.

II.—RELIGIOUS MEMORIES OF THE GESU.

The church is rich in the traditions of the Society and in the memories of its Saints. The body of St. Ignatius, translated in 1587 from the little church of S. Maria della Strada (now destroyed), is here enshrined, and for three centuries his sons have kept watch over his relics. The body of St. Francis Borgia rested here for a while, till transferred to Madrid in 1617. At the altars of the Gesù often prayed and served Mass those angelic souls, SS. Aloysius and John Berchmans. Beneath its pulpit often sat St. John Berchmans listening to the sermons and instructions, himself preaching the while by the eloquence of his wonderful modesty and recollection. Before its shrines knelt Blessed Rodolf Aquaviva, Blessed Ignatius Azevedo, Blessed Edmund Campian, and many other illustrious martyrs and missionaries. In the chapel near the entrance to the sacristy are buried the first companions of St. Camillus de Lellis. At the altar of St. Francis Xavier, St. Benedict Joseph Labre received Holy Communion, just before his death. At the same altar the Bull of canonization of St. Alphonsus Ligouri was first publicly read.

In the sad days that followed the suppression of the society, in 1773, the Gesù was sacrilegiously plundered, the shrine of our Lady della Strada and the relic of St. Francis Xavier, then covered with jewels, not being spared. On August 7, 1814, Pope Pius VII accompanied by many Cardinals came to the Gesù amid extraordinary manifestations of public joy to proclaim the restoration of the Society of Jesus throughout the world. S. J.

IS VIVISECTION MORALLY JUSTIFIABLE?

THE tender hearts of many men and women have lately been stirred to their very depths, and a loud cry of horror has resounded throughout the land at the publication of an open letter proclaiming a new triumph of Vivisection. The letter is from the pen of one of the most distinguished surgeons of Philadelphia, the venerable old city of Brotherly Love, where Dr. Keen, considering all men as brothers, has been applying his remarkable industry and skill to lessen the ills of human life, striving to increase medical knowledge by experimentation upon dumb animals. But the same city appears to comprise many persons who have extended their benevolence, if not their brotherly love, to the brute creation, and their monthly organ, the *Journal of Zoophily*, devotes over twelve columns of its January number to a general attack, by a number of its contributors, on the devoted surgeon and his study of Vivisection.

Dr. Keen's letter is addressed to Senator Gallinger, and begins thus:

"MY DEAR SIR:—As you have repeatedly introduced bills into the Senate for the purpose, nominally, of regulating experiments upon animals, in the District of Columbia, which bills, if they had become laws would, in fact, prohibit many, if not all of them, I deem it my duty to call your attention to the case of Midshipman Aiken, of the United States Naval Academy, who was recently injured at a football game. My reason for doing so is to show you, by a single concrete example, that knowledge gained by animal experimentation is an immense boon to humanity, and that, therefore, such experiments should be heartily encouraged."

As we are not specially interested in the particular case referred to, but in *the general aspect of Vivisection from the standpoint of the moralist*, we shall not enter on the circumstances of Mr. Aiken's injury and cure. The doctor claims that the saving of the young man's life was due to knowledge acquired by experimentation on brute subjects, and he adds: "I think if you were to ask the parents of this young man how many animals they would be willing to have sacrificed in order that their son might have his life sa

there would be no doubt of the answer. But this is only one of the hundreds of cases in which a similar exact localization has been made by many surgeons both in Europe and America."

Much has been written on Vivisection, especially within the last thirty years. There is scarcely one of the leading reviews and magazines printed in the English language, and dealing with scientific questions of general interest, that has not discussed the subject in one or even several articles, and many of these papers were written by some of the foremost scientists and moralists in Europe and America. The matter can be viewed from the standpoint of the physician or surgeon, the statesman, the moralist, the philanthopist, the educator, the churchman, the scientist, the humanitarian, or member of the Society for the Suppression of Cruelty to Animals, etc.

In the present article we confine ourselves to the inquiry whether Vivisection is justifiable. But even this question needs further limitation. A practice may be justifiable before the civil courts, before the Church, or before the court of conscience, the moral law. The title we have chosen defines our scope with accuracy: "*Is Vivisection Morally Justifiable?*"

A subsidiary query at once presents itself: "Who are to decide this controversy?" Science in our age is so extensive that any important point embraced by it is rightly submitted to specialists in the matter. A case of fever is entrusted to a physician, a broken limb to a surgeon, a sore tooth to a dentist, a suit to a lawyer, etc., and so the morality of Vivisection must be referred to the moralist, to the expert in the study of moral principles and the application of them to practice.

One reason why so little light has been shed on this subject by the men of great ability and extensive knowledge who have discussed it is that they were not specialists in moral studies. Many have defended or attacked the morality of Vivisection who had but vague or false views with regard to the very nature of morality. Modern philosophy, with its materialistic and agnostic tendencies, is lost in a maze of speculations concerning the true distinction between right and wrong. Hobbes, Paley, Mandeville, and other English theorists in the science of ethics, regard ultimate personal advantage and disadvantage in this life as the essence of right and wrong. With this utilitarian school, *that* is right which in the end proves useful to a man; *that* is

wrong which proves hurtful to him. A later school, that of Mr. Spencer, has somewhat improved on the proceeding: it calls those actions morally good which benefit, not so much an individual, as the human race generally. The following words of Mr. Herbert Spencer state his exact position: "I believe that the experiences of utility organized and consolidated throughout all past generations of the human race have been producing corresponding modifications, which, by continued transmission and accumulation, have become in us certain faculties of moral intuition, certain emotions corresponding to right and wrong conduct, which have no apparent basis in the individual experiences of utility."—(Letter to Mill.)

When writers of either of these schools discuss the right or wrong of Vivisection, they judge the morality of the practice by its preponderating results of good or evil to individuals or to the human race. It is no wonder that their reasonings, however ingenious, carry no conviction to the common sense reader, who knows full well that right and wrong are very different qualities from the useful and the hurtful. It is true that right is generally useful and wrong injurious in the end, and that, even in this life, honesty is wont to be the best policy; yet it is not always so. Besides, utility is a far less noble motive than justice.

There is a third and numerous class of false theorists who take morality to be a mere sentiment or feeling, a sort of moral sense, by which we discriminate between moral good and evil much as we do between sweet and bitter. With such critics the feeling experienced is the test of moral good and evil. Thus a recent writer on Vivisection says: "To witness, or even to read of a painful experiment upon an animal produces a feeling of revulsion in the spectator or reader; and *this natural instinctive, inevitable feeling is a sufficient, and the best possible proof of wrong.*"

This is a sad mistake. The present critic has such delicate feelings regarding operations of this nature that he cannot bear the sight of blood. We are free to confess that if we could never eat beef or mutton except on condition that we slay the animal ourselves, we should prefer to do without its meat; we could scarcely bear to think of killing a chicken, and we would rather live on vegetable food than shed any blood whatever. Yet this does not mean that we think it morally wrong for us to kill animals for food. If we saw persons in extreme need of animal food and

we alone could help them by overcoming our repugnance and killing brute animals for their support, we should consider ourselves guilty in refusing to do so. To indulge such squeamishness when reason calls on a man to overcome it, is morally wrong and unjustifiable.

Would not any ordinary man feel a revulsion from acting as the executioner of a condemned criminal? Does this show that the death penalty is unjustifiable, and that the assassin of our late President should not have been condemned to die? Does not any young soldier feel reluctant to shoot a picket of the enemy? The writer praises the soldiery courage of young Havelock, because he stayed where danger was imminent, and when called away he cheerfully replied, "What are we here for but to have our heads taken off?" But his friend might well have answered: "What we are here for is not to have our heads taken off, but to take off the heads of our opponents." Every one in this wide world that has a spark of patriotism within him admires the soldier who does his duty and slays the foe, no matter how he feels about it. Feeling, then, does not determine what is right or wrong, but reason does.

What then is the true nature of morality, the true distinction between moral good and evil, right or wrong? Let us study this matter with care. All things do the will of God, and cannot help doing it, except only *free* creatures. These God enlightens by the light of their reason to do what is right, and he holds out encouragement to induce them to follow this guidance, while threatening chastisements to deter them from disobeying His commands. But He leaves them free, that they may work out their own happiness, and thus increase it by the consciousness that it is the fruit of their own exertions. Thus, too, they render much more glory to their Sovereign Master and Lord; for they love and serve Him of their own free choice.

Now men alone are thus free in this material world; men alone, therefore, are responsible for their conduct. All nations, at all times, have understood this; all have held men accountable, and made laws to regulate their conduct. Free compliance with the law of reason we call *moral good;* free departure from that law, *moral evil.* This, then, is the nature of *morality*, namely, the conformity of a free act to the law of reason. We may here remark

that a free act is also called *a human act*, because in this world human beings alone are capable of it.

Among the various faculties of man *that is* naturally the noblest, or most elevated, by which he is distinguished from all lower species of animals, namely his reason or understanding. He can ennoble, or perfect, himself further still by bringing all his other faculties into conformity with his reason. He can do this by his free will, which has great power over his passions, or affections. That man is the most perfect whose understanding is most fully enlightened to know the truth, and whose will is freely conformed to his understanding, while, at the same time, it controls all his inferior power directing them to obey the law of reason. Many superficial thinkers misunderstand all this. They speak of "*the moral nature of dumb animals.*" Morality cannot belong to dumb animals; for it supposes, as we have shown, freedom of the will, and such animals have no free will. These theorists confound emotions or passions with morality. True, a horse which exhibits such passions as a vicious man does, we call *a vicious horse;* but this is only a metaphor. We do not really blame the horse, or consider it as morally guilty for exhibiting those passions, because it has no free-will to control them; but we blame the man, and consider him as morally guilty, or *vicious*, because he does not control his passions when he can and ought to do so. The man sins against the rule of reason, or morality; the horse does not. Nor does the horse deserve praise when it acts in conformity with our reason; and, therefore, we never speak of *a virtuous horse*. But do we not speak of a kind horse? Yes, because kindness in the horse is only a natural affection, not a virtue.

"This then is the true nature of morality," the true test of right and wrong: whatever free act is in conformity with reason is approved, or praised, by mankind and by its Creator, is right or morally good; whatever free act is condemned by reason is wrong or morally evil. Reason is the guide given by the Creator to the rational creature to direct its free acts in conformity with His will. Such conformity freely chosen by man highly ennobles him; for it makes him God-like. This is the moral order, and violation of it is moral disorder, moral evil or wrong.

We may now proceed to examine whether Vivisection is in conformity with this moral order, whether it is morally justifiable.

To do so, we must, of course, have a clear idea of Vivisection. The word radically means, "cutting a living thing"; but this is not its accepted meaning to-day. Plants are living things; but cutting plants is not called Vivisection. Nor is the cutting off, or amputation of a mortifying limb designated by that name. The term is applied to such operations only as are performed for physiological experimentation upon living animals, and is not confined to the process of cutting, or dissection, but extended, in present usage, to "*all painful or uncomfortable operations on living animals, done for the purpose of investigating some physiological function or pathological process.*" This correct definition of the word excludes mere tormenting of animals to make them suffer. The aim of Vivisection is scientific, and as such useful to man, and worthy of man. Still it is not enough for the moral order that our aim is good; the means must also be conformable to reason: a good end does not justify the use of bad means.

The exact state of our question, therefore, is this: "*Is the inflicting of pain or discomfort upon a living animal for scientific purposes morally wrong?*" We have seen that moral wrong signifies "against reason"; and thus against God's will. The answer to this, our leading question, requires a very important distinction. There are rational animals, or men; and irrational animals, or brutes, also called dumb animals. Causing some pain or discomfort to a man by way of experimentation for scientific purposes, and with the person's full and free consent, is not unreasonable, provided no such injury be done him as he has no right to do to himself. For whatever pain a man has a right to cause to himself he can lawfully allow another to cause to him. But as man does not belong to himself altogether, but principally to God, he has no right to injure himself permanently or considerably; and therefore he cannot lawfully allow others to do so.

But brute animals cannot give nor refuse their consent. With regard to them the real question is, can man lawfully dispose of them, causing them pain and even taking their life for the purpose of scientific experimentation? In other words, is it reasonable for him to do so? The improvement of science, and in particular of medicine, is certainly a great blessing; it prolongs human life, and makes it more vigorous and more enjoyable. The praise of the physician is sung in Holy Writ (Eccles. xxxviii). To improve medicine is certainly a very laudable

pursuit. It can therefore be promoted by every lawful means. Now Vivisection is lawful, or reasonable, on two conditions, namely, if it is really capable of improving the science of medicine or surgery; and secondly, if it does not violate the rights of the victims. When these two conditions are fulfilled, the practice is good in itself, a good means to a good end. But of course even good things must be restricted within proper limits. We must now examine with care whether Vivisection can fulfil these two conditions.

Is it capable of improving the science of medicine or surgery? The testimony of the medical profession generally is overwhelming in the affirmative answer. For every physician or surgeon that denies the benefit, a hundred arise to affirm the favorable results. This is evident from the tone of the medical journals generally, from the explicit statement of scientific leaders of thought, and from the teaching of medical college faculties and universities all over the civilized world.

Here anti-vivisectionists have a right to ask, "What has vivisection done for humanity?" This is actually the title of an article in the *British Medical Journal* for January, 1875, by Dr. J. G. McKendrick, lecturer in physiology at Edinburgh. It cites twenty-two discoveries of the highest scientific and practical value due at that early date to vivisection. But the list even then was far from exhaustive. It omits, for example, Magentie's method of hypodermic injection; and also the important fact that nearly all the most valuable new remedies added to the pharmacopœia since 1864, among which are anæsthetics, nitrate of amyl and chloral-hydrate, are due to vivisection, (*No. Amer. Rev.*, 1885, p. 218).

In August, 1881, the International Medical Congress met in London, numbering 3,000 members, by far the largest and most widely representative assembly of medical men the world has ever seen. At it the following resolution was unanimously passed: "*Resolved*, That this Congress records its conviction that experiments on living animals have proved of the utmost service to medicine in the past, and are indispensable to its future progress. That, accordingly, while strongly deprecating the infliction of unnecessary pain, it is of opinion, alike in the interest of men and of animals, that it is not desirable to restrict competent persons in the performance of such experiments," (*ib.*, p. 207).

The celebrated Dr. Carpenter pleads for vivisection the vastness of the revolution worked by it within his own recollection. He mentions, in particular, the useful knowledge acquired in regard to the nervous system, (*Fortnightly Review*, 1882, p. 238).

Other discoveries usually admitted for the practice are: the circulation of the blood; the existence of the lacteals; the causes of the sound of the heart, and hence the use of the stethoscope; the true nature of that mysterious disease, diabetes; the Hunterial treatment of aneurism by ligature; the study of anæsthetics, which led to the introduction of chloroform, with all the wonderful applications of all those discoveries.

Now come anti-vivisectionists, and cry out, "This must be stopped!" Why, my dear friends, it is cruel, they cry. Wait a while: "a *cruel* person takes pleasure in another's pain," says Worcester. If you can prove that a physician does this, stop him, by all means; but if not, do not urge the charge of cruelty. Dr. Johnson writes: "*The cruel man* is one who is disposed to give pain to others; willing or pleased to torment, vex, or afflict; destitute of sympathetic kindness or pity." Will anyone accuse all the three thousand members of the International Medical Congress of cruelty? Is it not rather cruel to suggest the charge?

In matters in which the welfare and the lives of millions of men are at stake, we want no pronouncements dictated by sentimentality. We are men because we have understanding and not mere sentiment to direct our conduct. In fact, do not our opponents themselves appeal to reason? Else why write articles at all on the subject? The medical profession will not stop its devoted, though unpleasant, labors for the good of mankind on account of the outcry of sentimentalists.

We were deeply impressed with the weakness of the anti-sectionists' cause on the late occasion of their outcry against the open letter of Dr. W. W. Keen, above referred to. It was very noticeable that in citing medical authorities on their own side, his critics mentioned so very few eminent men of science, and the same names were appealed to by several contributors to the controversy. Dr. Tait is one of the principal witnesses against the benefits of Vivisection; and after all, what does he testify to, except that he gave up the practice of it on account of his failure in the matter? The reasoning, too, of other authorities quoted is very weak. Sir Charles Bell is made to say: "For my own

part, I cannot believe that Providence should intend that the secrets of nature should be discovered by means of cruelty."

We have shown that cruelty need not accompany the practice. And again he writes: "Experiments have never been the means of discovery." All science rises indignant against this statement.

2. The second condition that must be fulfilled to render Vivisection morally justifiable is that it does not violate the rights of the victims. To practice Vivisection on men against their will, as explained above, would undoubtedly violate their rights. But are men and brutes on a par with respect to rights?

Let us reason this out. Are brutes and men on a par with respect to rights? No, indeed. Let us first show this from the teachings of the Bible; we shall next appeal to natural reason. God spoke to our first parents: "Increase and multiply, and fill the earth, and subdue it; and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth," (Gen. i. 28). And after the Deluge He spoke to Noe and his sons, saying: "Let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea are delivered into your hands; and *everything that moveth and liveth shall be meat for you: even as the green herbs have I delivered them all to you.*" Could God have declared more clearly that He put all brute animals at man's disposal for all reasonable uses? But he gives *no such rights over men.* On the contrary, He adds: "At the hand of every man and of his brother will I require the life of man. Whosoever shall shed man's blood, his blood shall be shed; for man was made to the image of God," (*ib.* ix. 2-6). The reason assigned by the Lord for treating brute animals and men so very differently is that, "*man was made to the image of God.*"

Reason confirms this revealed teaching. For man is like unto God in his spiritual and immortal soul, endowed with understanding and free-will. The difference between brute and man is that between time and eternity. All nations in all ages have been convinced that the soul of man is immortal, while the brute animal perishes like the plant; and they have unanimously claimed the right of dominion over brute lives, but not over the lives of men. If all men could be mistaken in such judgments, we could not be certain of anything. Whoever puts his own views, or

those of a coterie of theorists like himself, in opposition to those of mankind generally must give clear, convincing reasons for his claim. Till this is done, we will hold with mankind that man is as far above the brute as spirit is above matter, as eternity is above time. We are aware that the Buddhists respect the life of brute animals, but they do so only because they suppose that human souls may have migrated into them.

The Creator, being infinitely wise, must have put order in all His works. He has evidently done so: the soil is for the plant, the plant is for the animal, the brute animal and all lower things are for man; man is created for the glory of God. He renders this glory to his supreme Lord by knowing and loving Him. The lower creatures cannot know and love God, but they serve man that he may use them for the service and love of God. This is the golden chain that runs through the entire universe, binding all things to the foot of God's throne.

God wills that this subordination of the lower to the higher should govern the whole world; "Order is Heaven's first law," sings the poet. All material things obey this law necessarily; they are irresistibly impelled by their very natures to do all that God has made them for. But man is free. While a law is given him through his reason, he can by his free-will obey or disobey it. Of course, order requires that he shall be called to an account in due time. Meanwhile, he has an eternal destiny given him to work out; God wants him to have the means to do so, and forbids every other man to prevent him from doing so. In this respect all men are equal. This is what the fathers of American liberty understood so well, and laid down so clearly in the Preamble to our Constitution: "We hold these truths to be self-evident—that all men are created equal; and that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

In this design of the Creator we have the foundation of all human rights. God wills that we shall have those in order that we may be enabled by them to work out our eternal destiny. Since all men have this same high destiny, all have radically these same rights; and all other men have the duty laid on them to respect these. The *right* in one man implies a bond, or *duty* imposed on other men to respect that right. Only free creatures

are capable of being thus bound to one another by duties; for duty is *a moral bond* and supposes an intellect to know it, and a free-will to comply with it.

Rights and duties are thus seen to be correlative, and they cannot regard except free beings. Now brute animals are not free; and, therefore, they cannot have duties imposed on them. God has not appointed for them an eternal destiny to be worked out by their free acts; and, therefore, He has given them no rights. In other words, He has not forbidden man to use them for his own advantage in ways conformable to right reason, which is always to be man's rule of action.

Here is the difference between our conduct to men and our conduct with regard to plants and brutes and all lower beings. Since men are specifically equal among themselves, no one of us may set aside another man's rights to exalt or benefit himself; for this would be a violation of the moral order, and a rebellion against God who established it. But it is not a violation of due order if we use for our advantage all inferior things which, in fact, have been made for our benefit.

We do not say that God does not impose duties on us regulating our use of brute animals; He certainly does. For He commands us ever to obey the law of reason. When a man acts in opposition to the dictate of his own reason, he demeans himself; he falls below the standard of his rational nature. For instance, he does so when he indulges in cruelty. We have seen that cruelty is a perverse inclination of some men to seek pleasure in giving pain. To keep down such an ugly passion is a natural duty confirmed by the teachings of supernatural religion. "Be ye perfect as your Heavenly Father is perfect," is a precept of Christ, (Matth. v. 48); and certainly our Heavenly Father does not take delight in causing pain for its own sake. Yet He causes pain for higher purposes; and so may the surgeon. And so should a good father do to his unruly boy; for he that spareth the rod hateth his son," says the Book of Proverbs, (xiii. 24).

A man who strikes his son unmercifully offends against God in two ways; namely, first, by indulging his passion against the dictate of his reason, or conscience, which makes known to him the laws of God; and secondly, he violates his son's right to kind treatment, for his son is created after the likeness of God.

If the same man beats his horse unmercifully, he offends against God in the first way, but not in the second; because the horse, not being a person, has no right. The angry man demeans and brutalizes himself by acting like a brute, which, having no reason, follows the impulse of its passions. We do not blame the brute, because it knows no better and is not free in its actions; but we blame the brutal man, who knows and is free. Yet it would be incorrect to say that such a man violates *the rights of the horse;* for the horse is not created after the image of God, and it has no rights, just as it has no duties to perform.

Humane societies render a service to mankind by opposing cruelty to animals; for they thereby prevent men from demeaning themselves. Still many advocates and members of such societies take the false position that they are protecting brutes against the violation of their rights. We have duties imposed on us *with regard to our treatment of brute animals*, but not *duties to those animals;* our duty is to God who bids us use all His gifts reasonably. A man has duties to God *concerning* the way he uses his stomach and his liver, which he must not ruin by excessive eating and drinking; but it would be incorrect to say that he has duties *to* his stomach or *to* his liver, and that these have rights against his palate. So, too, a rich man has duties *regarding the use* he makes of his money, but not duties *to* his money. Yet, since money has no feeling of pleasure or pain and brute animals have, a person's duties are not the same in both cases: he must not cause useless pain to animals; else he offends against his reason and his God, but not, however, against animal rights.

All this is so clear to Catholics generally that the very statement of it may seem to them to be a mere waste of time; but it is not usually understood by outsiders. Even so great a leader of thought as the English Chief Justice Coleridge, seems never to have heard of the distinction between duties *concerning* and duties *to* brute animals. For he wrote in the *Fortnightly Review* of 1882, (p. 236): "I have heard that the great Roman communion holds that we have no duties to the animal creation, but it has been given us in absolute subjection; that it is a pagan view to hold otherwise." If he had heard of the distinction, he would no doubt have admitted, or at least discussed it.

We have said above that the judgment of mankind throughout all ages has denied the existence of animal rights. It is an inter-

esting and instructive inquiry when the opposite claim was first raised and by what manner of men. We have before us a volume styled *Animal Rights*, by Henry S. Salt, who is an enthusiastic and forcible defender of his "Poor Relations," the brutes. He writes: "It was not until the eighteenth century, the age of enlightenment and 'sensibility,' of which Voltaire and Rousseau were the spokesmen, that the rights of animals obtained more deliberate recognition. From the great revolution of 1789, dates the period when the world-wide spirit of utilitarianism, which had hitherto been felt by but one man in a million—the thesis of the philosopher and the poet—began to disclose itself, gradually and dimly at first, as an essential feature of democracy. A great and far-reaching effect was produced in England by the publication of such revolutionary works as Paine's 'Rights of Man,' and Mary Wolfstonecraft's 'Vindication of the Rights of Women,'" (p. 3). Thus what was the 'Reign of Terror' for men was the beginning of the rights of brutes; the same writers denied the rights of God and proclaimed the rights of His brute creatures.

The same authority quotes a John Lawrence, as writing in 1796: "No human government, I believe, has ever recognized the *jus animalium*, which ought certainly to form a part of the jurisprudence of every system founded on the principles of justice and humanity, (p. 5). All nations, then, have ignored these so-called rights; common-sense is against them."

The main strength of the recognition of them, at present, rests on the false theory that man is only an evolution of an irrational animal. In fact, Mr. Salt recognizes, that, without this erroneous doctrine little could be accomplished for the novel claim: "Nor will it ever be possible," he says, "to obtain full justice for the lower races, so long as we continue to regard them as beings of a wholly different order, and to ignore the significance of their numberless points of kinship with mankind," (p. 7). "If we are ever going to do justice to the lower races, we must get rid of the antiquated notion of 'a great gulf' fixed between them and mankind, and must recognize the common bond of humanity that unites all living beings in one universal brotherhood," (p. 8). If you deny that "gulf," you make man a mere brute, and prepare the way for the vivisection of men.

Here we have the whole question put in a nutshell. Mr. Salt

is one of the least illogical reasoners among the defenders of so-called animal rights; and he tells us plainly that *such rights cannot be maintained except on the theory that man is only an evolved brute.* He still further emphasizes this contention by adding: "Among the many humane movements of the present age, none is more significant than the growing inclination, noticeable both in scientific circles and in religions, to believe that *mankind and the lower animals have the same destiny before them, whether that destiny be for immortality or for annihilation,*" (p. 9).

All those, therefore, who believe in immortality for the souls of men—and at least all Christians do—must give up the notion of animal rights unless they will also admit the immortality of brute souls. They must then believe in a heaven for the souls of all cats and dogs, mice and rats, gnats and mosquitoes, tigers and hyenas, etc. What a happy family that will be! Perhaps we should call it not a heaven, but a hell. But why appoint rewards or punishments for beings that have never had liberty of choice? And if they are to be rewarded or punished hereafter, would not logic require that we should treat them also as free agents here and hold them responsible to the laws of the land? The common sense of men has all along maintained the truths that brute animals have no immortal souls, but cease to exist at the moment of death; that they are not free, and therefore not responsible; that they are not persons, but things intended by the Creator for the use of man; that they have no duties imposed upon them, and that they are incapable of having rights either against one another or against man.

Before concluding our discussion of the impassable gulf which divides man from all the brute creation, the rational from the irrational animal, it may be well to refute the misconception of material evolutionists, who maintain that brute animals are capable of reasoning, and therefore differ only in degree of perfection, not in essence, from human kind. It is perfectly true that brute animals do many things which reason highly approves, but it does not follow that they reason. They act upon the blind impulse of their nature, not by the guidance of their reasoning powers. The difference is immense, and it is fatal to the argument of evolutionists. Thus an infant acts very reasonably when it eats and drinks what will strengthen it and promote its growth, but it does not reason about it. Boys do well to run and jump

and climb and swim, etc.; all this develops their limbs and prepares them for future labors. But such is not usually their purpose; they move because they feel like moving. Instinct guides all men in a variety of useful or necessary actions; it is a part of our unreasoning animal nature. It makes us promptly close our eyelids to protect our eyes against approaching danger. This is very reasonable; and yet we do not reason at all in the matter. So, too, we withdraw our tongue before the closing teeth. It is wonderful what a multiplicity and variety of motions the tongue performs in speaking and chewing, pitching the food just where it ought to be that the teeth may crush it, while taking good care to be out of the way of being crushed itself. Does the tongue reason and say: "When the upper and lower teeth come together I must not be there; but they are coming now, so I must be off?" Or does our mind reason about it? Not in the least. And thus the fact that brute animals do most reasonable things does not at all prove that they reason. The wisdom of their conduct—and it is wonderfully wise—is not in themselves, but in the Creator, who gave them their wonderful instinct.

Just because God has not given them reason, as He has to man, He has made their instinct far more perfect than that of man, and it is often most admirable in such as we would call the lowest classes of brute animals, as in many species of insect life. Consider the marvellous order that reigns in a beehive. A new swarm has just been secured by a farmer and located in its new abode, a brand-new hive. At once the colonists set to work to build their symmetrical palaces of wax and to fill them with luscious honey. Every one of the laborers knows all about it; and the drones seem to know that they have a right to know nothing about it. The plan on which the cells are constructed is so perfect that the most learned mathematician could suggest no more economical shape. Do the tiny creatures reason and say: "When winter comes we shall need honey to subsist on and there will then be no flowers to gather it from; if then we do not want to starve, now is our time for busy work." No such thing. How could they know that winter will ever come? They have never seen winter. Theirs is often a colony of babies, none of which is more than a few months old. Did the queen-mother of their former hives instruct them? On the contrary: before the young queen came from its cell, the old mother went on the war-path for its destruction.

As instinct teaches the bee without its own reasoning, so it does all brute animals. As the watchmaker makes the time-piece to point out the successive hours, so the Creator has made every species of brute animal to do just the right thing at the right time. The matchmaker combines mechanical forces which he finds in existence; God creates all things, and gives to each kind such powers and impulses as fit it for the place it is to fill in the universal plan.

In drawing practical conclusions with regard to Vivisection we must ever keep in mind that we must cause no useless pain to any sentient being: right order forbids it. We may submit them to such sufferings only as are of real and important advantage to man, to whom the Lord has said: "Everything that moveth and liveth shall be meat for you; even as the green herb have I delivered them to you."

Applying these principles to the practice of Vivisection, we may safely, without fear of doing moral wrong, draw the following practical conclusions:

1. As far as the claim of rights in favor of brute animals is concerned, we may eliminate it entirely from our consideration, because it has no foundation whatever in the nature of things. Brute animals are designed by the Creator for the service of man to furnish him with food, clothing, opportunities for mental, moral and physical improvement, and even for reasonable recreation. When they have thus served man, they have answered the purpose for which they were made.

2. But since man must ever act in a manner worthy of his own rational nature, he must avoid all cruelty: he may never seek pleasure in giving useless pain to any sentient being.

3. We may make any such experiments on brute animals as cause them no pain, nor greater discomfort than our reasonable purposes require.

4. We may perform painful experiments on brute animals, when they are needed to obtain important results. But in such cases pity bids us use anæsthetics or other alleviations, as far as this can be done without seriously impeding higher purposes. To disregard these claims of our gentler emotions without good reasons is to yield rather to the animal than to the rational promptings of our compound nature, and so far is a departure from the law of reason, the rule of morality. Such disregard also strengthens our unruly passions and leads to the vice of cruelty.

5. We should draw a line of distinction between what is proper for students of surgery, on the one hand, who need to acquire skill and a firm hand in the use of the knife and lancet for the benefit of men; and, on the other hand, for the general public, or even mere children, who are often prompted to use or witness Vivisection for the mere indulgence of curiosity. It is likely to do them more harm than good; and, therefore, they should leave it alone.

In practice, mostly all physiologists, biologists, professors and students of surgery, etc., follow these rules in the main, whatever be their various theories in philosophy. Our conclusions are logical deductions from the principles of the scholastic philosophy, taught by the followers of Aristotle and St. Thomas, and traditional in the Catholic Church. We have shown that they are conformable to the teachings of common sense and the convictions of all mankind. But "Modern Philosophy," as it is called, is gone far astray in the study of Metaphysics; and it breaks down completely when it attempts to explain the first principles of human conduct.

How then, it may well be asked, can its followers accept, as they do, our practical conclusions? In this way: they grant some minor rights to brute animals, but maintain that such lower rights must give way to the higher rights of man. The poet Cowper expresses it thus:

> "The sum is this: If man's convenience, health,
> Or safety interferes, his rights and claims
> Are paramount, and must extinguish theirs."—*The Task.*

So, too, Dr. Wm. J. Carpenter, who published a very thoughtful article on Vivisection in the *Fortnightly Review* for 1882, lays down his principles as follows: "What are the moral rights of brutes? Will any one maintain that they are *equal* to those of man? Is it not the very basis of ethical doctrine that the moral rights of any being depend upon its moral nature?" (p. 241). He writes in the same article: "It is unanimously felt that there is sacredness about human life which altogether removes it from the pale of comparison with that of animals; and it is the universality of this feeling that constitutes the professed basis of the professional νόμος," that is, of the rule of conduct among physicians, (p.243). Of course the doctor is mistaken in attributing this clear judgment of reason to a mere *feeling;* the mistake being due to his false system of philosophy. But his practical conclusion is cor-

rect. It reads as follows: "A temporary and limited infliction (of pain on brute animals) is justifiable for the discovery of such scientific truths as have a clear prospective bearing on human well-being, moral as well as physical; since every such discovery once established is *a boon forever*, not only in its direct applications, but in serving as a stepping-stone to further discoveries, which may prove of still more priceless benefit" (*ib.* p. 246).

To the rules which we have laid down even members of the humane societies cannot reasonably object. For such societies are instituted to prevent cruelty to animals; and such cruelty we are also striving to prevent. But other writers demand the absolute abolition of all experiments that cause pain to brute animals. To urge this demand, they often quote with high laudation the saying of the late Dr. H. J. Bigelow: "Better that I or my friend should die than protract existence through accumulated years of torture upon animals, whose exquisite sufferings we cannot fail to infer, even though they may have neither voice nor feature to express it," (p. 323).

Such appeals to sentiment rather than reason are constantly met with in anti-vivisection literature; but they are an unfair presentation of the real state of the question. While it may be pleaded that even one man's life is worth the sacrifice of many brutes—according to the saying of the gentlest of teachers, "Are you not of much more value than they?"—there is a stronger plea than this. For the purpose of Vivisection is the saving of thousands and myriads of men from sufferings more exquisite than any brute can undergo; for mental anguish is far more painful than physical hurt. Let any sensible man compare in mind the suffering and death of a horse or a dog, with the scene presented by the death-bed of a father or mother of a family, with the prospect of leaving the children orphans, and exposed to the ills of poverty and moral neglect, or the contagion of bad example. Then let him consider how many persons have been rescued from the approach of death by the assiduous labors of learned physicians who, but for Vivisection, would have been powerless to afford assistance. There are living to-day countless poets, artists, statesmen, doctors, soldiers, clergymen, magistrates, etc., and multitudes of mothers of families, whose lives would have been lost in sickness, or by wounds, or in the labors of child-birth, if Vivisection had not furnished the knowledge which enabled medicine to prolong their lives.

CHARLES COPPENS, S. J.

EDITORIAL.

FRANCE AND THE VATICAN.

As we have assured our readers from the beginning, the suppression of the religious congregations in France is but a step to the "nationalization," which is but another name for the enslavement of the Church in that country and its separation from the Holy See. In view of the manifest purpose of the present Combes administration to devise some plausible pretext for a breach of the Concordat, we deem it important to reprint from the London *Tablet*, the following leader which the editor announces as "an authoritative article" from Rome:

"NOBIS NOMINAVIT."

"The present unreasonable attitude of the French Government on the question of the nomination of bishops recalls to memory an incident, not so well known perhaps, which shows the real intention of the Government in its latest conflict with the Holy See. M. Gambetta desired to see his intimate friend, Abbé Puyol, Almoner of Ste. Barbe, promoted to a bishopric, and requested M. Flourens, the Minister of Public Worship at the time, to further his intention. M. Flourens assented willingly, called the Abbé, and made to him the following extraordinary proposition: 'The Government has decided to nominate you to the See of ——. It has at the same time resolved that this nomination shall be made without seeking the approval of Rome. In fact, all bishops in future shall be nominated in this way. Consequently, we require of you an understanding that you will never give in your resignation whatever may happen, even if the Pope refuses canonical institution; and we, on our part, pledge ourselves not to go back for any reason whatsoever.' The Abbé was not prepared for this infamous proposal. 'What you suggest to me,' he said, 'is an act of simony, for I should obtain an episcopal see under illicit conditions. This act of simony would, moreover, be open rebellion against the Head of the Church; I should be withdrawing myself from communion with the Church, and should be absolutely powerless, as an ecclesiastic, to render to the State the services it expects of me. I have no alternative but to refuse.' The Abbé complained bitterly to his friend Gambetta of the insulting treatment he had received. Gambetta replied: 'I approve entirely of your conduct; it was far from my thoughts to make you an instrument of a vexatious policy which I condemn. War against the authority of the Church is not in my programme. I will write to M. Flourens to say how pained I am at what has taken place, and to beg him to give up the idea of this unreasonable pressure, which may lead to a useless struggle.' Abbé Puyol, who is still living, was afterwards Rector of the church of San Luigi

dei Francesi at Rome, and subsequently Superior of the Grand Seminaire at Rouen.

"The Combes Ministry has gone a step further than M. Flourens, and has actually published three names for the vacant bishoprics of Bayonne, Coutances and St. Jean de Maurienne without any previous understanding with the Holy See. At the same time it has sent a protest to the Vatican against the formula usually employed in the Papal Briefs of appointment. Whereas the briefs run: 'Te, quem dilectus filius Praeses Gubernii Gallicae Reipublicae Nobis ad hoc per suas litteras nominavit,' the Government want the word 'Nobis' expunged, so that the briefs may read thus: 'Thee, whom Our beloved son, the President of the Government of the French Republic, *has nominated* for this by his letters,' instead of 'has *nominated to Us* for this.' The Government refused to register the briefs of appointment for the dioceses of Annecy and Carcassonne last year because they contained the word 'Nobis.' The aim is obvious; what the Government wants is to appoint absolutely to episcopal sees, leaving to the Pope only the canonical institution of their candidate. Napoleon I, as First Consul, in 1802, when negotiating with Consalvi the procedure in the appointment of bishops, tried to obtain some formula that expressed definitive election by the Government, but in spite of the researches made at his behest, no precedent for it could be found, and Consalvi abosolutely refused to admit the claim. The Concordat of 1802 between Pius VII and the First Consul, therefore, stated: 'His Holiness will confer canonical institution according to the forms established for France before the change of government.' The change of government here referred to was the National Assembly, which, in the year 1790, decreed the civil constitution of the clegy. The established forms prevailing before that time were those agreed upon between Leo X and Francis I in the Concordat of 1516, which was approved in the Lateran Council on the 19th of December, 1516, and registered by the French Government on the 22d March, 1518. Its provisions were as follows: 'The King nominates to the Pope a Doctor in Theology or Law, who is at least twenty-seven years of age, and has the necessary qualifications for the episcopal office. This nomination has to be made within six months after the See has fallen vacant. If the candidate put forward does not answer the required conditions, the King may propose another within the three following months. If this second nomination fails on account of some canonical defect in the candidate, the Pope himself will make the appointment without listening to any further recommendation.'

"As the King nominated to the Pope, so did Napoleon I nominate his candidates to the Pope, and the formula constantly employed in the Papal brief to express the share of the civil power in the appointment was—'nominavit Nobis.' The Vatican Archivist, Mgr. Wenzel, has looked up the old briefs of the nineteenth century, and of the 240 or 250 he has inspected, every one contains the same formula—with three exceptions. By a clerical error the brief by which Mgr. Légain was appointed to the see of Montauban, May 24, 1871, contained the words 'presentavit Nobis.' Two other briefs issued about the same time were worded in the same way. The Gov-

ernment of Thiers remonstrated with Cardinal Antonelli on the use of a new form, and when it had been ascertained that the change was due to a mistake of the *Minutante*, the old formula was resumed. Thiers then wrote to the Cardinal Secretary of State to express his satisfaction. This letter has been found lately and a copy of it dispatched to the French Government, though no answer has as yet been received. It is of great importance as showing that the French authorities had this very question of the formula under definite consideration in such recent times and approved of the 'nominavit Nobis.' In the interests of peace the Holy See has yielded a good deal to the demands and importunities of France, but it is quite resolved not to yield upon this point."

POPE LEO XIII'S SILVER JUBILEE.

Unqualified praise for the man, with little appreciation of his office, or sympathy for his own view of the Papacy and its prerogatives, were the characteristic notes of the comments in the public press and Protestant pulpits on the occasion of the late Jubilee of Leo XIII. "What makes the present solemnity interesting to all thoughtful people, Christian or otherwise," to quote one of our leading newspapers, "is the man, Joachim Pecci, not the Pope." Strangely enough in the very next sentence this statement is developed by magnifying him, not only as man, but as Pope also. "In that ardent spirit," we are told, "lightly held in a frail body they see, first, a man of simple and apostolic piety who has carried into modern times the graceful scholarship of an Æneas Sylvius, and *a Pontiff who has led the Church* out of the toils of political intrigue prepared for it by Metternich, and onward into sympathy with society and government as they actually are." The italics are ours, though even the superficial reader would not need them to emphasize the inconsistency, no more than he will need artificial emphasis to perceive how inconsequent the next sentence is. "How important," continues the editorial, "this exaltation of the moral as against the bureaucratic function of the Church has been is only beginning to be understood." As if it would have been possible for the Pope to extricate the Church from the toils of political intrigue and bring her into sympathy with society and government without the exercise of this bureaucratic function, or, in simple language, without employing his official agencies, comprising Secretary of State, his Nuncios, Legates, Senate of Cardinals and other members of the Papal court and household! Or, as if a man with Leo's moral great-

ness and power could not have done vastly more than he has actually accomplished, had he been permitted to employ the so-called bureaucratic forces freely in carrying out his policy!

THE JUBILEE AND THE TEMPORAL POWER.

The manifest purpose of comments like this is to deprecate the papal claims to temporal power. How specious it all is! The moral exaltation of Leo XIII would be impeded, forsooth, or obscured by territorial possession or sovereignty! His attention would be distracted from the spiritual to the temporal administration of affairs; rival temporal rulers would engage him in annoying disputes and political intrigues; one would not know whether to attribute his achievements to moral or political influences. Observe how conveniently all this begs the question and assumes that one and the same person, with proper official agencies, could not administer temporal as well as spiritual powers with great advantage to the latter; that there would be no means of compelling his enemies to keep the peace, or that there would be any need of discerning what is due to moral and what to political influences, as if there could be any distinction where both are legitimately exercised. Observe, too, how it ignores Leo XIII's actual exercise of temporal sovereignty in the recognition of his Nuncios and Legates in different countries and in the recourse of other temporal rulers to his throne in the Vatican. Indeed, it is by such means only that he has wielded such strong and extensive influence, and the beneficence of his reign, great as it is in spite of his limited freedom, would be a hundred fold greater were he allowed to exercise his jurisdiction, spiritual and temporal, independently of any civil ruler. A review of the years of Leo XIII, far from proving that the prerogative of temporal power would have impeded or obscured his moral exaltation, only satisfies us that it was the one thing necessary to facilitate his proper exercise of his office and make his beneficence more potent and far-reaching.

CABLE REPORTS FROM GERMANY.

It will be wise to suspend judgment for awhile when startling cable reports from Germany seem to reflect discredit on Catholics and their institutions. Not so long ago we were told that the abbess of a convent was imprisoned and sentenced for a term of

years for attempting to poison a servant. Abbesses and convents are so peculiarly Catholic, and are so exclusively reputed to be so, that it was natural for some to conclude that this abbess and convent must be Catholic. It turns out that the institution is not a convent at all, but a secular foundation which was made by King Max I, of Bavaria, for the benefit of the orphaned children of public functionaries, and it is under the control, not of the Church, but of the Minister of the Interior. In the Chronicle of this month for Germany, our readers will find the true account of the action of Dr. Korum, Bishop of Trier, in ordering his priests to refuse absolution to parents sending their daughters to Protestant schools. He did not act, as our newspapers stated, with the sinister motive of compelling his people to patronize the Ursuline convent in the place. The Centre-party did not observe a grave silence, as was also stated, when the question came before the Reichstag, but nobly stood by the bishop. The most Count Bülow could do was to regret that Dr. Korum had not sought redress from the authorities without resorting to such violent measures, as if the authorities had not been aware of this and similar grievances ever since the Kulturkampf imposed such Protestant schools on Catholic citizens! As a result of the agitation, Dr. Korum has not been obliged to recede from his position, as our newspapers proclaim; the government has promised to remedy matters, and the bishop has revoked his order. Needless to say, the press will not advertise the true story and the adjustment of the matter as sensationally as it reported the bishop's action.

INVOKING RELIGIOUS PREJUDICES.

It is important that our readers, in and out of the State of New York, should know that the differences between the Regents of the University of the State of New York and the Department of Public Instruction have not been inspired by the religious animosity of any church or body of citizens. This is obvious to all who have observed the relations between the Regents and the State Superintendent for several years past, and who are aware of the purposes of the different bills introduced into the New York Legislature with a view to adjusting these relations. Strenuous efforts, however, have been made to have Catholics appear as favorable to the Regents and antagonistic to the Department of Public Instruction, because Mr. Charles R. Skinner, who represents that department,

has, by various decisions, given Catholics reasonable grounds of offense. It so happened that one of these decisions was contained in his report for the school year ending July 31, 1902. He announced that "where the Scriptures are read, as the statute provides they shall be in the City of New York, without note or comment, by a public school teacher in a public school of this State, in the presence of the pupils thereof, as part of the opening exercises, I shall deem it my duty to rule that such practice is not in violation of the constitution or statutes of this State," (page 24). No one had officially asked for this decision, but there it is. There was no case before the superintendent, in his capacity of chief arbiter on questions of education in the State of New York, nor will anyone need to refer a case to him. The decision is given in advance. Neither the constitution nor the statutes of the State authorize the reading of the Bible in the schools, but he does, or will do so, if asked. This report was in circulation long before the bill antagonizing the Regents and favoring the Department of Public Instruction was introduced by Senator Brown.

Long before this bill was introduced, and before its introduction could have been foreseen, Monsignor Lynch, of Utica, notified the authorities of this State that he objected to the passage quoted above from the superintendent's report, giving ample reason to show that it was unconstitutional. Later, these reasons appeared in full in the New York *Freeman's Journal*, for February 21, 1903. Meanwhile, a petition was circulated by the Protestants of Utica for the introduction of the Bible into the schools. To offset this, Monsignor Lynch presented a counter petition, signed by 3,500 taxpayers of Utica. This agitation was quite apart from, and independent of, the disputes between the Regents and the Superintendent in the Legislature, and still it was seized upon as a proof that the measure advocated by the Regents had been inspired by Catholics. So far was Monsignor Lynch from intending to influence legislation or the political situation in this State, that he entered his protest early in the year, just as soon as the report of the superintendent was made public, precisely with the motive of having his protest considered before men's minds would be heated in the ardor of a political campaign, and this motive was distinctly made known to those who now point to the agitation in Utica, which was provoked, not by Monsignor Lynch, but by the advocates of the superintendent's decision, as a proof that the opposi-

tion of the Regents to the superintendent is due to Catholic animosity. Plainly, these are the tactics of men who have little confidence in their cause and less wisdom in their policy. Their course should justify and intensify, rather than overcome, the supposed animosity, which, after all, is so purely imaginary, that it has not even aroused the anti-Catholic sentiment which it was meant to develop.

THE ERRORS AND SUBMISSION OF M. LOISY.

In condemning the book, "The Gospel and the Church," the Cardinal-Archbishop of Paris says that it is calculated to disturb seriously the faith of Catholics in fundamental dogmas such as the authority of Scripture and tradition, the divinity of Christ, His infallible knowledge, the Redemption wrought by His death, His Resurrection, the Eucharist, the institution of the sovereign Pontificate and the hierarchy. M. Loisy advocates a method of historical exegesis which would destroy the authority of Scripture and tradition. This exegesis is rationalistic. It treats the Scriptures as if they were purely human productions. It essays to discern even in the words of the Evangelist, what Jesus said from what M. Loisy assumes they must have added or developed, and to determine when they have given to Christ's words a meaning or import entirely different from what He had intended! If it presumes to question the interpolations of the apostles themselves, it very naturally makes light of the traditional interpretations of the fathers and the theologians. M. Loisy speculates about the time when Jesus became conscious of His Messianic mission, and leans to the view that it was at His baptism in the river Jordan. What it means to call Christ the Son of God, is, according to M. Loisy, "in so far as the title Son of God belongs exclusively to the Saviour," that He was the Messias. "Jesus called Himself the only Son of God in the same way that He declared Himself the Messias." . . . "There is no question of professing any doctrine in regard to His person and mission. Jesus, who announced no dogmatic formula on His kingdom, has announced none on Himself." It is impossible to glean from the book whether the dogmas of the Trinity and the Incarnation are really revealed, or merely an artificial interpretation devised to adapt the idea of the Messias to the Greek way of thinking. From Christ's teaching about His kingdom we are not warranted in con-

cluding He meant the Church or the world reformed by the Gospel. To St. Paul, not to anything Christ said, we owe it that He is regarded as a ransom for mankind. We cannot prove the Resurrection from the Gospels, at least M. Loisy's historical method of criticism does not compel us to assent to it or to the apparitions of Christ. "The Eucharist, on the day of its first celebration, meant only the abrogation of the ancient rites and the speedy coming of the kingdom, rather than the institution of a new rite, as the view of Jesus did not embrace the idea of a new religion or of a Church, but always the idea of the kingdom of heaven." He never tires of repeating that Christ has in no way directly foreseen, instituted or organized a church properly speaking, its visible form as a society, its hierarchy, worship or sacraments.

It is not to be wondered at that the book should be condemned, that the Archbishop of Cambrai, Cardinal Perraud of Autun, the Bishops of Perpignan, Angers and Nancy should also have denounced it, or that Mgr. Le Camus, of La Rochelle, should have warned the directors of his seminary against it. Nor is it surprising that the writer, signing "Voces Catholicæ," in the *Contemporary* for February, should have entered his plea for the book before he knew it had been condemned. Those who have read his previous essay under that signature will find this one quite of a piece with it, and they will be glad to learn that M. Loisy is a better Catholic than his pseudonymous defender, in that he has stopped the circulation of his book and promised to correct it.

BAGOT—LONGMANS, GREEN & CO.

Apparently Richard Bagot's books do not sell very rapidly. It is now six months since his latest novel appeared, the publishers seem compelled to issue postal appeals for purchasers. We should never have mentioned the book in these pages, except for the fact that it is sold by a firm from which we had been accustomed to look for none but respectable publications. Instead of meriting respect, this book "Donna Diana," by Richard Bagot (Longmans, Green & Co.), deserves severe censure, as a performance which is mean and nasty throughout. Mr. Bagot loses no opportunity of declaring himself a Catholic; he makes his characters profess their allegiance to the Church in season and out of season; indeed, it would appear that all of them, in this and other things, only reveal to us some of his own traits. Thus, they are all ani-

mated with a silly dislike for Rome, and things and persons Roman, and they can all sneer at the things which he is known to detest. Fortunately, we know the spirit which animates the writer. He exposed it in an article in the *National Review* for May, 1900, entitled "Anglophobia at the Vatican," shortly before he began the series of novels which illustrate the gross misrepresentations contained in that article. In this last of the series, "Donna Diana," the hero is a conceited young Englishman, Edmund Vane, with whom faith is a matter of heredity, who is unaccustomed to reason, but lives on in the comfortable frame of mind "encouraged by the creeds of all ages." In youth he had been "surrounded by all those mental and spiritual barriers which the Church of Rome is ever compelled to raise against the threatening demons of reason and independence of thought," (p.18). His morality is as "comfortable" as his frame of mind; "not to injure the innocent or to take advantage of the poverty of others, and not to wrong the husbands or lovers of other women," (pp. 58, 357). His spirit was entirely worthy of Voltaire, "Who has been here to teach you what love may be?" he asks Donna Diana, on whom he has intruded clandestinely. Will your dead Christ teach you or the saints. . . . Those devils [priests] have told you that Christ is to be your bridegroom; and you—because you are good and pure—you believe them," (pp. 129, 132). Donna Diana is a young heiress, who is to enter the convent, dedicated to the cloister by her uncle, Savelli, a Cardinal with papal pretensions, who has been speculating with her money through his agent, Mgr. Tomei, a man with restless, black eyes set closely together, furtive glance, cruel and dangerous instincts, ill-shaven, whose clever pen had netted him nice sums for his articles on the cures at a certain shrine which he had made almost as paying as Lourdes! To safeguard Diana, she is entrusted to Frau von Raben, a prurient and erotic old dame, a sort of character Mr. Bagot seems to know to a nicety. "Debarred by the proprieties from loving her neighbor, Frau von Raben had turned her attention to the love of God, seeking to satisfy in spiritual ecstasies the cravings of her material nature," (p.92); she had "one or two favorites among the canonized reformed rakes of both sexes, whose lives—especially the portions of them relating to their unregenerate days—she was wont to read with considerable zest." The novelist has a surprising familiarity with the mean and nasty things that would seem

to occupy such minds. To outwit the Frau, Lino Savelli, a cousin of Diana's, procures for Vane an opportunity to come on the heiress unawares, and he manages to unsettle her pious determination to become a nun. Lino's bugbear is the priesthood. It is keeping Rome in the Middle Ages; he respects the Church, but hates the Vatican; his brother is no Savelli, he has "left his manhood in the seminary." "You forget," is one of his apothegms to a ridiculously loquacious diplomat, de Villebois, who also sneers, "that murders mean Masses for the souls of the murdered, you must not spoil the ecclesiastical market," (p. 312). So the story runs. The Cardinal soon revolts from his own intrigues against Diana, not because he is a Cardinal or Catholic, but by sheer force of his old patrician blood. To crown all and relieve Diana's scruples, Madame de Bonneval, a religious of the Sacred Heart is lugged in, permitted in deference to the Cardinal to come out of her convent to her young pupil's sick bed, though this affection of her pupil, we are assured, will compel her superiors to remove her from Rome! This meeting gives Mr. Bagot a chance to say all the mean things he can about convents in general, and those of the Sacred Heart in particular. Among other things, Madame de Bonneval confides to Diana that she left the world because she did not find in it love, that only those are called by God to religion "upon whom it has pleased Him to impose some great defects, moral or physical, or for whom the world has no place," (p. 306). Mr. Bagot has a grievance, perhaps several, as it would be very difficult to please a man of his peculiar tendencies with anything Catholic. He tells us as much in the article quoted above, referring to one grievance, at least, on page 406. Hence Rome must tremble in fear and expectation of his revenge. He can see nothing beautiful in the papal city. With him it is good sense to leave it even in Holy Week when everyone else is crowding into it, (p. 55). "Yonder in the city," this Catholic tells us, "men kill their God in the spring time, and bury him, and restore him to life after the third day, and celebrate his resurrection, as they have celebrated his birth, by a larger consumption of the flesh of his slain creatures," (p. 56). It is the same Catholic who speaks of an expurgated edition of the "Lives of the Saints," (p. 119), and assures us that "prices have risen since Christ was sold for thirty pieces of silver." One may well query what had goaded him to this sneer. Rome would seem to be the only evil place in

the world, at least the evil place *par excellence*. Rome and the Romans are utterly and hopelessly bad. The Vatican and all that it represents made them so, and Mr. Bagot is never tired of telling us with wearisome iteration of the knavery, intrigue, deceit, and moral malaria prevalent in the very atmosphere there. We might multiply extracts but we have some regard for the reader's patience. References will do, though it will scarcely repay anyone to seek them; still to make it easy to substantiate this statement, we may enumerate pages 156, 159, 186, 189, 209, 240, 243, 282, 327, 354. Enough of this vile and calumnious stuff. When the publishers Longmans, Green & Co., were apprised of their mistake in selling such a book, they expressed their regret that anyone "should have thought that there was an occasion for a protest"! In view of this fact, careful readers will do well to look closely into the publications of this firm in future before purchasing them.

CATHOLIC CHRONICLE.

HOME NEWS.

Silver Jubilee of Pope Leo XIII.—With all the magnificence of the Catholic ceremonial, the Catholics of the United States celebrated recently the twenty-fifth anniversary of the accession of Leo XIII to the throne of Peter. The cathedral churches and many parish churches were filled from early morning until the last Mass of the day with devout worshippers, many of whom received holy communion for the Holy Father. Panegyrics were pronounced in a large number of places, and the story of the great influence for good, exercised by His Holiness upon all classes of people, was told almost everywhere. In the New York Cathedral, the bishops of the province assembled for the celebration. The Delegate Apostolic celebrated the Mass, and the eulogy was pronounced by Rev. T. J. Campbell, S.J. Cablegrams containing messages of love and loyalty were sent by Cardinal Gibbons in the name of the American hierarchy; by Archbishop Ryan in the name of the bishops of the province of Philadelphia; by Bishop Conaty in the name of the Catholic University; by Bishop Tierney, of Hartford, in the name of the Knights of Columbus; by several colleges and Catholic societies throughout the country.

A unique celebration was held at Toledo, Ohio. The various Catholic societies organized a public procession, and despite the inclemency of the weather on the day itself, more than three thousand men marched to do honor to the Pope. At the close of the parade, those who took part in it, as also thousands of others, filled the Lucas County Armory and listened to the panegyrics delivered by Father Michaelis, of Maumee, Ohio, by Charles T. Lawton and by the president of the Federation of Catholic Societies, Hon. T. B. Minahan, of Columbus, Ohio, who proved clearly what the movement of which he is the head can accomplish for the good of Catholicity in America. The entire audience sang the hymn, "Holy God, We Praise Thy Name," and after giving three cheers for the Pope, dispersed.

A similar celebration was held in Covington, Kentucky, and Bishop Maes, of that city, has published in the Cincinnati *Telegraph* a letter thanking his people for taking part in the parade in honor of the Pope, and the various city authorities for the courtesies shown to the Catholics of Covington during that event.

Installation of Archbishop Quigley.—On Tuesday, March 10, in the presence of a gathering of priests and people, representing fourteen nationalities, which filled the Cathedral of the Holy Name, Chicago, to its utmost limits, Archbishop Quigley was solemnly installed in his new See. He was met at the door of the Cathedral by the administrator of the diocese, Bishop Muldoon, and after the prayers prescribed by the ritual had been recited, he was led to the throne which had been so long vacant. Rev. H. J. Dumbach,

S. J., Rector of St. Ignatius College, Chicago, read the Apostolic Bulls appointing him Archbishop of Chicago. An address of welcome in his own name, and that of over five hundred priests, the representatives of more than one million Catholics; in the name, also, of fifty-two religious orders and communities, numbering three thousand men and women, was delivered by Bishop Muldoon. The Bishop reviewed the field of labors committed to Archbishop Quigley. He will be the chief pastor of at least one-tenth of the Catholics of America, he will be the guide and counsellor of a large fraction of the clergy in the United States; he will be the shepherd of 100,000 children who fill the parochial schools, academies, colleges and asylums of mercy, in Chicago. The President of the St. Vincent de Paul Society read the address in the name of the laity. Before reaching Chicago, the Archbishop was met at Laporte, Indiana, by a delegation of four hundred representatives of the laity of his new diocese and a reception was tendered to him there. In his address at the Cathedral he alluded to this event, and declared that on both occasions he saw assurances of loyalty and love which drove from him any anxiety as to his future in Chicago. A delegation of thirty-one priests, with Bishop Muldoon, went to Buffalo to act as an escort for the Archbishop. A number of his former priests, and a party of eighteen laymen formed the Buffalo delegation.

Schismatical Movement Among the Poles.—During a recent visit to New York City, Bishop Anthony Koslowski, of the Polish Independent Catholic Church, of Chicago, offered himself and his supposed 80,000 followers for acceptance by the Episcopal Church on the basis of church unity formulated by the Chicago Lambeth conference. Bishop Potter, according to the N. Y. *Herald* of February 27, is in favor of Koslowski's movement, because, as he said, the validity of the Polish bishop's orders are unquestioned. Koslowski was consecrated bishop by Herzog, an old Catholic bishop, in the month of November, 1897, at Berne in Switzerland. The assistant consecrators were G. Gul, Jansenist archbishop of Utrecht, *vice* Heykamp, deceased, and Theodore Weber, old Catholic bishop in Germany, *vice* Reinkens, deceased. One of Bishop Koslowski's first official acts, on returning to Chicago, was to re-emphasize the primacy of the Holy See, and the dogma of the Immaculate Conception of the Blessed Virgin, at a Synod held by the schismatical Poles under his presidency. He and his abettors were excommunicated by a decree of the Propaganda, which was published throughout the Archdiocese of Chicago, in March, 1898. The Episcopalians of New York propose to ask the next general conference to repeal Canon 19, which forbids the appointment of suffragan bishops, and make Bishop Koslowski a suffragan bishop with territorial and racial rank. This would enable him to minister to the schismatical Poles throughout the United States.

New York Catholic Institutions.—A very remarkable statement, and one that does honor to its author, was given to the public on February 27, 1903, by Mr. Edward M. Grout, Comptroller of New York City. Its purport can be best learned from the words of Mr. Grout: "There are in the Boroughs of Manhattan and the Bronx seventeen Catholic charitable institutions

to which children are committed by the Commissioner ot Charities and the courts, and in which they must be educated, if educated at all, but which institutions receive no allowance or appropriation of public money for educational purposes, although they give the same educational advantages as are afforded by institutions which do receive such appropriations. These institutions have not been treated in this respect in the same manner as the non-Catholic institutions." Mr. Grout then proceeds to prove that Catholic institutions should receive public money for the purpose of educating their inmates, and ends with an appeal to the Board of Estimate and Apportionment of the city of New York to allow "all these institutions such sums as will enable them to provide for the secular education of their children of school age."

Philadelphia Catholic Truth Society.—Four valuable pamphlets have been issued by this Society: "What Catholics Do Not Believe," by Archbishop Ryan; "Sergeant Jones, and His Talks About Confession," by Father Bampfield; "The Use of Holy Pictures and Images," by Very Rev. Father McDermott, and "The Claims of the Catholic Church in Making the Republic," bv Cardinal Gibbons. They are to be sold at a trifle over cost. During the past year the Society has been instrumental in correcting several misstatements in the newspapers regarding the Church and her prelates. A large amount of valuable matter has been compiled and made ready for use whenever an occasion presents itself. The following committees have been appointed: Ways and Means, Publication and Distribution, Press and Magazines, School Books and Libraries, Advisory Committee.

A Princely Giver.—Mr. Adrian Iselin, of New Rochelle, N. Y., has added another very serviceable and much-needed gift to his many benefactions towards Catholic charities, a church and parish residence for the Italians of New Rochelle. The entire work will be finished and handed over to the rector, Father Manzello, without any expense to the congregation. The buildings will be erected on a lot 200 feet square, which was also contributed by Mr. Iselin. It is estimated that his donations to Catholic churches and schools in New Rochelle amount to $750,000. St. Gabriel's Church and rectory, St. Gabriel's Academy and the Ursuline School, known as Leland Castle, in New Rochelle; St. Catherine's Church and rectory in Pelham, and St. Eleonora's Home for Convalescents at Tuckahoe, are some of his many gifts.

Catholic Indian Bureau.—The Reverend Director of the Bureau, at Washington, D. C., has given to the public a statement of the receipts of the Society for the Preservation of the Faith among Indian children, from the time of its inception, October 1, 1901, to December 31, 1902. The amount collected through the direct efforts of the Bureau was $11,989.19. The diocese of Cleveland contributed $9,531.43. Reverend Dr. Ganss collected $8,672.24 in the archdiocese of Philadelphia. This, together with donations aggregating $6,180.93, from the same city, makes the entire sum for Philadelphia, $15,712.63.

Parochial School Statistics.—*The Southern Messenger*, a Catholic paper published at San Antonio, Texas, under date of March 5, gives an in-

teresting analysis of the Catholic Directory for 1903, with special reference to our parochial schools. There are in the United States 7,005 churches with resident priests, and 3,978 parishes with schools, the percentage of schools to churches being 56.78. In twelve dioceses the percentage of schools is over 75; in thirty-seven dioceses and vicariates, over 50, and less than 75; in forty-one dioceses and vicariates, the percentage is less than 50.

Vice-Rector of the American College, Rome.—Rev. William G. Murphy, Rector of St. Joseph's Church, at Croton Falls, N. Y., has been appointed Vice-Rector of the American College at Rome. He is a graduate of St. Francis Xavier's College, New York City, of the class of 1884. Father Murphy was ordained at Rome in 1889 and remained there until 1892. For several years he has been secretary of the Alumni Association of the American College.

New Location of a Diocese.—Rt. Rev. Edward J. O'Dea, Bishop of Nesqually, has announced that in future the permanent location of his See will be Seattle, Washington. Formerly the bishop lived at Vancouver, Washington. There are four churches in Seattle, two in charge of the diocesan clergy and two under religious orders. The Jesuits have a college in the city.

Bequests to Catholic Institutions.—By the will of James J. Doherty, of 352 West Fifty-seventh street, New York City, St. John's College, Fordham, is to receive immediately $2,500 to found a scholarship, and $10,000 on the death of the testator's brother. After the death of the latter, several other bequests are provided for, ranging in value from $500 to $2,000.

Army and Navy Chaplains.—Rev. Joseph T. McKeon, assistant of St. Michael's Church, New York City, has been appointed a chaplain in the United States army. Father Matthew G. Gleason of St. James, New York City, has been named for a naval chaplaincy; and Father John T. Ferry, of St. John's Chapel, Brooklyn, N. Y., is also to have a commission as chaplain.

A New Catholic Society.—Catholic homes for Catholic children is the chief aim of a new organization just formed for Massachusetts by Archbishop Williams and Bishops Beaven and Harkins. Rev. J. G. Anderson is to have charge of the society. A careful study was made of the plans employed for securing proper Catholic surroundings for the children, after they had been sent away from public institutions; the result was that while the policy of the State Board was to place the children in families, with some regard for their faith, in practice, however, the opposite took place, owing, as the Board said, to the fact that few Catholic families would take the children. The society also found that very little provision was made for religious instruction in the Berlin and Lyman schools for boys and the Lancaster school for girls. Cases where officials registered Catholic children as Protestants, and afterwards sent them to Protestant homes were detected and corrected. A circular letter has been addressed to all the pastors in the state asking them to aid in the work. An association of volunteer visitors is in process of

formation among the Catholic men and women of Massachusetts, which will assist the clergy by keeping in touch with the sessions of the court, the overseers of the poor, and by reporting to the central bureau whatever affects the poor Catholic children, where the members live. The society has opened an office in the Colonial building, Boston, known as the "Charitable Bureau."

Federation in Philadelphia.—What promises to be a very successful branch of the Federation of Catholic societies, was inaugurated by the various Catholic organizations in Philadelphia on March 30. The sentiment in favor of this movement, at the preliminary meeting held in January, was unanimous and enthusiastic. The call for the March meeting instances the power for good which such a body of men would have in France to-day, and "had it been in existence," the circular says, "in 1895, we should not this day have an 'anti-garb' bill on the statute books of Pennsylvania."

Obituary.—The Right Rev. James Rogers, Bishop of Chatham, New Brunswick, died on Sunday, March 22, at the age of seventy-seven. The bishop was born in Donegal, Ireland, and while yet very young emigrated with his parents to Halifax, where he received his classical education. He was ordained priest on July 2, 1851, and consecrated first bishop of Chatham August 15, 1860. He is succeeded by Bishop Thomas F. Barry, who was consecrated coadjutor-bishop February 11, 1900.

The Rev. John F. Ford, superintendent of the Working Boys' Home, at Boston, died in his native place, Weymouth, Mass., on Thursday, March 19. Father Ford was an earnest worker in the field of labor assigned him by Archbishop Williams since 1888. The educational and industrial features of the Home were greatly developed by him, and he was instrumental in erecting a new building at a cost of $100,000.

THE MISSIONS.

A Protestant Witness for Catholic Missions.—The *Tablet* (February 28) and the *Osservatore Romano* quote the following testimony of Madame Lohman, the well-known Dutch rationalistic Protestant writer, concerning Catholic missionaries. Madame Lohman's words of praise are taken from her account, in the *Amsterdamsche Courant*, of a scientific expedition lately undertaken by her: "It is impossible not to be filled with sincere respect at the sight of the immense benefits which are diffused by the Catholic religious orders and missionaries. Catholic faith retains a power which very soon must win a final victory over Protestantism. I know that these assertions will draw down upon me the wrath of a large number of my fellow-countrymen, but I do not hesitate to repeat that modern Protestant Christianity must end by becoming an empty phrase. In both the East and West Indies, as well as in various parts of Europe, I have had opportunities of observing at close quarters the exemplary lives of the Catholic religious and missionaries and the prodigies of charity of both the teaching and nursing Sisters. Many of our people before visiting these countries, either through ignorance or human respect, used to insult Catholicism. But I have heard them confess with shame, on seeing the miracles of the Catholic Apostolate among the lepers and despised negroes, that the heroism of Catholic charity surpasses all that can be imagined; that it is unique in the world and in history."

ROME.

The Twentieth of February.—At Mass, in the early morning of February 20th, the anniversary of Pope Leo's election, there were already 3,000 persons, it is said, in St. Peter's. In the afternoon there were 40,000 for the *Te Deum*. The Roman Patriciate were there, with the special embassy of Spain to the Holy See, and the diplomatic corps. At night the façades of the churches, colleges, and religious houses, besides many private houses, were illuminated.

The presentation of Jubilee offering to the venerable Pontiff took place in the Hall of Beatification. Amongst the offerings were the golden and silver keys, symbolical of Leo's office, presented by the dioceses of Italy, and the large and precious commemorative medals, gifts of the Catholics of Lombardy. Cardinal Ferrari presented the sums contributed for the repairs and improvements in the Church of St. John Lateran. Pope Leo gave "an affectionate welcome" to all, and was consoled by the universal devotion. The Cardinal Archbishop of Milan, said that the Pope "does not know what old age is." He, himself, answered, "In the ordinary course and vicissitudes of nature, what hope was there that this day would ever dawn in an extreme old age?"

One hundred poor people banqueted at the Vatican on February 22, the Swiss guards playing during the feast. Leo has dispensed 100,000 francs in Jubilee benefactions. One-half goes to the poor of faithful Rome. He has doubled his annual gift of 25,000 to the nuns reduced to beggary by the robbery of the Italian government.

The Third of March.—This was the great day. Eye-witnesses relate that "the enthusiasm and emotion were indescribable;" carrying away, it is said, Protestants as well as Catholics. Strong men shed tears, and the loud acclaim filled St. Peter's.

At 11 o'clock the Pope was in St. Peter's, borne on a new *sedia*. He wore the new tiara of gold and silver, the gift of the whole Catholic world. He was vested in a golden cope. So vast was the multitude, that the great doors of St. Peter's had been closed at half-past ten. At least 50,000 persons were present in the Basilica as the silver trumpets announced the Pontiff's coming. With him were 50 cardinals and 200 bishops. St. Peter's had been decorated as in the old, great days, and the elaborate ritual in use before 1870 was followed. Between the double hedge of the Palatine Guard, Pope Leo was borne standing, blessing all as he went. The Swiss troops, glittering with helmets and cuirasses, led the way, and the noble guards accompanied in their new crimson uniforms. In the tribunes were the great personages, the diplomatic corps, the Order of Malta, the Roman Patriciate. In the royal tribune were the Princess of Sweden, the Grand Duchess Pauline of Saxony, the Grand Duchess of Mecklenburg, the Countess de Trani, Prince Lichtenstein, Prince Max of Baden, and the Duke of Parma. In the diplomatic tribune were Prince Mirko of Montenegro, and the Duke of Almodovar, Ambassador Extraordinary of Spain.

At the elevation of Mass, sung by Cardinal Langénieux, the silver trumpets rang out from the cupola of the Basilica. After the sacred ceremonies were

ended, Pope Leo, stopping at the Confession of St. Peter, near the relics of the apostles, pronounced in a strong voice the blessing, *Urbi et Orbi*, to Eternal Rome and the whole world. This was the signal for an indescribable outburst of emotion from the vast throng, which Leo, though accustomed to the applause of multitudes, could not resist. At night there were festive fires in the streets of Rome.

The Jubilee in the Catholic World.—It is impossible to give, in a short space, any idea of the enthusiastic celebration of the Jubilee. Rome herself was particularly loyal. The *Te Deum* was sung in all the churches. A special committee undertook to clothe all the children of the poor, born on the day of Jubilee. The children of the schools feasted in the Belvedere Court of the Vatican. Ninety-three old men and ninety-three old women feasted there, too. All the notable people of the city came to see the Pope.

In all the churches in Vienna there was Mass, *Te Deum*, and a sermon. In Hungary, the celebration was national. The principal English Catholics, led by the Duke of Norfolk, went to Rome, and reasserted their demand of a year ago for Papal independence. Monsignor Murphy, of the Irish College, Rome, presented Erin's homage, and particularly that of Maynooth, and, at the same time, the Jubilee offerings of three Irish dioceses, amounting to £1,500 ($7,500). Belgium celebrated the Jubilee, on March 8, *in every church and chapel* of the land, with Mass and *Te Deum*. A large national pilgrimage was carried to Rome in three commodious trains furnished by the State. The Catholic press of Belgium was represented by a special pilgrimage, and presented $18,000.

The Years of Peter.—Twice in the long history of the Papacy from the days of Peter has God ordained that Sovereign Pontiffs should reign as long in Rome as did the Galilean Fisherman. Two reigns, each extending beyond a Silver Jubilee, have come, one after the other, emphasizing thus the ever-during character of their spiritual dominion while empires fall and thrones are overturned or moulder into dust. National policies have varied, society itself has been re-set, "Europe has been re-made ten times in a hundred years," yet through more than half of those hundred years have extended the conjoined Pontificates of two Roman Pontiffs, over a mighty Spiritual Kingdom, which in spite of hostility almost unparalleled, and while States and Churches have been and are in a very vertigo of instability, has only grown greater, more loyal, and more numerous. The Papacy alone remains, and its policy remains, while as types of its character, the rulers who hold its sceptre in an age of change, seem to defy time itself as they defy the tempests of revolution. It is not exceptional and extraordinary length of years alone that Leo has seen: he has seen also the superb results of magnificent success. He has created 140 Cardinals, of whom only 56 survive, two Patriarchal Sees—one at Alexandria for the Coptic, and one in India for the Latin Rite; 13 Metropolitan Sees; 34 Archiepiscopal and 140 Episcopal Sees; 50 Vicariates Apostolic; 35 Prefectures and two Abbacies. He has appointed 5 Apostolic Delegates; 20 Bishoprics have been made Archbishoprics; 14 Prefectures have been made Vicariates Apostolic, and 35 new Prefectures

have been established. Pope Leo has canonised 18 Saints, beatified 110, and confirmed the cult of 54 English Martyrs. Colleges and schools have sprung up everywhere. Missionaries, missions, and converts have multiplied; and the vast body of the faithful has grown to be, in all probability, now 300,000,000 souls.

ITALY.

The Condition of the South.—Everybody is now acquainted with the grave condition of the southern Italians. The London *Times* (quoted by the *Tablet*), says: "The condition of the southern provinces and islands, and consequently of a very considerable proportion of the Italian population, has reached a degree of wretchedness which actually constitutes a very real and present danger to the well-being of the whole nation." If emigration from the Neapolitan provinces goes on at the present rate for fifty years to come, all the people will have disappeared; 107,354 emigrants sailed from Naples during the first six months of 1901. The *Times* correspondent adds this significant explanation: "One of the chief evils is the creation of vast estates, owing to the confiscation of church and monastic property"—which has been followed, as usual, *by the curse of national desolation.* The *Allgemeine Zeitung*, of Munich, quoting Baron Sonnino, admits that the priest is the only sincere friend of the peasant. Society and the State appear to him only as the greedy *padrone*, the tax-gatherer and the forceful soldier; the priest alone has words of sympathy and hope for the future. "Religious cult forms the entire ideal contacts of his life; outside of it he knows nothing but toil and misery. All the rest he enjoys he owes to the religious feast-day." Hence the influence which the priests very justly possess. In completely accounting for the conditions of the southern Italians, it is well to remember the facts noticed by the *Tablet* (February 21), that the population is Greek rather than Latin, and the climate sub-tropical. "Impressed with the ineffaceable stamp of the long dominion of an African race, they are centuries behind the busy and self-asserting North (Italy) in social development and equipment."

Acts of the Italian Bishops.—Amongst the more notable Lenten pastorals this year are that of Cardinal Richelmy, Archbishop of Turin, on St. Joseph; the Archbishop of Chieti, on Christian Hope; the Archbishop of Salerno, on the Spirit of Christ the Need of Society; the Archbishop of Pisa, on the Papal Jubilee; the Bishop of Caiazzo, on Christian Action and the Papal Jubilee; the Bishop of Nicotera, on Faith; the Bishop of Mantua, on the Cause and Remedy of Unhappy Marriages; the Bishop of Venosa, on Christ and the Peace of Men; the Bishop of Baiano, on Catholic Faith and Action; the Bishop of Alessandria, on Religious Instruction; the Bishop of Belluno and Feltre, on the Ills of Society.

The Anniversary of Father Secchi.—The twenty-fifth anniversary of the death of Father Secchi, S.J., the great physicist and astronomer, was celebrated with great honor in the Great Hall of the Cancellaria, in Rome, on Thursday, February 26. Scientific men of various nations were either present or sent their meed of praise. Signor Marconi sent a message expressing his

desire to honor the memory of Father Secchi. Pope Leo sent a short Latin tribute. The music was directed by the now famous priest, Don Perosi; and amongst those present were former students of the astronomer, principal amongst whom was Cardinal Vincenzo Vannutelli. Rather unexpectedly, similar honors were paid at the same time to the memory of Father Secchi in his former abode, the Roman College, long since appropriated by the Italian government. The anti-clerical Minister of Public Instruction, Signor Nasi, was there, while Professor Millosevich placed the Jesuit astronomer in the front rank of those Italian scientists, who, amid great difficulties and lack of resources, have obtained splendid results for the glory of the nation.

GERMANY.

The Pope's Jubilee.—It is impossible, in a brief chronicle, to describe the sincere joy and enthusiasm with which Catholic Germany has celebrated, and is celebrating, the Silver Jubilee of the beloved Pontiff Leo XIII. Not only have Pastoral letters been published, solemn services held in all the churches, and eloquent sermons preached, but the popular demonstrations made outside the churches, great meetings held with speech and song in large halls and other public places, have been even more remarkable. It is no exaggeration to say that every Catholic village in the empire has had its popular demonstration. Nay, in the most out-of-the way Protestant centres, wherever a small group of Catholics could be gathered together, the *gesta Dei per Leonem* were extolled in prose and verse.

In the Cathedral of Munich a solemn service was held, at which the Prince-Regent and the court were present. On March 1 took place in the Royal Odeon of Munich, an imposing and brilliant celebration in honor of the Pope's Jubilee. At this official function were present the Prince-Regent Luitpold and all the royal princes, the whole Cabinet, the Papal Nuncio, the Archbishop of Munich, the Presidents of both Houses of the Legislature, and a great number of civil and military dignitaries. Professor Grauert, of the University, in a very beautiful address paid homage to the venerable Regent, and the distinguished and eloquent Professor von Hertling pronounced the eulogy of the Pope, describing the life and labors of Leo XIII. The Catholic University Students' clubs of Munich held a solemn *commers*, attended by eight hundred students, several hundred honorary members and many ladies. More than two thousand persons were present, among them Prince Ludwig, the heir-apparent, and other princes, the Apostolic Nuncio, the Archbishop of Munich, several members of the university and of the Upper and Lower House of the Legislature. The Nuncio delivered an eloquent discourse in Latin. A telegram of congratulation was sent to the Holy Father.

It is evident that the German Catholics thoroughly understand the absolute necessity in these our days of fostering filial attachment to the Holy See. The apostasy of the Old Catholics in 1870 has taught them a lesson which they are not likely to forget.

The Fall of the Bavarian Ministry.—The 19th of February, 1903, will be a memorable day in the history of Bavaria. On that day the all-powerful and as the "Liberals" thought, irremovable Prime-Minister Count

Crailsheim was dismissed from office. The Catholic people of Bavaria had been groaning under misgovernment for more than a generation. From 1870–90 Prime Minister Lutz, a persecutor of the Church and one of the most zealous henchmen of Bismarck in the Kulturkampf-era, was at the helm. He died in 1890 after a long and painful illness, during which he repented and was reconciled to mother Church whom he had injured so grievously. He was succeeded by the Protestant Count Crailsheim, who continued the "liberal" régime of Lutz, though not, of course, with the same open violence. Not only was the Prime-Minister a Protestant, but the majority of his colleagues also, as well as the Prince Regent's private cabinet. Catholic interests and the will of the Catholic majority in the legislature were disregarded or openly antagonized wherever and whenever it could be done. The Ministry also greatly angered the people by their weak yielding to Prussian encroachments, for the Bavarians dislike the Prussians, and while loyal to the empire are jealous of their local independence. We chronicled in THE MESSENGER some time ago the Würzburg revolt of "liberal" University Professors, to whom Crailsheim weakly sacrificed one of his colleagues; also the affair of the Emperor's clumsy offer to the Regent of a paltry sum of money that had been refused by the Catholic majority of the legislature, to emphasize their want of confidence in the Ministry. The Minister went on serenely making blunders, heedless of the gathering storm. In the latter part of January the Bavarian Centre held an imposing Congress in Munich, attended by delegates from all over the kingdom, in which the watch-word: "Uncompromising opposition to the Ministry! The Ministry must go!" was greeted with a storm of applause. All the while the Anti-Catholic papers, not only in Bavaria but throughout the empire, derided the "impotent" Centre.

Not more than two weeks after the great meeting of the Centre in Munich, some minor disagreement, it is said, happened in a Cabinet Council, whereupon the Prime-Minister offered his resignation to the Regent, not because he wished to retire, but in the firm conviction that the Prince Regent, far from accepting the resignation, would give the Minister a fresh mark of confidence and entrench him in power more securely than ever. It befell otherwise. To the Minister's utter dismay his resignation was accepted at once, an event which struck the anti-Catholic papers in and out of Bavaria dumb with amazement. The Prime-Minister's downfall was immediately followed by the appointment of Baron Podewils to the post of Prime-Minister. Only a few months ago he was appointed Minister of Public Instruction and of Worship, and in a short time he had won the old Regent's confidence. A few days later came the appointment of the new Minister of Public Instruction and of Worship in the person of Dr. von Wehner. These two appointments mean a complete change of system in the Bavarian government. The Prime-Minister is described as a loyal Catholic, the new Minister of Instruction and Worship as a splendid Catholic. There is great rejoicing among the Catholic people of Bavaria; in the opposite camp "weeping and gnashing of teeth."

The German Emperor's Profession of Faith.—The Assyriologist Friedrich Delitzsch, of Jewish race, son of the famous Protestant Theologian

Franz Delitzsch, has lately delivered popular lectures in Berlin, in which he denies the inspiration of the Scriptures outright and asserts that the monotheism of the Jews was simply borrowed from the Babylonians; hence his alliterative title, "Babel and Bible." Adversaries have risen up against him on every side, and countless books and pamphlets have been written by Catholics and Protestants and even by Jews, in which his hypotheses are vehemently denied, disproved and even ridiculed. The senior of Assyriologists, the celebrated Julius Oppert, of Paris (a German Jew), has also published a protest against Delitzsch. "It is certain," he says, "that Abraham was an historical personage, and that he emigrated from Ur in Chaldæa into Palestine. Now, Abraham was most assuredly a monotheist, whereas the Babylonians were always and have remained polytheists. In the end the whole demonstration of the Babylonian origin of Jewish culture comes to this: 'We can prove that the Chaldæans had the nose in the middle of the face; the Jews likewise; therefore the Jew's nose originates in Chaldæa!'"

The Emperor was at first quite fascinated by the bold and specious assertions of Professor Delitzsch, and in consequence great uneasiness was felt in orthodox Protestant circles at the Imperial favor shown to this out and out Rationalist. This has induced His Majesty to address a long letter to Admiral Hollmann, one of the officials of the Society of Assyriologists. The letter has been made public and, while sharply protesting against the Professor's rash theology, it contains many statements that will displease orthodox Protestants and, of course, must be absolutely repudiated by Catholics. The Emperor, however, makes an open and explicit profession of his belief in the divinity of Christ, and with this declaration, coming from such a man, all true Christians will be pleased. We quote the following passage: ".... At last the Messias, foretold and announced by the prophets and psalmists, appears; it is the greatest revelation of God to the world! For He himself appeared in the Son; Christ is God; God in human form. He has redeemed us, He inspires us, He allures us to follow Him, we feel His fire burn within us; we feel that His compassion strengthens us, that His displeasure destroys us; but we also feel that His intercession saves us. Sure of victory and relying upon His word, we suffer hardship, scorn, misery, distress and death; for in Him we have the Word of God revealed, and He never lies."

Dr. Harnack, the famous professor at the University of Berlin, a Protestant "theologian," who denies the divinity of Christ, is naturally displeased with the Emperor's profession of faith, and in an article published by him in a Berlin Review contradicts His Majesty. The professor holds that we should not use the term, "the divinity of Christ"; that we should not call him "God." He objects likewise to the expression "God and man," or "God-man." He tells us that we should be satisfied with the Pauline formula: "God was *in* Christ"; which, of course, taken by itself and torn from its context, is vague enough to satisfy even a Mahometan in speaking of Christ.

It is certainly an impressive spectacle to see the German Emperor making a solemn pilgrimage to Jerusalem, to hear him in his speech at Aix-la-

Chapelle declare that he places himself, his House and his people under the Cross of Christ, and now to read this explicit profession of faith in the Divinity of Christ.

The Bishop of Trier in Conflict with the Prussian Government.—Dr. Korum, the zealous and intrepid bishop of Trier, just before setting out for his jubilee pilgrimage to the Holy Father, published a brochure in which he set forth the intolerable state of affairs in the training-school for lady teachers and high-school for girls existing in his episcopal city. These institutions are undenominational government schools forced upon the Catholic people of Trier during the Kulturkampf. They are the only undenominational schools of the kind existing in the Kingdom! An "undenominational" school in Prussia, as in other countries, practically means a Protestant school. Though the vast majority of pupils are Catholics, their teachers are worthy Protestants and the training in consequence is anything but Catholic. Yet these young ladies are destined to become teachers in Catholic girls' schools. The Bishop while exposing this injustice ordered his parish priests to instruct the people from the pulpit that they cannot receive absolution if they send their daughters to such institutions. This has greatly angered the anti-Catholic "Liberals" who hate denominational schools, and they have questioned the Ministry what it means to do to repress and suppress this troublesome "Ultramontane" prelate. The Centre-party gladly availed itself of this opportunity to lay bare before the whole country the injustice done to Catholics at Trier and valiantly stood up for the Bishop. The Prime-Minister, Count von Bülow, declared that he was a lover of toleration and of justice; he reproached the Bishop for what he called his brusque and precipitate action and for not applying directly to the government to have his grievances redressed; and ended by declaring that he had instructed the Prussian Minister at the Vatican to complain to the Holy See of Bishop Korum's proceedings. Nearly all the speakers, however, as well as Count Bülow, admitted that the Bishop had a grievance.

The Anti-Jesuit Law.—The most frantic efforts are being made by the fanatics to prevent the repeal of this law. The "Evangelische-Bund," as was to be expected, has published a scurrilous libel against the hated order, and several State-legislatures, Braunschweig, Saxony, etc., have petitioned their governments to vote against the repeal.

FRANCE.

The Report of the Associations Commission.—M. Rabier, who wrote the Report and presented it, "crowns," according to the *Journal des Débats*, "the anti-clerical spirit with the enthusiasm of a Jacobin." This is the drift of Rabier's reasoning—if, by an abuse of language, we may call it such. He is astonished that in a country with a popular vote there has been delay in applying a law. All statesmen from the days of Charlemagne have been concerned with the supremacy of the lay State over the Congregations (Religious Orders). "Everybody has been frightened" at the growth and "pernicious influence" of those Orders, but a "fatal blow" was dealt to them by the law of July 1, 1901, and it is essential that this law have its full effect. He asserts

that, "on the premature ruin" of the Religious Orders, Cahtolic civil societies have been formed everywhere to continue their work. He quotes Buisson's dictum as to the necessity of extirpating "the fetichism" of Religious Orders from the soil of France. "It is a duty for all Republicans, it is a duty for us, to destroy such teaching" (that of the Religious schools.) He appeals to "two capital documents"—"solemn decisions of the Council of State," authorizing five Congregations. These five "will easily afford an asylum to all vocations of whatever kind." By abuse, by complicity of the government, and weak tolerance, the Orders have been allowed to multiply. "We (the Ministry) have a strict right to refuse petitions for authorization." There is just now no question of liberty of teaching or the laws concerning it!—"That is a *capital* work which the Republican party will consider later in all its extent." "The Republic has spent millions to insure to all its children an education based on *reason, justice and solidarity.*" The Congregations are a "permanent cause of civil discord, and a permanent menace to industrial enterprise." The Religious are open rebels; "they know no legality and rise against the *law.*" They actually overawe the press; but their "demonstrations are as puerile as they are scandalous." It is "a Republican duty *to execute the law*"—thus we shall have that "beautiful moral unity which in past times made the strength of France, and rendered her history the most illustrious of all."

The Press on M. Rabier's Report.—The *Temps* says it "wipes out the first word in the Republic's device"—liberty. The *law*, it remarks, demanded the consultation of the municipal councils as to petitions for authorization; but in this as in other regards, it has been violated. The *République Française* asserts that six out of seven of the councils favored the teaching Orders. The New York *Herald* (March 20), which has had no sympathy with the French Religious Orders, reporting the refusal of the French Parliament to authorize *any teaching Order of men*, says: "The law voted is very brief and negative in its terms, simply refusing authorization to teach to all male teaching Orders. *The effect of this is to place the Orders outside the pale of the law, and their further existence is through sufferance.*"

The correspondent of the English Protestant newspaper, *The Pilot*, referring to Premier Combes' description of himself as a "spiritualist philosopher," assures us that Combes' creed is summed up in a revolutionist's belief in the Great Architect of the universe and in some vague moral relationship between Him and man. The fight now is against God. You are not superstitious simply for believing in Sacraments, but for believing in a hereafter and man's relations to it. "A Prime Minister who sticks to this opinion may be a useful instrument, but he is contemptible and ought to be superseded *quam primum.*" "The moment Catholics are trying to organize themselves against truly mortal enemies, we hear screams that the Church is meddling with politics and trying to handcuff civil society." The fight in France, the correspondent bears witness, is against "religion in itself and independent of any denomination." "The Socialists are," he says, "notoriously anti-Christian in their policy, and are sustained by men apparently not of their band, like Buisson and some Protestants."

Cardinal Langenieux on the Religious Orders.—The Cardinal-Archbishop of Rheims devotes his Lenten Pastoral to the religious issue in France. "The most pressing duty at present," he says, "of the French bishops is to work in perfect harmony of thought and action to enlighten the people in order to save the rights and interests of the religious congregations which we love with all our heart, and whose existence, liberty and prosperity are of such import to the Church, to France and to mankind. . . . The enemies of the Religious now avow that they mean to destroy, not only the congregations, but what the congregations stand for, as contrary to the modern spirit. . . . Through the congregations the Church is smitten, and without her all Christian people are smitten in their most sacred rights" —notably, as to the religious training of their children, the care of the sick and the fatherless. The policy of the Ministry, the Cardinal declares, despises the interests of the people, ruins France's influence abroad and disunites her people.

The Progress of Persecution.—Although having declared that they would not employ the soldiery to expel nuns, and although they had hypocritically passed a law to this effect, the French Ministry continue their work of suppression of schools and expulsion of Religious at the point of the bayonet. Combes kept closing schools on his own arbitrary authority, and refused to send to the Council of State the petitions for authorization. Thus by one stroke of the pen fifty-two schools were closed in the Department of Dordogne. The nuns, even when secularized, have been prosecuted for teaching; and to such meanness have the unmanly persecutors descended, that their agents have been sent to visit the rooms of the nuns in the houses of families by whom they have been sheltered. The Chamber of Deputies has refused to authorize any teaching Order of men. Confiscation of the property of Religions has begun. At Coutances, for instance, the property of the expelled Carmelite nuns has been declared to be "vacant and without owners," and consequently has been seized by the officials. Centres of religious influence are being suppressed in the army. Amongst others, the "military circle" of Versailles (Our Lady of Armies), praised by Jews and freethinkers, has been suppressed by Minister André. Meanwhile manifestations of popular irritation against ministerial tyranny continue everywhere. The very excess of absurdity into which Combes is pushing things, although the Religious suffer keenly and lose all they have, cannot but sting the French people into a more complete re-action.

Congress of Catholic Students.—The Congress of Students' Circles and Popular Institutes assembled at Tours, on Sunday, February 15. The Socialists endeavored to cause trouble, beginning at the splendid lecture of M. Marc Sagnier in the crowded Theâtre Français, on Saturday night. The lecturer was received with great applause as he entered. His theme was, "How the young must win and control the future." The Students' Circles, he said, formed a select element in society, of great influence. Owing to the latent Christianity in society everybody—even the socialists, who call all men brothers—revolts against the pitiless law of positivism. He illustrated the

social fecundity of Christianity, and won his socialists hearers, whose objections he publicly answered. The Congress was opened formally on Sunday with Mass, celebrated by Mgr. Renou, Archbishop of Tours. The church was filled with men. The Abbé Fonssagrives preached, tracing out for the young a program of speech and action. The Archbishop addressed the assembly of men in a short exhortation. The deliberations of the congress began under a banner of the Crucifix, with tri-colors on either side bearing the image of the Sacred Heart. A telegram expressing the loyalty of the members of the Congress and petitioning for the Apostolic Blessing was sent to the Holy See. There were three chief questions for discussion—Students' Circles, Industrial Unions, and Popular Institutes. It was noticed that there were more order and method in this congress than in any preceding one, and that the expressions of opinion were more weighty and useful. One section of the Congress, under the direction of the *Sillon*, a leading organization of young men, contained the delegates from 600 students' circles throughout France, and from fifteen popular institutes. The second session was more general. There reigned amongst all an enthusiastic sense of brotherhood. It was resolved that they should actively draw around the "circles" men of knowledge and influence, and induce them to work immediately amongst the industrial unions. The popular institutes are of recent formation and open to all, whether practical Catholics or not, or even non-Catholics. The good already done by the popular institutes is so remarkable that the Congress voted to unite them into a national federation.

The Congress closed with Benediction of the Blessed Sacrament.

ENGLAND.

Conversion of an Anglican Congregation.—"The organized transfer of a Church of England congregation by its clergy to the Church of Rome," was the expression employed by the *Guardian*, in a leading article in reference to the many conversions amongst the people of the Protestant Church of St. Michael, Shoreditch, London. The pastor, Rev. Mr. Evans, taught the Catholic faith so fully that the children, lately brought by their parents to the Catholic Church of St. Mary, Moorfields, had scarcely anything new to learn. Including children, 110 persons have so far formally applied for instruction and membership. But the church of St. Mary is nearly filled on Sundays by the formerly Anglican people of St. Michael's. There are special services for them, the Catholic congregation worshipping in a hall and leaving the church to the converts. The weekday evening services, three times a week, are largely attended, and the new congregation is still growing. Mr. Evans has been condemned—to some extent—by the Bishop of London, whom in its turn, the Protestant *Church Times* condemns for having allowed himself to be made "a tool of Protestant agitators." The pastor resigned rather than consent to omit the public invocation of the saints. It seems that the *Angelus* is still rung at St. Michael's, and the people are instructed to say the Rosary privately. *Mass*, also, is said, and in colored vestments. According to the (Protestant) *Church Association's* statistics, there are as many as 7,000 Anglican clergymen "Romanizing" in England.

Statistics of Church Attendance.—The census of practical Christians in London continues to prove that Catholics attend religious service in relatively far larger numbers than their non-Catholic fellow-Christians. In the suburban parish of Poplar, with 165,352 inhabitants, one person in every five attends a church. In thirty-eight churches and mission chapels of the Church of England, 11,476 persons were present; in the numerous Nonconformist churches, there were 13,194; in the *three* Catholic Churches, 2,572. The Catholic *men* figured well in the (obligatory) morning service. The highest number of men in any Anglican church was 79; and only in one Anglican church were there as many as 100 women.

The Death of Bishop Bilsborrow.—Dr. Bilsborrow, of Salford, died on Thursday, March 5. He was born in Lancashire, in 1836. Having studied at Ushaw College, he was ordained priest in 1865. He became professor of dogmatic theology at the diocesan seminary, and subsequently rector. In 1892, he succeeded to the See of Salford, left vacant by the transfer of Cardinal Vaughan. Bishop Bilsborrow was learned and very zealous. He knew, moreover, how to defend, with unflinching courage and vigor, Catholic rights and doctrines, often in face of fanatical opponents.

The Public House Trust.—This aims at eliminating personal gain in the public sale of liquor, and at procuring that the profits of new licenses go to the public; it strives to limit a system "which has fattened so many publicans, and converted so many brewers into hereditary legislators." The Public House Trust often owns the establishments where liquor is sold. From its profits it fits up in those, lecture, concert, and billiard rooms, and furnishes entertainments that are elevating. The spirit of temperance is so fostered, that men frequently prefer coffee, etc., to intoxicating drinks in those houses.

The magistrates are determined to act directly on the liquor men, both brewers and retailers. In Brighton, seventy-five licenses have been surrendered, in Blackburn, fifty-one, in Birmingham, fifty are to be given up, in Exeter twelve have been refused, in Wigton four, and so on.

The New Abbot of Buckfast.—Buckfast Abbey in Devon, re-established after 365 years of ruin, is one of the historic shrines of England. The new abbot is the first to succeed to his office canonically since the suppression in the merciful days of Henry VIII. The abbey, founded not later than the tenth century, was surrended to the gory monarch by an intruded traitor in 1538. It happened accidently that the day of the benediction of the Abbot, Father Boniface Natter, was February 24, the day on which the Apostle St. Matthias was chosen to fill the place of the traitor Judas. It is said that it was the anniversary of the very day of treason 365 years ago. The abbot's ring was found in a rifled grave in front of the altar. The monks themselves began the reconstruction of the abbey, and reoccupied it in 1882, their neighbors, Catholics and Protestants, showing the warmest sympathy. When the present abbot came, the peasantry lined the road and received him with cheers. So many were present at the benediction that the monks gave up their stalls to the visitors. Lord Clifford has enabled the monks to rebuild

the abbey; and, in consequence, his family arms will henceforth be combined with those of the abbey—a white stag's head on sable grounds. Buckfast means "deerfastness," and was so named from the herds of deer that came to drink of the waters of the river Dart, in the ancient meadows in which the monastery was built.

Catholics and the London Hospital.—This hospital, the largest in England, and situated in the poorest part of the metropolis, relies chiefly on voluntary contributions to meet its annual expenses. An appeal has been made this year to their fellow-Catholics by the Duke of Norfolk, the Catholic chaplain, the Catholic ward visitors and members of the House Committee, in favor of the hospital. They say: "We confidently affirm that Catholic inmates are given every facility for the practice of their religion. Sick and dying Catholics are afforded every opportunity of being visited by one or other of the three priests doing duty at the hospital, and the utmost courtesy and consideration is shown by the whole staff to those engaged in these ministrations. . . . Those Catholic ladies who make a practice of visiting our patients receive the same courtesy and consideration. The Catholic nurses are given every encouragment to attend their own place of worship, and special kindness is shown them in the matter of their diet on days of fasting and abstinence."

IRELAND.

The Prospects of the Country.—The Lord-Lieutenant expressed, in a recent speech in Dublin, his conviction that the country was entering a brighter period; agitation was ceasing; and he hoped that no coercion measure would ever again be passed. There is everywhere an evident desire to conciliate and arrive at "a just, final and amicable solution of the land question." The late conference he considered the most important event in a century in Ireland. Proceeding in its spirit, there is "nothing in the world she (Erin) cannot do; no height to which she cannot attain!" May it be so. And may we see again in Erin eight millions of people living in their sacred traditions on a soil possessed as their own.

Archbishop Walsh has explained in letters to the newspapers the difficulty which he sees in the proposed settlement—the burden, namely, thrown upon the tenants. He objects to the large and *permanent* income promised to the landlords, and doubts the feasibility and even justice of obtaining the large sum necessary to bridge over the difference between the terms of landlords and tenants, and which must be handed over to the former. The archbishop demands that the tenants be heard and be made acquainted with what is, in his opinion, "a blindfolding" scheme of settlement. He blames, too, the renouncement of compulsory sale, which was the policy advocated by the truly representative nationalists. Mr. William O'Brien opposed the archbishop's views, and the Bishops of Kildare and Raphoe, who are optimistic, have endeavored to conciliate the discordant opinions.

St. Patrick's Day.—A movement has begun to have the day of Erin's Patron Saint made a national holiday, and a committee has been appointed for this purpose. Archbishop Walsh, writing in support of the movement,

says: "It has always been a humiliation to read, as I have been reading, from year to year, of the impressive civic celebrations of St. Patrick's Day in New York and other cities beyond the seas, whilst the only public celebration of it in Dublin—outside the churches—was the gathering of a crowd in the Upper Castle Yard to witness some military spectacle. . . . Let us now at length follow the example of making the feast day of the Apostle of Ireland a civic, as it has for long centuries been a religious festival in Dublin." A requisition for a Mansion House meeting having been addressed to the mayor, a day for holding it was accordingly appointed. The meeting warmly took up the idea and strongly urged all business people to begin at once to observe the day. Other parts of Ireland quickly responded. The Trades Union of Sligo initiated a movement for the civil celebration of St. Patrick's Day in their own county. Bishop Clancey, of Elphin, drew attention to the fact that Ulster had been generally keeping St. Patrick's Day for several years, places of business being usually closed. He rejoiced, he said, to see Orange and Green thus blended. "Our exiled countrymen in America and Australia," he continued, "never fail to keep the day of the nation's apostle, or to display the emblem of Christian faith and Irish patriotism." "Celebrate the feast," added the bishop, "in a manner worthy of our Christian, faith and our common country." As a condition for the national celebration, he desired to see the public houses closed.

The New Archbishop of Tuam.—Bishop Healy, of Clonfert, "a great and learned churchman, succeeds to the staff of St. Jarlath." He has already had, as the Dublin *Freeman* truly says, "a long career of brilliant service." He is a scholar of great eminence, and has been a distinguished teacher at Athlone and Maynooth. His "Ireland's Ancient Schools and Schools" shows how much Irish history and archeology are indebted to him. His learned articles contributed to reviews and newspapers were very numerous. His knowledge enabled him to render excellent service lately before the University Commission. He is a social worker, too, and will be at home in the impoverished congested districts of Western Erin.

The Irish University Commission.—The Commission has handed in its *Report*, so anxiously awaited; but it has not yet been made public. The *Tablet* quotes the Dublin *Daily Independent* to the effect that the Commission recommends the establishment of a fully equipped and fully endowed University College in Dublin, which, incorporated with the three existing Queen's Colleges of Galway, Belfast and Cork, will form the future University. An excellent University College in Catholic hands, already exists in Dublin, and the Queen's Colleges are very objectionable failures. A Catholic University College, without the faculties of Law and Medicine, will go only a short way to satisfy the aspirations of the people, who are thus not only debarred from justice to the profit of a few aliens in race and religion, but, moreover, rendered incapable of being on a level with other races and nations through lack of a national university.

THE READER.

EDUCATION.

Eighth Annual Report of the Superintendent of Parish Schools of the Diocese of Philadelphia.

If we had such reports as this one from our Parish Schools all over the country what a splendid stand we could make for recognition! We could demand immediate consideration. This Philadelphia presentation is an exemplar. It will delight and we trust will stimulate other Superintendents to let us know and let the world know what we are doing.

The Philadelphia diocese shows an attendance of 44,324 pupils with an increase of 2,083 over last year. The progress indicated on page 45 by a map of constantly lengthening lines from 1869 to 1902 must afford reason for profound satisfaction to Catholics everywhere, and especially to those of the great centre where the work is so admirably organized.

All of the suggestions made in the course of the report should as soon as possible be reduced to practice; notably that given on page 4 for *Model or Practice Schools*. There is no reason whatever why every religious community should not immediately enforce the latter. As a mere matter of business success it would be very much better to drop a class than that the local superior of the school should be prevented from exercising his very essential duty of supervising and directing the teachers. The absolute necessity of having our own schools is very forcibly presented, though no word of comment is added, by quoting the regulation in the Public School Law, that no teacher wearing a religious garb shall be admitted to the schools of the State. The list of Catholic celebrities and events in which Catholics figure in the history of our country is quite a revelation and will be an immense help in arousing the honest pride of the boy or girl by showing that Catholicity is so closely identified with the beginnings and subsequent developments of this country. The establishment of the Night School of St. Paul affords a most valuable hint which might be well acted on universally. It would easily solve the problem of how to get the boys and girls off the streets, and is infinitely more practical than the Boys' and Girls' Clubs which have so many drawbacks in spite of the zeal and unsparing devotion bestowed on them.

The pictures which are given of many of the school buildings show us how far we have progressed from the days when classes were held in the basements of churches or in old tumble-down structures. Some of them are splendid monuments to the belief of Catholics in education. Would that we had a Report like Father McDevitt's from every diocese in the country!

PEDAGOGY.

Manual of the Anderson Public Schools. Indiana, 1901.

This *Manual* of nearly two hundred pages has for its initial chapter *Moral Instruction;* and in its very first words inculcate a lesson that cannot be too frequently repeated. Unwise Catholics who fancy that schools are only for the three R's should especially ponder what is there said. "The moral instruction of children," it reminds us, "is the highest duty imposed on teachers. Many children receive little moral training at home; they attend neither church nor Sunday-school; therefore if they receive moral instruction at all, it must be in the public schools. *So whatever other work of the course is slighted, the part relating to moral instruction should be carried out.*"

This last sentence has a Catholic ring to it. It likewise administers a rebuke to certain other official pedagogical manuals which with remarkable ignorance of human nature, insist that a child has only to interrogate his own conscience to find out what is right. The *Indiana Manual* correctly says: "While all children have a moral conscience, yet what is right and what is wrong must be taught to them the same as other facts."

Such a disposition in a school board is most commendable. What we desire most earnestly, however, is that such well-meaning and devoted friends of youth as this board is undoubtedly made up of, would see and deplore the weak point of it all. "Teachers," says the *Manual*, "should be alert to commend religious services, including attendance at church, Sunday-school and religious meetings of various kinds as the most helpful means for the development of character." "Commend" is not enough. Command would be better. Children should be shown that it is not a matter of choice, but that their first and greatest obligation is to find out their duty to their Creator and to do it no matter how their inclinations may draw them in the opposite direction. It is this utter absence of authority in the matter of ethical training that we deplore in merely secular schools. No matter how excellent the intention behind them may be, they fall short in that. Thus we find there is no mention of *duty to God* until the pupil is in the High School; although the *Manual* declares that: "Perhaps there is no other subject that needs to be *discussed* more by American youths than duty to family, duty to society, duty to the State and duty to God." No; not *discussed*. It admits of no discussion; a thing which our American youth are already too prone to indulge in; and which will only increase their already offensive self-conceit. Nor should "duty to God" be put in the last place. It is the foundation of all the rest.

M. Gabriel Compayré as an Historian of Pedagogy. By Brother Azarias.

The Philadelphia Diocesan School Board, whose excellent *Report* we have commented on, supplements its good work by promising a quarterly publication of *Educational Briefs*. The first one is very properly by the beloved and revered Brother Azarias;—a reprint from a publication of twelve years ago; —but all the more welcome for that. He was then a voice in the wilderness. As Brother Azarias is so well known, it is needless for us to commend this pamphlet, in which, for all fair minds, he so completely demolishes the Compayré idol. The idol, however, is still adored, and this republication may help to diminish the cult. It is quite timely now; it would have been more so twelve years ago, to listen to this devoted teacher's complaint of the ignorance even of Catholics about what the Church has done for education: "To us Catholics it is a matter of profound regret," he says, "that the field of pedagogy in the United States should be so neglected. It is our fault. The past is ours, but we treat it shamefully. We let its sacred memory be enveloped in a growth of rank weeds that hide and efface noble records; we permit its deeds to be misrepresented; its honor to be stained; its glory to be tarnished; and scarcely,—or if at all in feeble accents do we enter protest. We allow our enemies to usurp ground that by every right and title should be ours." The Philadelphia School Board is increasing our indebtedness to it by such publications.

Annual Report of the U. S. Commissioner of Education, 1901.

There are some interesting items in this Report, as, for example, the Proceedings of the Catholic Educational Congress in Chicago; the Opposition to

a Catholic University in Ireland; the attempt to teach morality in the French Schools, which is admitted to be ineffective because limited to the primary department. On this last topic the writer expresses the hope that in later years the memory of the white wall and the blackboard and the maps will return as a moral admonitor of the good lessons which were once received, but which have probably faded somewhat;—a result which is more than probable.

The second volume publishes a noteworthy discussion of the School Committee of Boston, on the interesting topic of co-education. The majority report favors it, and among other reasons presents this most amazing one, which would suggest the necessity of an elementary course in reasoning: "If wedlock is right and proper," it says, "then co-education is right and proper. If men and women are to marry, they should know each other summer and winter before marriage, and the more they know of each other the less likely will divorces result." To this the Minority Report replies: "That the duty of the State is to educate her children in the branches of common school education, and not to provide for social intercourse between the sexes." "The proper place for the young of both sexes to meet," it adds, "is the home, under the eyes of judicious parents and with their approbation. The responsibility of the maintenance of proper relations between the sexes rests with the parents, not with the State." This is sound. The writer of the Report then proceeds to give his own personal experience in the matter of co-education; and he has some sad things to say. Any one not a doctrinaire would know that it could not be otherwise.

HISTORY.

Historical Records and Studies. U. S. C. Historical Society, New York.

If any historical society has ever produced a better single publication than the U. S. C. H. S. has for January, 1903, we should be pleased to see it. There are articles of sufficient variety and actuality between the covers of this one issue to excite the envy of a popular magazine, and at the same time there are scholarly contributions of great value to the historical student.

Mr. Meehan's *New York's First Catholic Newspaper*, for instance, with its precious illustrations, including a photographic reproduction of the first page of the *Truth Teller* (such was the name of the paper), silhouettes of the first proprietors, as well as a picture of the pugnacious Major Denman, who was its first editor, all thrown in with lavishness to accompany the writer's clever analysis of the journal's contents down even to its advertisements, reproduce for us that section of old New York which is of especial interest to Catholics. It is presented in a way that is as attractive for its style as it is indicative of that true historical instinct which ferrets out details which a general reader would pass by with unconcern.

It will be news to many that Hendrick Hudson did not discover the Hudson River for the Dutch. Verrazano, as Dr. De Costa shows conclusively by his map, entered the river a century before and went up at least as far as Tappan Zee. The map, which is reproduced in the *Sketches*, is copied from what is called the Globe of Pope Marcellus, a treasure which is in the possession of the New York Historical Society, and which Dr. De Costa rightly judges to be the most important historical monument in America. It was made for and dedicated to the Pope, whose name it bears. Marcellus, by the way, is the Pontiff who preserved us our present church music, after hearing the Mass written for him by Palestrina.

In this same volume of the *Sketches* we have the Civil War diary of Father

Tissot, S.J.; Mr. Condon's study of the *Growth of Intolerance;* a curious and instructive excerpt from the diary of Ezra Stiles, president of Yale College, which might well be a companion article to Mr. Condon's, to illustrate the spirit of early American intolerance; and many other interesting papers besides, which lack of space prevents us from dwelling on in detail.

This issue of the Historical Society not only answers the question that is often propounded: What are you doing? but formulates a quasi-requisition on all scholarly American Catholics, priests and laymen, ladies and gentlemen alike, to lend their active assistance to this valuable work of historical research, either by enrolling their names on the Society's already very long and very distinguished list of members, or by supplying whatever information they may think useful for a complete knowledge of the early history of the Church in America.

Discoveries of the Northmen in America. By Joseph Fischer, S.J. Herder, St. Louis. $2.00.

How far the Norsemen of the Middle Ages advanced in their discoveries on the coast of America has been for sixty years past the subject of very heated controversy. Father Fischer and his associates have established beyond peradventure that Red Eric's son, Lief, whose counterfeit presentment in bronze dominates the Boston Fens, came as far as Nova Scotia about 999. It was accidental but real. Lief was a Greenlander who was converted to Catholicity in Norway, was sent back by King Olaf to establish the faith in his native land, but was driven by the tempest to what is very likely now Nova Scotia, and finally, after many adventures, reached Greenland in safety. In 1003, prompted by Lief, an expedition set out, but the hostility of the Skralings (so they called the natives) prevented the foundation of a colony. They went no further south, so that "the old Tower of Newport, instead of being a relic of a Norse colony, appears to be merely what was left of a windmill built by Governor Arnold between 1670–80; and the celebrated Dighton Rock inscription, instead of being a runic rhyme, turns out to be Indian picture-writing." Even if Lief ought to step out of the Fens, the fact remains that it was a Catholic who discovered the northern section of this continent just as another in 1492, five hundred years later, discovered the lower part. It looks as if we had pretty deep roots in the land.

Incidentally, Father Fischer gives some extremely interesting information about the ecclesiastical condition of Greenland in those far-away times.

When Lief came back from Norway to Greenland he had a priest with him; so that, be it said in passing, there was a Catholic priest in Vinland or Nova Scotia in 999 when Lief's ship was driven by the storm to our coast. The priest began his work of evangelization when he reached Lief's home, but it took a century to dominate the defiant and bloodthirsty Greenlanders. At the beginning of the twelfth century, that is in 1112, we hear of an Eric who was the first missionary bishop. This bishop, it appears, left Greenland and came over to Vinland in 1121, which may account for the confusion in sometimes speaking of Lief the son or servant of Eric the Bishop, and Lief the son of Eric the King. The bishop was never heard of again, and possibly he may have come down further than Vinland and perchance sanctified by his presence the land which is now the United States. In 1124 there was an Archbishop of Greenland, the first of a long and venerable line of bishops of that country extending beyond the time of the Reformation.

What destroyed the Church there? The invasion of the Esquimaux, and

the ice. The last we hear of that church is from a Bull of Alexander VI lately discovered and dated 1492; the year Columbus landed on San Salvador, which informs us that "the people of Greenland are so poor that they live on dry fish and milk." The ice prevented them from communicating with other countries and for eighty years no ship had touched at any port of Greenland. The inhabitants were without any spiritual consolation; no bishop or priest lived among them and many had relapsed into paganism. The faithful had no other token of the Christian religion than the corporal on which a century before the body of our Lord had been consecrated by the last of the priests. Once a year this corporal was exhibited for veneration. (The translator says "*for adoration.*") Innocent VIII endeavored to supply the needs of the people and *on the nomination* of Cardinal Borgia afterwards Alexander VI, consecrated Matthias a Benedictine, as Bishop of Gardar. (This "nomination of Cardinal Borgia" probably means that Borgia named him).

PHILIPPINE LITERATURE.

Pastoral Letter of the Bishop of Cebu, and Administrator of Manila, on Catholic Unity. Marlier & Co., Boston.

What shall we do with our Dependencies? By Moorfield Storey.

The Civilizers of the Philippine Islands. Thos. J. Flynn, Boston.

We have already quoted in a former MESSENGER from the singularly able Pastoral of the Administrator of Manila. It is a splendid specimen of that powerful agent of instruction which the hierarchy always has at its disposal.

Mr. Storey's pamphlet is a lawyer's plea for justice. Incidentally he pulverizes the conceit of the alleged superior races of humans who despise the foreigner. As an example of monumental absurdity on this point he reminds his hearers that the Irish were at one time described by their oppressors as "stupid and cowardly."

The publisher of *The Civilizers* regrets that the "English is not better than it is." Its lapses into Spanish idiom lend it a charm. What American could write such a document in Spanish? But whatever one's opinion may be on that point, its statement of the entire Filipino matter is masterly and ought to be read by every one interested in that subject.

St. Augustine and His Age, by Joseph McCabe. G. P. Putnam and Sons, N. Y.

We mention this book only because the name McCabe and the name St. Augustine (unhappy conjunction of opposites) may betray the unwary. We are fortunately relieved from the necessity of touching the ugly thing ourselves, and will quote the Brooklyn *Eagle*, February 24, 1903, on the writer and his book: "An honest historian might have shown up these vices (of Augustine) in all their nakedness, and have obtained credit for historical accuracy; or he might have left them to the imagination and obtained credit for a clean reticence. But Mr. McCabe pokes about among these unsavory matters with insinuating smirks and deprecating innuendoes. His inquisitiveness is neither wholesome nor useful." The *Eagle* will please accept our thanks. The book is dedicated to Leslie Stephen, the hedonistic philosopher.

BOOKS RECEIVED.

Religious Liberty in Maryland and Rhode Island, by Rev. Lucian Johnson. Int. Cath. Truth Soc. Brooklyn, N. Y.

Ridingdale Stories, by David Bearne, S.J. Benziger Bros., N. Y. $1.50.

The Sacrifice of the Mass, by M. Gavin, S.J. Benziger Bros., N. Y. 75c.

De Sacrificio Misse, by P. A. Le Gaudier, S.J. Turin.

Saint Joseph So Via, par C. R. P. F. De Ghyvelde, O. F. M.

The Propaganda, by Rev. J. Freri, D. C. L. Quebec.

Concerning Jesuits. London Catholic Truth Society.

Discourses of Rev. W. J. Madden. Herder, St. Louis. 50c.

Cours Francais par l'Abbe J. Roch-Magnan Beaucheman. Montreal.

The Antidote. London Catholic Truth Society.

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THE MESSENGER

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MODERN CHURCH BUILDING.

CHURCH-BUILDING in modern cities is a problem that does not as yet seem to have found a satisfactory solution. I refer more especially to those churches that have to be built either in or about the centre of a block or on a corner, with space more or less limited. And while that which I have to say is more especially directed to this class of buildings, it also applies in a different way, and in a somewhat different degree, to almost all kinds of church buildings, in the larger cities of the New World.

Certain attempts have been made in this direction, but they have been more or less half-hearted ones—a somewhat useless and unsatisfactory endeavor to harmonize old conditions with new factors. The results naturally are unsatisfactory, and while the attempt may have been both laudable and natural enough, it has been the cause of many shams and makeshifts that perhaps under the circumstances may be excusable, but which are certainly not in accordance with the fundamental canons of good design or legitimate construction. It is simply the outcome of trying to produce ornate effects with limited means.

Let us hope that the time has passed that has rendered it almost necessary for us to have to resort to certain means in effecting required results, that cannot be defended by any canon of art, and therefore the sooner we realize the necessity of abandoning this method, the sooner we shall be on the right road to the solution of the main problem. Surely it were better that we realize and acknowledge once and for all that modern conditions call for the new handling of an old subject, and let us see if we cannot build our churches in conformity with the inevitable forces by which we are surrounded and controlled, and produce that which is not only thoroughly practical and in keeping with the spirit of

the times, yet ecclesiastical in all its parts and appointments, utilizing every inch of space to the best advantage, economical in necessary construction, and yet fulfilling all the requirements and giving every facility for carrying out, in all its completeness, the elaborate ritual, essentials and incidentals, required in the services and practices of the Catholic Church.

Utility, practicability and economy of space and money as far as the main essentials are concerned, are generally of primary importance.

I shall therefore endeavor to state as briefly as possible why a radical change is necessary in ecclesiastical architecture, the general methods by which it can be accomplished and the main points to be followed or borne in mind to enable us to arrive at a satisfactory solution of the problem before us.

Of necessity these suggestions will be but brief outlines, and the working out of them in detail, their adaptation to particular styles, and to their location and surroundings will be a matter of individual development, in which existing conditions will be a factor of much moment.

There is no use wasting time in vain regrets or burdening ourselves with false sentiments, because we have to realize the perhaps uncomfortable fact, that to try and reproduce, even with many modifications, the various and beautiful styles of church architecture of bygone ages, is to-day either impossible, useless, unnecessary or, as a rule, for many different reasons, not advisable.

I will take one example as illustrating this point. I believe it is generally conceded that for gracefulness of outlines and exquisite proportionings of its various external groupings, Salisbury Cathedral, in England, is one of the most beautiful specimens of church architecture. As seen from many distant points, it shows its grace and proportions to the greatest advantage. I mention Salisbury Cathedral because its chief beauty is in its outlines. It is a building that to show to advantage requires suitable space and surroundings. Now reproduce this building in a modern city, surround it with more or less high buildings or sky-scrapers, make it impossible for it to be seen alone, or at a distance, and its chief beauty would at once be lost and destroyed.

This argument could be followed out in many different directions, and would hold good of hundreds of other buildings; and therefore to state clearly our point, no matter how beautiful a

building may be, to transplant and reset it amid uncongenial or unharmonious surroundings, would be to render it hopeless, unsuitable and altogether unfitting.

In most of the large cities in America and we will take New York as a sample, there are, or are likely to be, certain fixed conditions with regard to buildings, which are such prominent controlling factors, that, as it is impossible to alter them, we may as well, first as last, recognize that they exist and will continue to do so, and as it is impossible to modify them to suit our churches, we may as well make the best of things and build our churches to conform to that which we cannot expect to alter. Or, in other words, as we cannot make the frame to suit the picture, we must perforce do the next best thing and make the picture suit the frame. And in designing our city churches, it is very necessary to bear this obvious fact in mind.

Take Cologne Cathedral or Notre Dame in Paris or Westminster Abbey in London or any other distinctive building you may wish, and imagine any one of them, transplanted to the centre of a New York block (supposing the space to be large enough), the absurdity and the results of such an attempt are too obvious to need comment, and yet this, in a far lesser degree of course, is something like what we have been trying to accomplish, with more or less of a failure, as the inevitable result.

And just about as useless is it trying to make a square peg fit into a round hole, as it is trying to make a Gothic building suitable to fit in with the average city block and its general buildings. For many reasons Gothic is not a suitable style for city building, and as a lover and great admirer of Gothic architecture, I have come to this conclusion with many regrets, but I cannot help but realize that it is in no way adapted to our city requirements.

Generally want of space and means make it impossible to erect and build a Gothic structure in the way it should be done, and the makeshifts that we have to resort to, while perhaps necessary, are certainly not advisable, and therefore, if we cannot have Gothic structures designed and executed as they should be, it were perhaps better to leave it alone altogether.

In New York for example, practically all buildings have to be erected on square or oblong parcels of ground, with, for most kinds of buildings, a limitation of area to be built on; the size of said area being determined by law. This, together with the

enormous value of land (owing in great measure to the peculiar conformation of Manhattan Island) and other reasons not necessary to particularize, have made necessary the modern skyscraper. In fact, it would almost seem that before many years have passed, that New York will be hardly anything but a city of skyscrapers, and that a three- or four-story building will have become as extinct as the Dodo. Churches of other denominations will, no doubt, occupy the top stories of buildings and take the place of or be built in conjunction with roof gardens. But owing to the present laws governing the Catholic Church, which will not permit of their being consecrated, unless it owns the land upon which it is built and is free of debt—and to the State Laws that do not permit savings banks to be used for any other purpose or built over, it would seem that these will be about the only kinds of buildings, that are thus necessarily kept within certain height limitations.

Whatever may be the eventual outcome of the possible limitation by law, of the height of any class of buildings, we can reasonably infer, that they will still remain at such heights as will render necessary the questions we shall try to solve in relation to Church architecture.

Within a comparatively short period an entirely new factor has been introduced into our methods of construction, viz., iron and steel. There can be no doubt that this factor has come to stay and will, I think, beyond question, eventually revolutionize modern architecture and result in producing an entirely new and distinct period of architectural development. In a different way this has been forcibly proved and exemplified in modern naval architecture.

It has often been stated or implied that we have exhausted the possibilities of architectural styles. I, for one, don't believe anything of the kind. It is an indisputable axiom that good design is the result of the proper use and development of the peculiar characteristics of the materials used. For instance, to give an old yet forcible illustration—a design for a wrought iron gate, if executed in stone, would be as absurd as it would be useless—and again, a poker or shovel might have a handle of most exquisite design and workmanship, but if in the using of it, you cut your hand all to pieces, it would be a very convincing proof of misapplied design.

Iron and steel construction allow of certain possibilities in construction that were formerly unknown or impossible of execution within prescribed limits, therefore in this factor alone and its possible development in conjunction with other materials, we have the possibilities of an entirely new period of architectural development, which can be applied with as much advantage to churches as to other kinds of buildings.

I think I have now said enough to show two things: first, the absolute necessity of building our churches on an entirely new basis, to conform with unavoidable conditions and necessities; and secondly, that we have at hand an important factor, viz., iron and steel, that will enable us to accomplish the desired results, as far as construction is concerned.

There are many other factors that enter into this general proposition, but it is not my purpose in this article to go into any specific details, either of construction or design. I shall only attempt to give a simple and concise statement of facts and consider how we may best obtain our requirements and make them conform to conditions that in the nature of things we cannot expect to alter.

Let us now consider what a church is, or should be, its particular requirements, and how we can best fulfill them and plan our church to the best advantage to conform with matters over which we have no control, and utilize to the best advantage the means we may have at our command.

A church is primarily a building erected for the purpose of enclosing, covering and protecting the essentials for the due and proper carrying out of the ritual of Divine worship, for the suitable accommodation of the participants, and with proper arrangements for all the incidentals that occur or are required in the various ceremonies and obligations of the Catholic religion.

I trust I shall be pardoned for mentioning certain matters that are so generally well known that it would seem unnecessary to speak of them, but to get at the best solution of the problem before us it is well that we should have a particularly clear idea as to what is essential and what is not, and therefore let us start by reducing things to their simplest elements.

A complete church will consist of three distinct parts—the sanctuary, with its adjacent sacristies; the body of the church, for the worshippers, and that part containing the vestibules, baptistery,

etc., and forming the dividing line between the body of the church and the street.

It is not my intention here to give any special suggestions as to the best detailed arrangements of these three main divisions, but only to mention such particular parts as may be necessary in considering the general arrangement and construction of the church. Nor do I intend to treat of galleries, basements, etc. These can be introduced or omitted as occasion may demand without in any way affecting the main proposition.

Now if we can erect a building that will fulfil all the requirements of Catholic worship, it is of but comparatively small moment whether the style of the edifice be Gothic, Classic, Romanesque, or any other style that may exist or be evolved. The essential things in whatsoever kind of building be erected is that it must be thoroughly practical in all its parts. Not only should it be adapted to suit all the various forms of service, but it should be so constructed and arranged that all of the congregation can see and hear and be enabled to carry out all that is intended of them, and that both the clergy and laity have all the facilities for executing their respective offices and duties in the most simple, expressive and effective manner.

But that these very simple, essential and obvious requirements are so often overlooked our churches bear ample and forcible evidence. We are too apt to consider many things of secondary importance and so let them be put in afterwards in any place that might happen to come handy. It is neither necessary nor right to do this, and if we would only give a little more forethought and consideration to such matters everything could be arranged in its proper place.

The body of the church should be free from all obstructions that entirely or in part cut off the view of any portion of the church where services are held, from any of the worshippers. Therefore, omit all interior columns or supports. By the use of a part iron or steel construction all columns are unnecessary.

A building lighted entirely from the roof, gives a better or more diffused light than by any other method. Picture galleries illustrate and prove this. Therefore omit all side or other windows with the exception of those in the front and in the spaces at present occupied by windows, fill the same with paintings, basreliefs, mosaics, etc. These show to equal advantage by night as

by day. Stained glass windows do not. Neither are windows necessary for ventilation. A far better arrangement can be made by the proper use and placing of air-ducts in the walls, connecting with exhaust and supply chambers in the roof and if desired can be worked by electricity. By these means a perfect system of ventilation can be obtained and without the unavoidable draughts which are caused by window ventilation.

On the exterior of the building the portion at present occupied by windows, can be very effectively adorned with bas-reliefs, statuary or mosaic work.

Stained glass can be used to great advantage in the roof lights and with the aid of electric lights, can be made a particularly effective decoration at night. The possibilities of this form of decoration have yet to be developed.

A church then will consist structurally of four walls, a roof and a floor. This brings it to its simplest elements; the body of the church being one unbroken auditorium, containing all that is essential for the main services of the church in one compact enclosure, with perfect heating, lighting, ventilation and the best facilities for seeing and hearing.

When so desired, breaks or recesses can be made in the side walls for side chapels, altars, confessionals, etc. But these can also be contained in the auditorium proper and be made a most effective as well as useful decoration. Where side galleries are used, the chapel altars would have to be placed in bay projection beyond the outer walls of the church, it not being permissible to have an occupied space above the altars.

And in connection with this auditorium plan, let us consider what a splendid opportunity this entire surface, formed by the walls and roof, gives to the artist, the sculptor and workers in the allied arts. It is a magnificent and almost uninterrupted field for the paintings, bas-reliefs, statuary, mosaics and mural decoration generally which could then be made the controlling factor, with such wall relief as may be necessary for forming a suitable framework to the central ornamentation. At present it is almost invariably the reverse—decoration being subject to and bounded by architectural lines; this being especially the case in Gothic architecture.

And in connection with interior decoration I think that, in a

sense, it ought to partake of the same practical nature as the building I am trying to suggest.

Symbolism during the early ages of the Church and especially throughout the days of its persecution, was undoubtedly necessary, as also at the present day certain things can only be represented symbolically, but for the most part all that we desire to express can be illustrated in a very clear and unmistakable manner. It certainly seems absurd at the present day to introduce into Church architecture and its decorations such matters and modes of expression as would require a guide book to explain. For instance, a frieze of Egyptian hieroglyphics might be interesting and effective as a decoration, but as far as teaching anything to the general public is concerned it is absolutely useless. It would have about as much effect as a sermon delivered in the purest Greek or Latin.

As I do not intend in this article to take up and discuss in detail the various parts of a church, their best arrangement, etc., I will only mention one or two special points deserving of consideration and then only in so far as they may affect the structural part of the edifice.

The main altar and in fact the entire sanctuary, are almost invariably placed too low, with the result that the congregation often see but little of the main service. This could be easily remedied in one of two ways or both, viz., either by raising the sanctuary or by sloping the floor of the auditorium. The objection to the latter seems to be based on purely sentimental grounds. As a matter of fact there is no valid objection. A church should be arranged so that people can see and hear to the best advantage.

Structurally the shell of the building would consist of an iron or steel framework, forming the roof trusses and framing of roof generally. The columns should be built into the exterior walls and carrying the roof trusses and floor girders, the framing round and about roof lights, breaks, recesses, etc., etc., and the exterior walls constructed of masonry of sufficient thickness to carry its own weight only, or for encasing columns, or on the façade, forming such architectural features as may be deemed advisable in giving the said façade a marked ecclesiastical character. By this construction of exterior walls we reduce it to its minimum dimensions and so gain needed room on the ground floor.

Let us realize that in adopting this method of construction we

eliminate external or internal piers, buttresses, etc., as such. They are no longer needed unless we desire them for exterior effect or to use them artificially.

Transepts and all other breaks of a like character are not essential. They were principally the outcome of a desire or of the necessity of the breaking up of external lines to form the various groupings, to emphasize certain parts of the edifice and to carry out the cruciform plan generally followed in Gothic churches and also to help balance and harmonize the towers, spires, etc., which are some of the chief characteristics of Gothic architecture. The interior of the building naturally following suit, therefore we have the naves, aisles, transepts, interior columns carrying the clerestory, etc.

The roof would consist of the exterior shell and the interior roof conforming to required finishing lines of the church. In this double roof would be formed the domes, skylights, dormers or such method of roof-lighting as would conform to the architectural style of the church.

I wish particularly to call attention to this fact that as far as the main construction is concerned and also as far as the general plan and objects to be obtained are concerned, that it leaves one absolutely free to choose any particular style of architecture and can partake of and adapt itself to practically anything.

I therefore offer these few remarks, not with the idea that they contain a single new suggestion, but simply as a summary of the main objects that we should bear in mind, either in the attempt to evolve a new architectural style or to produce a modification or readaptation of an old one. If conditions will not permit of the erection of beautiful exteriors (and my plan is certainly not intended to try and abolish them when space and means permit their use), then let us adorn the interior of our churches, with the best that man can produce. And surely the best we can do is not too much to offer to Almighty God!

It is well for us to realize the fact that we are largely if insensibly affected by externals and a beautiful statue or painting is often the means of directing our thoughts to God. It is often claimed that we can worship God as well in an attic or in the fields as in a beautiful cathedral. Perhaps some can—the majority do not. Very few of us are saints or within any reasonable distance of becoming so, and therefore if externals can, as they

undoubtedly do, help us even ever so little, it is wise to make the best possible use of them. Who is there that is not sometimes moved by beautiful music, by a noble address, by a devotional painting. Our Lord taught much in parables, illustrating great truths by simple similes that could easily be understood by all. Surely, we cannot follow a better example.

In following this plan that I have so briefly outlined, it surely should result in the building of churches that will conform naturally to existing conditions, the construction of buildings that in themselves will be comparatively inexpensive, that will fulfill all the requirements of Catholic worship to the greatest advantage; that will utilize space, that will give the most perfect method of heating, lighting and ventilating; that will enable all to faithfully perform their respective duties; that will help to carry out all the various services of the church to the full requirements of the ritual, and that everything that is required to be seen and heard can be both seen and heard.

And outside of its practical character, it ought certainly to lead to the further development of all that is beautiful in art and to the better interior adornment of our churches and giving us the best possible facilities for the carrying out of all the requirements of our religion to the fullest possible extent, with all the solemnity and grandeur that the service of man can invoke, and the offering of our best works and thoughts, as well as of our bodies and souls to God the Lord and Master of all.

THOMAS HENRY POOLE.

THE LATE JOHN FRANCIS BENTLEY.

IN the great struggle of men for material things, wealth and social position, one finds comparatively few devoting their life to nobler things, to higher ideals. One's ears are continually dinned with the talk of success of the Barons of finance—the Morgans, the Rockefellers, the Sages; their achievements are heralded far and wide by a public press, their lives and methods of work from earliest youth are continually scrutinized, and set before the aspiring youth as monuments of success, and as examples to be followed, until the average reader is forced to assume that the only success, the only ideals worth working for, are those in which money plays the leading part.

Now without detracting in the least from the modern colossal achievements in industry and commerce, I desire by way of contrast, to bring forward the life-work and ideals of a man, who was the very antithesis of all that these qualities imply.

John Francis Bentley, the architect of Westminster Cathedral, was as far removed from the purely money-getting phase of modern life as any prayerful monk or artist of the middle ages. In fact he possessed in the highest degree the very ideals and talents which made these ages luminous with their awe inspiring works of architecture and of art.

In him the beauty-loving spirit of a Fra Angelico and a Raphael came to life again, and in its short sojourn with us revived those long lost arts possessed by the craftsmen and artists of the ages of Faith. He was the one architect in a thousand who did not content himself with copying the works of a past civilization, but who saturated himself with its spirit and principles and created new forms in architecture to meet the exigencies of his time and place.

He based himself on utility, fitness and construction, and so far he worked side by side with the mediæval builders. He studied their work with deep analysis and sympathy, and received the appellation of Gothic Architect from the people, but he stood poles asunder from their conception of building and its processes of development.

Mr. Bentley's strength lay in his great knowledge of mediæval

architecture, his keen observation of construction that was collected and consolidated beneath him, himself and his passionate sincerity; and before him his faith and ideals. Out of the fervor of this strength rose the ecclesiastical buildings that call him author. Unlike the work of his contemporaries they have a quality of reality, of common sense, of directness and simplicity; they breathe a passion as romantic as it is fervent; these buildings are not the attitude of prayer, they are prayer itself, everything in them has been felt, has been seen; nothing eked out by formula or with padding. And they take the world as they find it; there is no affectation, no pretense that they are the hitherto overlooked survivals of the middle ages. They stand on their own merits, in their own wholesome sincerity. Secure in his faith and principles, and supported by the voices of the best architects in England of his time, Mr. Bentley could turn to his work and say, "It is well done;" and the shade of Pugin would have hailed him as a son.

"By his work we shall know him," and all through it is noticed a logical and consistent adherence to his conviction that architecture must be a living art, not a rattling of the archæological bones of a distant past. To appreciate Mr. Bentley's work fully, therefore, one must know what art was in its healthy and vital state in other periods; its present general status of perfunctoriness and decay, and then see how he recreated and made it live again through the instrumentality of his strong, artistic and powerful personality.

His ideals never suffered in the transmission from his brain to the stern reality in stone, but his unfailing knowledge and mastery of himself and his materials brought out his meaning clearly and forcibly. His head was extended into the clouds while his feet rested firmly on the earth.

In his work there was no "playing to the gallery," no straining for effect, no compromise in his principles to please the taste of a capricious public, and the eminent position he attained in his profession, the unstinted praise his work received from the critics in England and America amply prove the correctness of his attitude and the wisdom of clinging to fundamental principles. Quite so. The man of sound principles, of earnest conviction, of singleness of purpose will generally succeed, if his strength holds out, to meet the opportunity which is bound to come in the life of every one.

This opportunity came to him in the shape of the Westminster Cathedral, and his genius will forever be associated with this powerful work of modern Byzantine architecture. I say modern because it was designed to meet essentially modern conditions; the scarcity of funds and a demand for a free interior without columns are two of these conditions which go so far as to govern entirely the selection of a particular type and style.

The Westminster Cathedral falls into this class, was governed by these conditions, and must be judged accordingly. In its general plan it follows the type of other Byzantine buildings of domical construction, but the arrangement of the domes, especially the one over the sanctuary, with its row of windows set like jewels in a crown, is decidedly striking and original, as is also the character of the exterior.

Another potent factor contributing to his success as a church architect was his deep devotion and practice of his holy religion. In a church architect this quality is essential; his work to become effective must bear the seal the Church sets on Christian art, which is to take men's minds from earthly things and lead them to the contemplation of the divine. In this respect Bentley occupies the same position in architecture as Palestrina does in music, both yielding the ripest fruits of their genius to the service of the Church and the cause of religion. The mind and spirit of the Church is accurately and truthfully expressed. This quality is, par excellence, the distinguishing mark of a Christian artist. Time has furnished us with many artists and great works of art done for the Church; about half of these may be said to be correct interpretations of the mind of the Church, while the other half is art as seen by the mind of artists ignorant of the requirements of the Church and not in accord or sympathy with the object the Church has in view in decorating her temple.

Even the great Michael Angelo does not escape criticism on this account in some of his work. His genius and power leaped over the bounds the Church required, and while some of his creations are the grandest works of art known to man, they still do not all fall in the category of purely Christian art because they are in a way sensual, not spiritual.

Bentley's claim to a niche in the gallery of fame of Christian artists rests on his ability as an artist, a constructor, and above all a Catholic, who served his Church, used his genius to further and

assist its holy cause. As a critic has said, " What is alive in his work is his unmeasured devotion; you have the human heart burning itself out in sincere passion, lonely and autocratic."

A great architect, like a great painter and poet, is born, not made. At very rare instances those arts are combined in one individual, as in Raphael, but to master one art thoroughly is a task equal to the ability and strength of most men.

Such a man was the subject of this sketch. Born at Doncaster, England, between 1845 and 1850, Bentley evinced a talent for drawing at a very early age, and a fondness for discussing masonry and other work with building craftsmen. In after years he often spoke of the knowledge thus gained, and in measuring up old work and setting out the masonry details from Scott's drawings. Scott and Pugin were in the field of architecture what Newman was in the field of religion; the one revivalist of the lost and perfected church building-art of the middle ages, the other a revivalist of the religion itself, which gave these arts their spirit and impetus.

After engaging himself to several leading architects in London he later established an independent practice, but, as he says: " The first year I sat on my stool doing absolutely nothing." This does not imply that he was entirely idle, for he studied and worked hard, designing much metal work, stained glass heraldry, altar and church fittings, etc.

His conversion from Episcopalianism to Catholicism about this time did not tend to increase his practice; on the contrary, diminished it. Between the desertion of his friends of the Episcopal church and the absence of many new ones of his adopted faith, he felt his strained condition very keenly, and would often hint to his friends that he was, perhaps, wasting his talents and ought, even then, to turn his attention to painting.

This important step in Bentley's career displays again his logical mind, and the strict adherence to conviction regardless of consequences. Had he chosen to remain with the Ritualists, who were then as well as now, very active in reviving Christian Art, his works would be more numerous and possibly more widely appreciated. His recognition on the part of Catholics was unduly long delayed. It might be aptly said that, " He came unto his own and his own knew him not."

Some gain their knowledge of past civilizations through the

medium of books, while others with an analytical mind, glean theirs largely through the surer medium of the building art, for in them are written in stone, the aspirations and deeds of a whole race.

No calumniator or detractor can alter a single line of beauty in the noble structures which necessarily bespeak noble minds as their creators; and although many historians color history as fits their fancy and prejudice, it is the old proposition of cause and effect. In the cathedrals and churches of the middle ages, we have an effect that defies reproduction, and is the despair of modern architects. The contrast in favor of the past is self-evident. As William Morris, poet and master craftsman, says that the modern world has a good deal to unlearn concerning mediæval life and that in the higher virtues and ideals, they far outrank the present materialistic times; so there is no question in my mind but that Bentley found his way to the Church through his study of the "Frozen Music" of the middle ages.

Thanks to the revival of mediæval art and craftsmanship brought about first by Ruskin, William Morris and the Pre-Raphael school of painting and assisted by the Oxford movement, the present world is growing more and more to appreciate the simple, faithful period, when men wrought by hands, lived by faith, and died for God, as in the war of the Crusaders.

In the early sixties the tide of the Gothic revival was at the flood, and the times were full of stimulus for earnest students of mediæval design. Street had just completed his remarkable Church of St. James-the-Less, Westminster, and close upon the building of All Saints followed William Butterfield's other great work, St. Albans. Publications like Viollet-le-Duc's "Dictionnaire" and Johnson's "Church of Normandy" aroused general enthusiasm, and these things were actively discussed at Bentley's office, where a coterie of friends often debated long into the morning hours.

He was then, and remained through life, despite his broad sympathies, a firm believer of the principles and methods of the middle ages. As a draftsman, and especially as a colorist, he was brilliant, his designs for marble work and jewelry being colored as deftly as those of Bruges. He had drawn and studied diligently in the old architectural museum, Cannon Row, was an apt modeler, and had tried his hand with some success at stone carving in his Doncaster days.

His influence on draftsmen was quite unique, and he could make them enter into his ideas with remarkable success. Accomplished draftsman as he was, he always acted strictly up to his principle, that drawing is but a means to an end, and anything bordering on mere display or the making of "show drawings" never failed to arouse his strong reprobation.

For the growing system of architectural competitions he had thus the greatest repugnance, denouncing it as essentially inimical to good work. He was of a retiring disposition, and by temperament independent and straightforward, and quite incapable of stooping to modern methods of pushing on self-advertisement, and thus he was less known to the general public than he deserved to be.

"To watch him at work at his drawing-table or easel was delightfully stimulating. His full-sized drawings of sculptures or mouldings were rapidly made in pencil or crayon, then washed in with broad masses of color, the mouldings being afterwards profiled with quill or brush. His many-sidedness enabled him in a real sense to be the sole arbiter of his buildings, and there was nothing in them, from the foundations to the last details of furniture, which he did not regard as his own special work, his clear, painstaking delineation being in itself a source of inspiration to the craftsmen who worked with him, and explaining, in a great measure, the secret of his influence over them."

His work undoubtedly attests his rank as an artist and constructor. There seems to be a popular fallacy that to be an artistic designer one cannot be a practical or constructional architect. This is entirely erroneous, because an architect, to be a good designer, must first of all have a thorough knowledge of the principles of building construction, the strength and proper use of materials, etc. This knowledge is the basis of his art, and he can no more design intelligently without this fundamental knowledge than a craftsman can build without being familiar with his tools.

In 1868, Bentley was given the important commission to build St. Thomas' Ecclesiastical Seminary at Hammersmith by Cardinal Manning, who esteemed him highly. This is a work imbued with the best tradition of the English manner and full of originality.

Another important work from an artistic standpoint is the

church of the Holy Rood, at Waterford, a gem of Gothic architecture. This church is a very complete instance of his power. Here Mr. Bentley had full license to do what he desired, and to carry as far as he chose his knowledge of past examples, of present possibilities and his mastery of detail. Outwardly and at first glance it is a Gothic building, such a one as a pious founder might erect in the days of Edward I, but on further reflection one detects qualities not found in older work. We cannot say this screen reminds us of Lincoln Cathedral, that window resembles Ely, etc. While the style is Gothic, it is yet individual, spontaneous and full of charm. Every detail, down to the last candlestick on the altar, bears the impress of Bentley's genius. Everything is harmony, unity, symbolism, and possesses the rare quality of mysticism now almost entirely forgotten.

In 1894 came his great opportunity to design the new Cathedral at Westminster. This commission came quite as a surprise. Some time before he was asked if he could take part in a competition, to which he replied, emphatically, "No." And in this reply he voices the sentiments of the leading architects in England and America. Competitions, unless they are conducted on well regulated and impartial lines, generally result disastrously for the owner as well as for the cause of good architecture.

Late in the autumn of 1894, he set off for Italy alone, spending some weeks in Rome in attendance on Cardinal Vaughan. Whilst there he enjoyed the special privilege of a private audience with Pope Leo XIII. Cardinal Vaughan, acting on Bentley's advice, decided to look to the Great Church of Sta. Sophia, Constantinople, for inspiration, and a careful study of the churches of St. Mark, Venice, St. Zenona, Verona, the churches of Ravenna and elsewhere on the Adriatic coast, in which the influence of Sta. Sophia was in evidence, was undertaken. He followed out strictly during all this time a daily programme of work and study which he had laid down for himself before leaving home.

Bentley's impressions of the later Italian architects were unfavorable in the extreme. He says, "That the detail of the average work done after the middle of the sixteenth century is the most thoughtless, heartless stuff I have ever seen." Of St. Peter's in Rome, he writes: "Architecturally, I think it is the worst large building I have ever seen, except, perhaps, the Duomo at

Florence, and I cannot conceive how any architect can sing its praises. Of course the effect is fine, very fine, but produced at the sacrifice of scale."

On the 29th of June following, the foundation stone of the Cathedral was laid, and since then the great building has grown under his watchful eye. He took special interest in the constructional side of his work, the brick work, the concrete mixing, and above all, the great concrete domes were his pride, because he wished to demonstrate that a domical surface of cone sixty feet in diameter could be safely covered without the aid of "concealed iron work," which he regarded as an element of weakness and decay in such a position.

Iron and steel was good enough for the sufficient unto-the-day method of building, but for a church built for all time, nothing but solid masonary should be used, as in the old work, which would scarcely exist to-day had iron been extensively used.

Two years ago the anxieties of his work began to tell on him, and about June, 1900, he had an illness which affected his speech, although his brain remained unaffected to the last. His journey to this country in May, where he had been commissioned to design a large Cathedral in Brooklyn, New York, proved a heavy call on his strength, and for some time past his friends had feared the worst.

During February, 1902, comes the announcement of the awarding of the Royal Gold Medal on the recommendation of the Council of the Royal Institute of British Architects, a distinction which as a non-member he greatly prized, coming, as he says: "from my confrères whose opinion I value and to whose judgment I attach the utmost importance, especially the men of thought, and those who are endeavoring to make architecture a living, not a dead art." On the evening of the first of March, Bentley was taken ill with paralysis at a friend's house. After being removed to his home, and surrounded by his devoted family, he yielded his soul into the hands of its Maker, the Great Architect.

On the 5th of March, a solemn Mass of Requiem was sung at St. Mary's Church, Clapham, which he attended for many years, and had enriched with some remarkable stained glass and other works.

Cardinal Vaughan addressed those present on his life and work,

remarking that he knew of no man who devoted his life with his knowledge and his science to the service of God more faithfully.

After the absolution had been given, the coffin was borne shoulder high by his Cathedral craftsmen through the west door to the strains of "Chopin's Funeral March," and at the Catholic Cemetery, Mortlake, they laid him to rest with the church's last prayer for mercy: Pie Jesu Domine dona ei requiem sempiternam. Amen.

JOHN T. COMES.

THE TRANSITIONISTS.

I.

SANDRO BOTTICELLI.

(1446–1510).

IN studying the history of the Middle Renaissance in Italy, with regard to art, two men stand out who impersonate for us, and epitomize in their work, the period of transition. They are Sandro Botticelli and Filippino Lippi. Ghirlandajo might be grouped with them but, possibly, he, coming a little earlier—or rather, going a little earlier—and being of a less susceptible quality of mind, was less affected than they were by the disturbing element of change.

Sandro Botticelli, above all others, represents his era. We can feel it in his work. And if there is any painter whose effort calls forth our passionate sympathy, it is this struggler, this looker-back with sad eyes upon the past, this seer feeling tentatively for the vision before him; this dreamer and idealist with groping hands. There is no danger that Botticelli will not be understood in our own day. He appeals to us too strongly; he is too much one of us, full of regrets and full of aspirations. Could those painted people of his, from their darkened backgrounds, come out and speak to us, they would not be strange to us; nor we to them. By some mysterious affinity of thought or temper we are kin. We, too, have gone through that process by which our lips are closed and we go out into the crowd, most lonely, with our thinking; in their eyes, lurking under the demure calm of self-control, he, Sandro, left his wonder, the wonder of philosophy at all created things. No doubt the English Pre-Raphaelites have done a good deal to prepare us for the appreciation of Botticelli. They, themselves, frequently, have come very close to him in the æsthetic and introspective quality of their production; but, for all the beauty of it, they rarely approach his *naïvete* and charm. The privilege of the quattrocento, in this respect, has been granted to Botticelli in no common measure. Shall we call it an atmosphere in his pictures? It is more like a perfume, most rare and most elusive. "Elfin grace," some critic has styled it, and,

when we set ourselves to study and define him, this is the rock upon which our efforts split: we all feel that there is some special pleasure in Botticelli that is not in other painters, some nameless spell that should have its own word coined for it, some distinct potent attraction over which we waste a good deal of ink and paper—and which not one of us is sure that he has described at last.

The man himself is no easier to grasp. Save for those characteristics he has left us in line and color, and out of which we strive to imperfectly reconstrue his personality, the data in our possession are very slight. History has little to say of him; tradition and legend, poor witnesses at best, are in his case almost as silent as the chronicles.

Alessandro, son of Mariano Filipepi, was born in Florence, the year 1446. In childhood he was a bad scholar, acquiring easily yet not caring for study, so that his parents had trouble in forcing upon him even the elementary branches of instruction. It would appear that he continued a recalcitrant or that, in some manner, he showed talent for handicraft since he was taken from his books and placed with a goldsmith; the first step in design.

Mariano Filipepi is believed to have been a tanner. The goldsmith's name, we are told, was Botticelli. Another theory makes Sandro's brother a cooper, since he also was called Botticegli, and hence derives our Botticelli's appellation. But the latest explanation offered seems the best, *i.e.*, that Sandro's eldest brother, Giovanni, was a broker, (he is so registered) and used in consequence as his sign the little barrel which was the trade mark of his guild in Florence. It seems scarcely necessary to say that Botticegli is the old-fashioned plural for the noun *botticello* which the niceties of Tuscan speech make a diminutive of *botte;* Botticelli is, therefore, the modern equivalent of Botticegli and represents the plural of the smallest cask made.

In the smith's workshop, Sandro brightened up and presently informed his father that he would be a painter. Filipepi was well pleased and the boy was advanced to the studio of Fra Filippo Lippi, one of the best artists of the day and an old man then, for he was Sandro's senior by over forty years. Little is known of Botticelli's youth, whether at Prato or at Florence, but he probably spent it drawing, grinding colors, waiting upon his master and learning by precept and example how to perform miracles with a

stump of charcoal, a brush and a few handfuls of earth. Fra Filippo moved to Spoleto in 1466, and his pupil, being then only nineteen, a fair scope is left those critics who assert that strong technical evidence goes to prove that Sandro studied likewise under Verrocchio and the Pollajuoli. His figure of Fortitude for the hall of the Mercanzia is one of his earliest recognized works. The fine Judith in the Uffizi is another, and the St. Sebastian of the Berlin Gallery. The Madonnas are very numerous. Those were the halcyon days, when, alone with his ideals, a painter might elaborate, time after time, with sedulous care and lingering fondness, his dream of the Mother of God. It was the school tradition, unprofaned by innovation, and in saying of Sandro that he was at his best when painting the Madonna, we should but repeat a commonplace, true of every artist of the age. It did not occur to them that this was what our age labels "ecclesiastical form"; they painted with one hand upon the heart of the world and their eyes in heaven. Possibly some among them may have known clearly that principle by which men cannot reach the highest either in art or in any other branch of human endeavor save as he works by and in the spiritual law; those of them who did not know this formula were full of its intuition and their pictures excel in a spirit of rare piety and recollection, the holy beauty of which has never been equalled, even by the great modern masters. It requires positive strength of mind in selecting specimens of Botticelli's art, to pass over such exquisite creations as his Madonna of the Louvre and the Poldi-Pezzoli Madonna in Milan; but he has a dozen such and the story of his life is only opening. His name was made, however. When, in 1481, Pope Sixtus IV cast about him for what painters of note should be summoned to Rome to decorate the Sistine Chapel, Botticelli was not only invited to repair thither, but the general direction of the enterprise was entrusted to him, a young man of four-and-thirty.

It has been said with truth that Michael Angelo's work in the Sistine has wiped out all the other frescoes there. Naturally enough, too. The place is full of his power, a power that takes hold of you and checks your breath. The ceiling alone would crush in most minds any remembrance of small things done by men. But, after you have spent long years of vigor worshipping Michael Angelo and trying to compass his titanic genius, some day perhaps, and perhaps toward evening, the knowledge will

steal to you that all around this room are painted series of fifteenth century pictures, dim but beautiful still, and full of their old time charm—Ghirlandajo, Perugino and Signorelli, not to mention the rest. It has been your habit to ignore them or to throw them one glance of contempt. But, please, open your eyes to them. They are worth it; and three of the very best are Botticelli's own. The portraits of the Popes are his, also; but chiefly we think of him as the painter of the Sacrifice of the Leper, the Punishment of Core, and the early Life of Moses, of which more anon.

There can be little doubt that Sandro developed in many ways during his sojourn in Rome. His close contact with church dignitaries, men of letters and the artists employed with him was an education in itself. Moreover, in his subsequent pictures we can trace distinctly the influence of Roman sculpture, Roman architecture and Roman antiquity. In 1483, he returned to Florence, and it was presumably at this period that his "shop" was full of young artists working under him, to whom he was half-father, half-teacher, wholly a friend, helping them with their work, selling it for them when he could, and teasing them when the mood took him. Vasari tells us that Sandro was a pleasant fellow, with a fondness for practical jokes. The anecdote of the pasteboard caps stuck upon the heads of the angels when Biazio brought the would-be purchaser to see his picture, is too stale to repeat; and so, also, that other one of the great stone Botticelli put upon the wall which divided him from the weaver, when, in reply to his prayer for a respite, the weaver sullenly stated that his house was his own. When the stone tottered and the weaver protested, Sandro answered that *his* house was his own. There is some satisfaction in learning that a compromise was effected and peace restored; but these reminiscences do not affect us much, save as they show the man in his more human aspects, his good-natured play with his young disciples, his love of quietness, his level-headed determination not to be worsted in a bargain. I must confess that I have found no humor in his pictures except, perhaps, in the baby fauns sporting with lance and helmet in the "Venus and Mars," of the London gallery, which, by the way, Richter rightly and justly desires to have named "The Dream of the Tournament." As a rule, Sandro is anything but playful in his art; it is the sadness of things which appeals to him, their pathos and their mournfulness. He is a poet as soon as he takes

pencil in hand, but his theme becomes an elegy. Even in those of his myths, which we call joyous, what has he put into the faces of the Elysians? Aphrodite is wistfully sorrowful; Pallas serene, but regretfully so, and in the famous Primavera, she alone who scatters flowers in the foreground might, perhaps, be coaxed into a smile.

And yet these pictures were painted for the pleasure-loving Medici, and Botticelli must have had rare delight in their creation for the sake of their delicate beauty and grace.

I have mentioned the Medici, and it is time to say that the Sandro had been presented to them and admitted into their magic circle. It is likely that, as he painted the hanging of the Pazzi before his journey to Rome, he had already been brought to Lorenzo's notice, but their closer association would seem to date from the time when he returned from Rome, having spent every *fiorino paid him* in that divinely improvident lavishness of artists, and being, in consequence—to use a vulgar term—excessively hard-up. Here Lorenzo reached out his strong, right hand to him. The fact must have meant a good deal to Sandro; to us it means the modernizing of his art. Now we are not prepared, by any means, to thrust invective at the Renaissance; much may be said against it, but no fair mind would deny that it had some merit in it; and if public immorality coexisted with extreme scholarship, Lorenzo de Medici, taking him all in all, is so far above the average ruler of that age, in talents and in simple manliness, that he might be spared our petty stabs. A great prince, of splendid personal acquirements, statesman, man of letters and athlete, for his friends he has the two deeply religious platonists Mirandola and Ficino, and for chief pleasures poetry, art, numismatics and the chase. We do not find a single courtier in his palace; he has no jester, but rough-edged, quick-tongued Pulci, of epic fame, spars with Landino, the veteran rhetorician, at his table, and, to that same table, come informally all the great artists of the day. Scholars in our own day have sighed for the enchanted gardens of the Magnifico—it was to these Botticelli found his way.

Entering into the simple and yet rarely erudite society of the Via Larga, he was brought into intimate association with Marsilio Ficino, Pico della Mirandola, Landino, Pulci and all those brilliant minds, Lorenzo had attracted to himself less by his posi-

THE ANNUNCIATION, FLORENCE.

MADONNA OF THE EARS OF CORN, THE CHIGI MADONNA.

tion than by his own remarkable gifts. The very character of Botticelli's painting seems to reflect Lorenzo's spirit, a spirit steeped in Greek and Latin literature, moulded in the Platonic scholasticism and yet quickened to vivid modern life by a passion for the vernacular, for picturesque customs and folk-lore, for the songs and the feasts of his own beloved people of the country. This cultivation of the national everyday tongue and sympathy with the living, tactile everyday life, are as much a feature of the Italian revival as that agony of Greek culture which overcame the higher classes. Angelo Poliziano, the first scholar of his day, was tutor to the children of Lorenzo, and two, at least, of Botticelli's pictures are so clearly inspired by his verses that we can have little doubt Sandro came under his influence. It is a question, not irrefutably answered by the Greek inscription on the "Nativity," whether Botticelli ever knew Greek. Another question whether he learnt it in youth, if he did know it, or at the court of Lorenzo. But the critics seem disposed to think that he had ample classical knowledge. We, ourselves, believe that Lorenzo had a good deal to say to his favorite painter and have come to the ultimate conclusion that Sandro's so-called transition amounted to little more than a simple wish to please his generous and accomplished lord. His loss was that, instead of painting exquisite Madonnas, he grew to paint—with the sole exception of the Magnificat—indifferent Madonnas with very finely executed generations of Medici princes grouped around them as Magi, angels or adorers. It was the fashion of his middle life as the spiritual religious art had been the substance of his youth; it in no way impairs his honor as a Catholic. Leave that out, interrupts the protester; it does not concern art criticism. Possibly not. But the things that are in a man's soul do concern because they affect his art, and Botticelli has been attacked gratuitously.

Pæans of victory have celebrated his throwing off church authority, the unshackling of his powers from ecclesiastical tradition, his new and glorious art untrammeled by ancient superstitions, and so on and so on ad infinitum. As a matter of fact Botticelli never threw off church authority, Botticelli never rebelled against Catholic ethics—even if he did sometimes paint the nude—and the change in his art was the natural evolution of European conditions shaping to modern aspects, not the outcome of revolt against existing order.

All that need be said of him is that in the blossom time of Italian Renaissance, Lorenzo il Magnifico was his friend and patron; that Sandro celebrated, in various mythological or allegorical compositions, events important to the house of Medici, and that, for a season, the splendor of Greece and the sunshine of Florence dazzled his eyes.

After much wrangling and much outlay of technical learning, impartial judges have decreed that Botticelli's Madonnas *in tondo* are, as works of art, superior to all his other works. So the two-and-two-are-four of eternal principles works itself out. It has taken the writing of many books, abuse and lying—(sometimes it seems a pity that the way to truth is so belabored and devious!) but the compounds seethe in the pan for a few centuries and the precipitate is clear at last.

Some of us, in blissful youth, preferred the "Spring" to Botticelli's spheric pictures: but we have grown wise enough to conceal our likings; modern criticism is severe to callowness. It is so terrible afraid itself, however, of not "being up to the day after to-morrow," that any person would have to stand alone who should dare to prefer the Chigi Madonna to the Magnificat. The day may come, nevertheless, when Botticelli's plastic religious art shall take rank after his mysticism.

So far as he himself was concerned, the glory of the Medici was not the supreme phase of his life: another phase, unjustly styled retrogressive, was to succeed it.

Meanwhile, the Medici continued to reign, and the movement determined by them spread throughout Italy and away to the distant civilizations of France, Germany and England, developing eventually along logical lines, all that was evil in it, to the annihilating of all that had been in it of good. Lorenzo had wanted culture, splendor, learning, beauty. Presumably he so acute, so vigorous, so original and so daring, yet made the great mistake of thinking himself still in Eden. The final outcome of the Renaissance, no man could have foreseen. In Florence, in the days of its richest fruition, even when Lorenzo and his satellites might have congratulated themselves upon the creation of a novel era gorgeous above all others, a voice was heard thundering from the pulpit of San Marco that God Almighty had enough of human insolence and that "all flesh had corrupted its way." It was the laying of the eternal hand in check when man had said,

that he will be like unto God. The whole city flocked to hear this strange new doctrine of penance, and such men as Poliziano, Guicciardini, Pico della Mirandola, Ghirlandajo, Perugino, Della Porta and the young Michael Angelo, went home to think. Most of them, and others besides them, clung to Savonarola ever after. The truth could scarcely fail to bring daylight into minds like theirs; and, among the most ardent followers of this austere doctrine of renunciation and self-denial, was the dreamer, Botticelli. "He even joined the so-called sect of the Piagnoni and worked no more." Vasari evidently has with the move, all the patience which our modern man-of-the-world has with some gifted and brilliant friend who—enters a religious order. His statement, that Botticelli worked no more, however, is sweeping in the extreme. In the greater simplicity and soberness of several of Sandro's undated Madonnas the critics have thought they found the influence of Savonarola, while the Nativity in the London Gallery with its inscription beginning, "This picture . . . I, Alexander—" and its mysterious angels greeting the travellers, has always been regarded as representing the entrance of Savonarola into heaven; it bears the date, 1500. Savonarola had been dead some two or three years and Sandro was using his art to express his faith in him, and his Greek to commemorate the "confusion of Italy." There, so far as one man was concerned, ended the history of the Renaissance.

In his latter years he is believed to have buried himself in the study of Dante, for whom he had always entertained a profound admiration and enthusiasm. On the throne step of the Madonna with Saints, in the Florence Academy, the greeting reads still:

"Vergine Madre, figlia del tuo Figlio." "O Virgin Mother, daughter of thy Son."—From St. Bernard's prayer in the Paradiso.

And this is not the only instance of Sandro's knowledge of his great national poet. The illustrations which are supposed to have occupied him in his old age, seem almost too fine to be the productions of decadence. They are about ninety-six in number, part in the Vatican Library and part in Berlin. (Cabinet of Engravings.) These are the original silver-point drawings, finished in pen by the master's hand and one or two have had color added. Some artistic member of one of the Medici branches gave Botticelli his commission, and the labor expended upon its exe-

cution must certainly have covered several years. The sketches are extremely interesting and those have a singularly weird, poetic and elusive beauty in which Dante and Beatrice appear together, now flying through the tops of the young trees in springtime, now conversing, while the spirit-lives wheel about them as tongues of flame; a peculiarity in the figures is that Beatrice, a noble form, large and full of picturesque lines, looks downward upon the poet. Some of the groups in the Inferno are so close in style to Michael Angelo's lower groups in the Last Judgment that the question will suggest itself: which of these two designers borrowed from the other? The resemblance may be fortuitous, of course, but the motive would seem to suit Michael Angelo better than the older man, had Michael Angelo not been too young. A good deal of pity has been lavished upon the declining years of Sandro, although few of us credit literally Vasari's statement that he was "in misery and sometimes ready to die of hunger." That "sickness had come upon him and infirmities which compelled him to walk on crutches," we have no reason to disbelieve. In any case, towards the end, he slips away from us into mist thicker than any with which we have had to contend before; though, if those illustrations for Dante are any criterion, his mind had escaped senility and his delicate and beautiful imagination found rest and refreshment in the poet's words.

In 1503, he was called into consultation with other elders to decide where the famous "David" of Michael Angelo should stand; that Michael Angelo he had seen as a boy in the golden days when Lorenzo befriended the one and uudertook to train the other! It is his last public appearance as recorded, until that day, seven years later, when the remains of Sandro, the painter, were laid away in the Filippi tomb. He died on the 17th May, 1510.

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Six photographs, taken from pictures by Botticelli, are presented with this article.

First we have his most famous religious picture, the Madonna del Magnificat, in the Uffizi Gallery; to describe fully how exquisite a work of art this is, words almost fail us. Suffice it to say that it was painted for Lorenzo de' Medici, after Sandro's return from Rome, and that the master exhausted all the resources of

his skill to make it worthy of the subject and of his patron. In plasticism, delicacy of coloring and passing beauty of detail, it comes very near Raphael. The finish and lightness of touch are admirable; no one could accuse it either of being wanting in religious sentiment. The lovely and thoughtful Lady sits, with her Child in her lap, beneath the crown upheld above her. Angels are grouped around them, and, in the distance, a charming little bit of landscape with a slow, winding river fills up the *tondo*, or sphere. There is no doubt about its being a beautiful picture: it is enchanting, and will not pale, even after long acquaintance, on account of some restful and soothing quality which pervades it. The angel in the foreground, on bended knee, presents with one hand the ink horn and with the other the Gothic-lettered book in which you read distinctly: "Magnificat anima mea Dominum et exultavit spiritus meus in Deo salutari meo." Mary's arm crosses the page to dip the pen, and the arm of the Child Jesus crosses hers that He may lay the fingers of His right hand upon this: "Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes." The eyes of the Mother are downcast, those of the Son uplifted in their radiance. The type of the Madonna here is fuller, softer and riper than Botticelli's earlier types, consequently there is more simple loveliness in it, rich locks of hair frame the delicate contour, and the fine transparent veil and scarf or wimple, many-colored, add to the general effectiveness. But this is a Madonna of the Renaissance. It has not the divine pensiveness, nor the dreamy mysticism of Botticelli's early or yet later works. He has found the value of flesh-beauty, and this woman is a beautiful woman; she is not much more. This may be heresy, and I am sorry to have lost my one-time faith that she was devotional. The thought in the picture is sublime, but it is materialized. More heresy, perhaps. Still, things of this kind we cannot see save from our own point of view. A chorus of praise has gone up to say that this is the finest presentation of Mary "absorbed in her inner life." To me she is neither introspective nor speculative; things that Sandro knew pretty well how to paint. Much more contemplative is that other Madonna of the Uffizi, the Pomegranate, also one of Botticelli's tondi, where, with one exception, the angels are sad and the Mother has a living soul in her face; a soul patient, sorrowful, waiting, full of ineffable sweetness, but aged already and

shadowed already, with the pain of Him who lies a little Child in her lap. Perhaps I may blame myself for my loss concerning the Madonna del Magnificat. Tradition calls the group of angels "children of Lorenzo de' Medici," and though Sandro went to the trouble of painting rays of fine gold around their heads, and though they are lovely enough almost to pass for angels, a little study will give each one his name. Having identified them, the question next suggested itself: What woman would Sandro associate with them in a position superior to their own? Certainly not an ordinary model, and certainly not a lady of the court. The face itself would disprove the theory that it is an imaginary one. Who then? The conviction that this was an historical picture had grown very strong in my mind and common sense pointed to the fitness of introducing with the sons of Lorenzo no other than their mother, that Madonna Clarice Orsini, of whom they received their first training in piety and the beauty which did not come to them from their father. To prove this would, of course, be very difficult; but, upon making a careful examination of the details in the hope of obtaining some clue, I was struck with the fact that the arm of the chair in which the Lady is seated is carved into the image of a conventional, double five-petalled rose, and that the same motive reappears in the border of the mantle. The coincidence might be fortuitous, and is so perhaps, but Botticelli was fond of conceits and devices, and to our own day the Orsinis of Rome and the head of their house, Il Principe Assistente al Sacro Soglio (one of the highest hereditary offices at the pontifical court), display the rose in their armorial bearings. Indeed, the rose is the very same five-petalled one, and occupies on the escutcheon that place of distinction, the upper third of the shield, which gives it, I believe, in heraldic parlance, the title of "charge on the chief."

As to Sandro's angels in this instance, they are just happy, healthy boys, with charming faces and beautiful hair. Lorenzo had said of his three sons, that Piero would be known for his ability, Giovanni for his probity, and Giuliano for his amiable temper. The angel in the foreground has an intelligent, eager face, and the glance of the eye is so intense it is almost astute. Furthermore, Sandro has made him serve the Lady, waiting upon her in hasteful deference, and by this sign, yet more than by the sign of his having given him local preference, we know

Piero to be the prince and heir. The upper angel—such a delicate, winsome face!—bends over the two others and folds his arms around them; by the grace of gesture and expression you might know Guiliano. He is quite the loveliest of the three, but Giovanni excels him in grave, thoughtful gentleness. Giovanni is the most knowable of all, wearing the linen collar then in use among churchmen and a perfectly plain dress, while his brothers have embroidery and gold. On the other hand he was allowed from childhood the title of "Messer," as his good mother dedicated him early to God's service. Before he was fourteen Innocent VIII created him Protonotarius Apostolicus and Cardinal Deacon of the title of St. Maria in Dominica, one of the historical churches in Rome, which he afterwards repaired—but he was not invested formally until his sixteenth year. The ceremony then took place in the Abbey Church of Fiesole and, though Lorenzo was too ill to preside at the banquet which followed, he insisted upon entering the hall, where he "first did homage to the new Prince of Holy Church before embracing him as his son." It is a pleasure to recall scenes like this one in the life of the man to whom have been applied so many designations from the philosophies in use in his day, and even some few from the philosophies of ours. But though these stong-minded scoffers have sneered the words "fear" and "superstition" at Lorenzo's reception of the Sacraments on his death-bed, they have not been able to wipe out of his correspondence with that same boy Giovanni, then a theological student at Pisa, these words which have passed into history: "It gives me great satisfaction to learn that you have several times, during the course of the past year, approached, of your own accord, the Sacraments of Communion and Confession." They open to view in the heart of Lorenzo something which the Renaissance of our own day—for there is a Renaissance and a fervid one amongst us—would gladly make us believe had been destroyed in him altogether. The Magnifico did not like to see his son ascend the pontifical throne, but Giovanni's occupancy thereof under the name of Leo X is a well-known page of Church history.

Turning from the sweet-faced boys of the Magnificat to another of Botticelli's pictures, his Annunciation, also in the Uffizi, we are conscious of a marked change. This, whether rightly or not, is believed to be one of his latter paintings, and the coldness and

soberness of the colors might justify the supposition; though possibly the medium used may have something to do with the lack of brilliancy. In so far as it wants warmth, the Annunciation pleases the fancy less than the Magnificat, but is a very noble picture. The background, rather bare, and not improved by its stiff architectural lines, reminds one of some of Sandro's early compositions, but the eye escapes from this deficiency to the open vista of sky, and hill, and river, seen through the open door. All the artist's strength has gone, as it should, to the group in the foreground. The action in this is so single, if we may thus express it, that both figures sway in the same impulse.

The woman arising from her *prie-dieu* and bowed toward the angel, shrinks away with hands outstretched to disclaim this honor; he, prostrate before her, lifts up only his right hand in some attitude of greeting or benediction, and his eyes to reassure her. But it is clear to you that the same force impels both; both are acting in obedience to some power that has swept Mary from her knees and the messenger onto his, and you feel this dramatic supremacy of the moment as you feel the breathless climax of some vast episode, or the onrush of some great poem sweeping you off your feet. Yet in the tense, eloquent scene no words are spoken. The postures are such as would accompany vivid speech, but Sandro has dispensed with speaking. It was not necessary, for they and we understand. The angel is an exquisite creation with his typically Botticellian face, lean, delicate of outline, pure and firmly modelled, and his abundant curly hair. Sandro has given him a diaphanous cloak too, as fine and flimsy as the floating veils of his virgins. But with the Madonna he has done a strange thing—he has made her garments plain and her face scarcely beautiful; indeed, it is grave and rather sad, as though he would say to us: "You know that I cannot paint her and you know that no man can paint her; take this figure which I give you to signify and not to represent her and try to understand." For infinite familiarity has made us call this Woman by her name, Mary, and infinite trust has made us call her even by that other name, lisped first by children and babbled again by men in their last fever; but Botticelli, who knew her, and also loved her, in this picture, at least, had something else to say—not of her beauty which he had painted a hundred times and which here seems to throw him back upon his own resources

MADONNA OF THE MAGNIFICAT, FLORENCE.

MADONNA OF THE POMEGRANATE, FLORENCE.

in some kind of despair at their insufficiency, but of the reverence we owe her. A humble woman, drawing away from the homage offered, meek eyes lowly bent downward, an air that the honor proffered brings no joy but dread and sorrow at her own unworthiness; only the bitter-sweet composure of the face gives promise of the answer: "Behold the handmaid of the Lord; according to Thy word, so be it done."

The full meaning of this picture, as it should affect us, Sandro painted into the figure of the angel. Not only has be bent the knee to her but his whole body is swayed forward, as though to press after her, and is inclined in humblest salutation. The motion of the arm is not from the elbow but from the shoulder, as though his whole soul were eager to address her; and the face, lifted only so high as to enable his eyes to watch her countenance, is fixed and still in reverence waiting for her word. This awe upon the angel of the Annunciation is the most solemn thing in the picture and, by this means, Sandro seems to have tried to show us, instead of by direct demonstration, Who this Woman is and What.

If this is, indeed, one of Botticelli's late works, it shows a curious and very distinct return to the forms of art sanctioned by tradition; he has brought in his own element, but the scene itself is treated, along general principles, in the manner of earlier masters. A little bit of realism is the shadow of the angel cast distinctly across the floor; Sandro's own little bit of art, that art which was his own purely and simply, is in the way the light strikes the faces, in the lightness of the Virgin's aureola and veil, in the physiognomy of the angel, his transparent mantle, the fair lily which he carries, and, beyond it, in the delicate little landscape, so charmingly painted in spite of Leonardo's contempt for Botticelli's effort in this line.

The third religious picture selected to illustrate Botticelli's work, is his famous Roman piece "The Madonna of the Ears of Corn;" called also the Chigi Madonna from its place in the gallery of that name. This latter term, as also the adjective Roman, are no longer applicable to it since Prince Chigi consented to accept the fabulous price which brought the Chigi Madonna to American shores and which, incidentally, brought upon the prince all manner of annoyances from the Italian government. No work of art, by any one of the Italian masters, is allowed to leave Italy,

so the owners of these celebrated pictures are in reality custodians only and not independent holders. It is to be believed, however, that the American holder will prove tenacious.

Considered chronologically, with reference to Botticelli's output, the Chigi Madonna should have had first place as she is one of his early productions. Now we do not pretend that the Chigi is a more perfect picture than the Magnificat, but, in some quality of dim, mystic beauty, it ranks above both the Magnificat and the Annunciation and may be set up as one of the most ideal Madonnas Sandro ever painted. In general characteristics she resembles the type Fra Filippo gave his disciples, but the composition is a most uncommon one. We have passed over regretfully, among Botticelli's works, such Madonnas as that "of the two Saint Johns," "the Louvre" and others of the kind, where the backgrounds filled with palms, olive-boughs, roses and lilies, give one something of the pleasure Della Robbia produced with his enamels and give one, also, a keen appreciation of Botticelli's truth and diligent study of the beautiful in nature; but, being pressed for space, we come to the conclusion that there is beauty enough in this head of the Virgin alone, to compensate for leaving out things even so rarely decorative and characteristic as Botticelli's flowers. No apology will be made, therefore, if the same defect of a rather bare and stiff architectural blankness appears in the upper part of the picture, relieved here again only by the charm of a landscape seen through the open window. The Madonna, a large and noble figure, as all Botticelli's women were, and as the Pre-Raphaelites of our own period have done after him, sits, with her Child reclined on her left arm, forming a group full of originality and striking even in its inaccuracies. The long, somewhat stiff hand of the Mother, and the slightly awkward bend of the elbow as she supports her Son, cannot detract from the grace of the composition as a whole and are pleasing because they are quattrocento. Usually Sandro is very true to the gait and motions of tall women; his own are both slim and tall. An angel, whose curly hair is wreathed with green, stands beside the first two; in a carved basin, or bowl, he presents an offering of grapes and wheat and Mary's fingers have closed upon one of the corn stalks while the Child looks on, lifting his little hand to receive it or to bless. Botticelli has his own peculiar light which he paints into his pictures. It is a dimly golden one, no warmth to it, but

clear, subdued and limpid; autumn sunset, cloudless and windless, but with the air chill already, and the impression to us that there may once have been strong daylight in Sandro's dreamland, long ago. No scene was ever painted calmer, sweeter, more peaceful than this of the Madonna of the Ears of Corn. There is a perfect fascination in looking at it; the quiet face of the angel, the slumberous eyes of the Child Jesus, the tranquil beauty of the outside vista, the same sense of deep repose is over all, but most perfect, most distinctly expressed, and most dreamily sweet, in the countenance of the Virgin Mother. Her whole attitude is one of contemplative thoughtfulness; the very action of her hand plucking the corn is so quiet it is scarcely action at all and in the face, sallow, pensive, delicate and holy, Sandro has incarnated all the dim beauty he and the other mystics dreamed for God's Mother before they began to think of color and lustre for the hair and flesh.

If we knew the history of the Chigi Madonna it is possible we should find that facts of which we have lost possession ruled the symbolism which puzzles us now. Steinmann has a wonderful idea concerning it, and, though his theory may not be absolutely identical with the artist's inspiration, still it is plausible, and has at least the merit of beauty. "Bread and wine, the symbols of the Sacrifice of the Death of Christ—symbols which Mary willingly accepts, which Christ by his benediction ratifies—who but Botticelli could have clothed so solemn a thought in a form so winning? Did the artist mean to express in this curiously interesting picture a decisive moment in the life of the soul, of both Mary and her child, a moment at which destiny stood before each for acceptance or denial?" It may be so; there is certainly something in it which does not lie upon the surface, at times gazing upon that gentle face, with its sorrowful, wondering eyes and wistful mouth. It will seem that here her destiny must be indeed before her in all its desolation and barrenness of human help; but the sadness in no way alters the peace with which she looks upon it, or the love which makes her bring together, and into contact almost, the symbols of that dread sacrifice and the Child who lies against her heart.

To pass directly from the spiritual atmosphere of this picture. with its solemnly inviting promise of deep meaning to Botticelli's airy myths of the Renaissance, is too wide a leap for the orderly

mind to relish; so we have placed next, again with no reference to chronology, but yet, as it happens, correctly, a group from the biblical paintings of the Sistine Chapel, namely, the Early Years of Moses. This is Botticelli's second period in art; it follows the early Madonnas and precedes the Medicean transition, inspired largely, as we have said, by the literature of the day, to be succeeded again by religious pictures in which Savonarola's influence is supposed to reign. Sandro was keenly alive to the inspiration of word-painting. In his early life he depicted scenes from Boccaccio; in Rome he followed with scrupulous fidelity the indications of holy writ, as we shall presently see in the story of Moses (and yet more clearly in the sacrifice of the leper, which we must pass over in silence). Poliziano was his oracle in the Renaissance epoch, though Pater thinks the Birth of Venus a direct impression from the Greek poets; lastly, the noble and vast work of Dante found its first faithfully intelligent illustrator in him.

The picture of the youth of Moses is in reality a series of pictures combined in one; this probably is what the old word "*storie*," used by artists in their contracts for work, meant in mediæval and renascent Italy. They painted not a picture, but a story, and the art with which Botticelli has told his, in this case, is most remarkable. At first sight there is a fresco full of people, all apparently taking part in one action and constituting a single chaotic scene. Then you bring your eyes to a more careful survey, call up your patience—if you have any—and petition memory for what you may once have known of Bible history. The jumble is not so bad after all, though you get a distinct shock at finding Moses simultaneously in six or seven different places; more severe shock when you discover him slaying the Egyptian at ten paces from where he, the same Moses, is watering the sheep, and again, on the same line of foreground, heading the people of Israel; not to mention that a little further back he is fighting the shepherds at a stone's throw from where he is sitting on the ground removing his shoes. One corner apart has been reserved for the Burning Bush. Now, this is all terribly incongruous and unconventional, and we get just a little afraid of an artist who goes in for septi-location in so absolutely startling a manner; but, bye and bye, we find ourselves smiling as over the ingeniously amazing work of children; it comes to us that this quaint quattrocenro designer had unspeakable delight in his com-

position and that, if he were present in the body as he is so really in the spirit, he would point out for us, one by one, the episodes of his story, telling us with infinite pleasure what he meant by each, that we might have perfect sympathy. As a matter of fact the thing is marvellously done, for in those few feet of space he has described amply and with the greatest charm, that series of events which Holy Writ alone could make so brief. The features of the landscape, hill, stream and tree clumps, give him the opportunities he requires, and this so naturally that you begin to suspect it is not a composition after all, but that the background simply offered itself ready-made to his hand and that he had nothing else to do save to jot in his figures where they best suited him. The realness of the people, you perceive, is taking hold of you already. Then again, you find that there is rare art at the disposal of the different groups; that they are orderly and harmonious, and that, once you have the key to them, the seven acts blend well into one drama. What disturbs you still, is that though you have satisfied yourself there is no confusion in the whole, and the episodes circle around the central subject in subdued proportion, you fail to see why Sandro should make the scene at the well the hinge of the entire picture. The historical value of the event does not justify it; others, more important, are made subordinate, and you have a sore misgiving that the master bungled his climax.

But not so did Sandro read Exodus. His was a peculiarly lyrical temperament, and you have here simply and solely the proof of that fact. He has portrayed faithfully and carefully the acts of Moses as recorded in the Scripture, but only one has kindled his inventive faculty: the stranger seated at the well, the daughters of Jethro coming with their flocks, the shepherds driving away the maids and Moses arising to defend them and afterwards watering their sheep. It may have been perhaps the strength and gentleness of Moses he wished to show us in one of the insignificant beautiful touches of human nature thus revealed, or possibly, there was enough of the old chivalric spirit of romance filtered into unresponsive Florence to arouse sympathy in Botticelli over this deed. I think, myself, that it is the beauty of the eclogue which has taken hold of him; that the pleasure he has in his scene is the bucolic, and that in those few short verses he had a vision of the kind that comes to us sometimes in a half a

line of Virgil. Here the grace of his fancy and his exquisite art have been given full play.

The well, one of those old-fashioned Italian wells out of which you can remember drinking yourself on summer days, stands in the shadow of the straight Pre-Raphael trees, with its pulley and bucket you know so well. Overhead the foliage is thick and pleasant and you know perfectly why Sandro cut the oak-leaves so clear in their dentellated pattern against the sky. The oak tree was then, and is now, the emblem of the Della Rovere family and consequently of Pope Sixtus IV, who had called Sandro to Rome. In the Sacrifice of the Leper, one of the anachronistic and yet charming youths in the foreground, probably a Della Rovere himself or else attached to the pontifical court in quality of page, has his handsome cloak strewn with embroidered twigs and acorns. Under the symbolic boughs, then, Sandro has grouped his three principal figures around the stone trough where the sheep cluster to drink. The picture formed is so delightfully pastoral and idyllic that there is positive satisfaction in isolating it from any circumstance that may divert the eye. Moses pours water from the bucket in a very realistic way, while the shepherdesses watch him. The two latter figures are so similar that they must have been painted from one model; but the foremost has her back to the spectator and is speaking, two signs by which we may know that Sandro's interest centered in the other. The other is one of the most beautiful things ever done. The motion of her feet, bare but for the sandals, is as though she were coming slowly forward, staff in hand. A wreath of green is woven in with the thick, floating, flaxen hair; ripe apples and a twig of oak leaves and acorns are at her girdle, apparently peeping from a pouch, and Sandro has taken infinite pains with the detail of her garments. The white robe is loose, ample and flowing; a richly embroidered scarf crosses the breast, and the linen, fine-plaited and rarely wrought, reminds one, as the scarf also does, of the patient labor of our mountain women; it is their custom to put into a bit of stuff they have themselves woven, work so fine and so strong that their granddaughters will show it ages hence, as they themselves display, with hereditary pride, their mothers' store of traditional raiment, begun by generations of peasant ancestresses three hundred years ago. Botticelli has put his little touch of either the biblical or the Florentine ideal of womanhood

in the distaff attached to the crook (a stout reed split at the top) of her who will be the wife of Moses. The other maid has neither spindle nor flax. But the quiet loveliness of this figure, its picturesque, symbolic, mystical lyrism, have rooted deep in my mind that this is no ordinary sheep-herding maiden, but the Spouse of the Canticles made flesh. There she stands, beautiful and mysterious, unspeaking and unacting, and I think we should be doing Botticelli a great injustice, and narrowing his sense immeasurably, if we were to see here nothing beyond the promise of conjugation for two lives. Outwardly he painted an idyl, for the words of the Scripture must be rendered, but the frescoes from the Old Testament were to be connected with a series from the New. And if Moses, in spite of his fine Jewish type, is yet curiously like the traditional Christ of the Italian schools, to what period, school or race could the daughter of Jethro be ascribed? She is only dreamy and contemplative, sad-eyed, of course, because all Sandro's women were, but full of a poetry which charms and baffles us because we cannot be sure that we have rightly plumbed its source. To this only a girl, modest, charming and self-conscious in the vagueness of her glance, meeting for the first time, and looking already with chaste awe upon the wandering stranger? Did Botticelli set upon her face, merely because it was his distinctive hall-mark, that stamp of wistfulness that seems to cover some deep sorrow—his own, perhaps—who, in all the beautiful, unsatisfied types he painted for us, always seems to be searching for some rarer beauty which eludes his grasp? Or is there here, indeed, a deeper meaning? We do not wish to create interpretations that were never intended, but opposite this figure Sandro drew his Moses, a strong type full of noble lines, the features marked and most expressive, the mouth firm in its tenderness; there is only a suspicion that he is conscious of the maid; his eyes are downcast in the humble care with which he bends over his office of tending the flock she guides to him; and he is so divinely earnest that it strikes you suddenly this is not Moses, but Another, and the Virgin, not Jethro's daughter, but the Bride of Him Who promised He would give His own the waters of eternal life to drink.

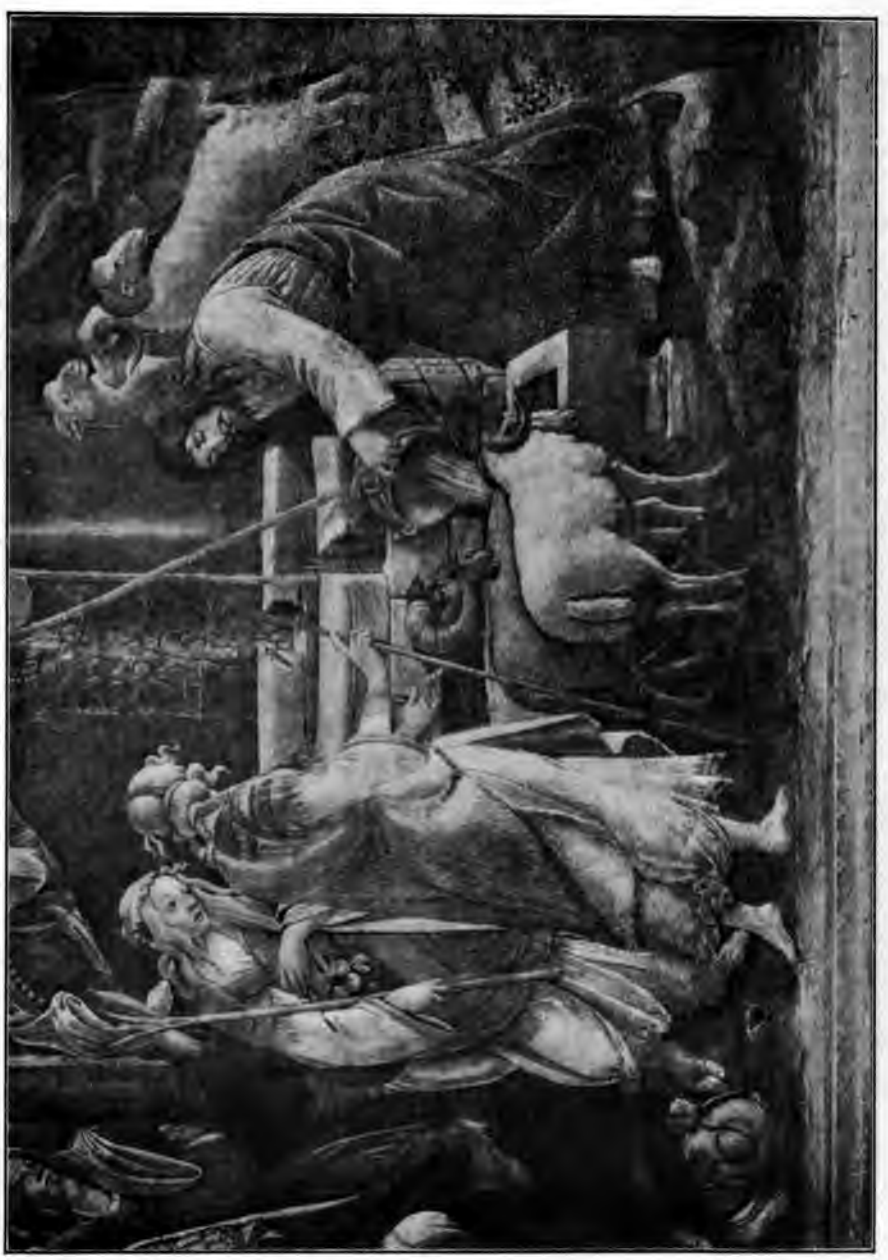
Symbolism, perhaps, only and uncalled for; but the figures are so beautiful they seem to defy you to hold them down to their literal meaning; besides, when Botticelli is their author, the wid-

est sense and the deepest sense you can read into them will bring you nearest his level, even when you yourself have gone astray from his intended mark.

In this same fresco of the "Early Life of Moses" two points of secondary interest should be touched upon: namely, the grace of the episodes and the charm of the portraits introduced. This fresco, indeed, is not so rich in this respect as some of the others, but we should not forget to mention in the group of Exodus the detail of the Sons of Moses. The little fellow clinging to his mother—a mature and rather grim-faced but affectionate mother—is very pretty, with his bright eyes and curly hair. We have absolutely no clue to Botticelli's domestic life and it would seem from the total lack of registry dates that he was unmarried; were it not for this, the chubby boy might have been his son, for, unless we err, he is introduced as an angel in the Madonna of the Museum, Naples, and in several of the others the Infant is not unlike him. The older boy, also, is very charming, gravely leading his small brother and carrying, under the other arm, a sack of some kind and a puppy dog gathered up in the folds of his own cloak. That the puppy looks uncomfortable and eyes the spectator appealingly, is as true to nature as the boy's evident love for him, and is another of Botticelli's happy touches.

As to the portraits, I think we may safely assert that there are at least two in the Exodus. They are the very strong head of Aaron, with its seamy forehead, intense glance and heavy mouth, and the firmly-drawn, youthful face of the knight in armor.

Another anachronism, of course, but who would quarrel with it? He is as fine a figure, as steady and self-reliant as any cadet that ever levelled eyes and squared shoulders for drill. If he is far more graceful and wears beautiful armor the fault is not his own. Incidentally the Orsini rose is embossed upon the corslet, but we are not prepared to advance that this also is a prince of that historic house. His presence in the Sistine chapel would be neither strange nor unjustified, but the rose is not an uncommon ornament in the various branches of design, and, in this case, we have not, as in the case of Madonna Clarice, an historical base upon which to build conjecture. That the figure is a portrait there can be little doubt. It has that peculiar air of having been done from life which, at times, before a canvas or a piece of sculpture, makes us say of an unknown subject, "It must be a good likeness." The impression is only an impression, of course,



SANDRO BOTTICELLI PAINTED BY HIMSELF, DETAIL FROM THE PUNISHMENT OF CORE, SISTINE CHAPEL.

but frequently strong enough to make us feel sure of our facts; alone, it would suffice to answer the objection against Botticelli that his peculiar quality of vision was too lyrical to admit of severe truths to nature. He did see things in their beauty because he looked at them with love, and the æstheticism of his taste and his enthusiasm for that beauty made him, in a way, idealize them, but, very often, this looking with love is the surest way of seeing with truth. The carelessness of our glance, its unintelligence or its lack of sympathy, will never be proof that the object is deficient. And as for Botticelli he, to return to the knight, was a man of excessively aristocratic tastes. His familiarity with two courts and the electicism of the Renaissance may, in some measure, explain his passion for refinement, but it appears to be coupled with a distinct love of youth. His older types are always rather grim, not very interesting, and, if we may use the term, they are inclined to be *wooden;* but men and women in their prime he paints with care and insight; he does not often paint little children, even as angels, but, after his angels are half-way through their teens, they grow thoughtfully beautiful and turn towards heaven the exquisite mystery of their faces—(when they do not forget their heavenly employment to gaze at us!) What he loved best of all, however, was the youth he saw around him; this is what he painted with greatest success; and I will venture to say, that in the host of figures he left us in the frescoes of the Sistine Chapel, there are, save one or two exceptions, none so perfect as those figures of young nobles and pages with their superb profiles, fine hair, elaborate costumes, and general air of grace and courtly breeding.

It is time, however, that we pass from that dim hall in the Vatican, where so many praiseworthy tourists are endeavoring the year round to acquire dislocation of the neck in honor of Michael Angelo. Sandro has a picture in the Academy at Florence which deserves, at least, one glance of admiration and a few words of sympathy before we part from him. It is a mythological picture, and this fact of its heathen origin has been to some a motive of condemnation, and to many more a motive of high-flown praise. We have neither time nor space to engage here in a lengthy discussion of pros and cons, and the subject is too large to suffer an incomplete comment; but it may be said, in brief, first, that the moralists have firm ground under their feet which the enthusiasts have not always; secondly, that this war between Christ and the

powers that are not for Him did not begin yesterday, nor the day before; thirdly, that there will always be a large class of men imbued with the letter and spirit of pagan culture, whose heathen classicism and whose piping of the reeds of Pan would be quite innocuous—even if it does not give our mind bread—were it not that, directly or indirectly, they are opposed themselves to some, at least, of the words that "shall not pass away"; fourthly, that as regards the Church in its attitude towards the Renaissance, these same men have ever looked askance at her as a checker of human progress. To this last be it answered that the Renaissance, like all human phases, was a large mixture of good and evil, and consequently to be observed with discernment and not met with indiscriminate approval. The Church did not oppose the Renaissance in anything it had of good, and certainly not in its desire for classical culture; only the humanists had to borrow of their bugbear (the abhorred monk) those books he had been treasuring while they slept, which was of course unpardonable in the monk. As to painting it had had under the ægis of the Church the long period of quiet and healthful growth which alone makes possible final development. This is very important and should not be underrated. Ultimate and perfect form does not unfold in the incipient stages; neither does it follow after imperfect or meagre life. Michael Angelo and Raphael, the climax of the Renaissance, answer for what went before them. And as for the claim that art was crushed and stifled at last in its supreme evolution, all that may be left to say upon the subject can be summed into one word, nay, less than a word, a wave of the hand towards that same Sistine Chapel and the Stanze. Thither art pilgrims from the furthest confines of civilization travel, and will travel, as long as any work of the brush endures. Nothing above these has been done by man. It was fitting that beneath the very roof of the Vatican, the Renaissance stripped of its follies and abjuring its myths, should lift up its hand to kindle the old walls into immortal beauty, and, touching them, reach its apex at the same time that it became religious art again.

The last picture of Raphael, his "Transfiguration," was gathered into the Pinacoteca, and is there treasured with love.

There is one more picture, the last.

It is the head of the man who stands second from the front, on the right hand side as you face it, in the fresco of the Punishment of Core, Sistine Chapel. The man is Sandro Botticelli, painted by himself.

Under the round Florentine cap, the fringe of brown hair sweeps the forehead and curls slightly at the sides of the face. The face is strong in outline and sturdily sketched; one of those lean, vigorous ovals a good draughtsman will delight in for the scope it gives him of incising telling lines. Fine brow, broad jaw, good chin, a face in brief with what in the Italian schools they call *ossatura*, bone-frame or drawing to it. And the bone-frame has grace and beauty for all its strength. The eyes are peculiarly well-cut and expressive; they look out a little to one side and the tilt of the head increases the oblique motion. There is a trace of melancholy in them, as there is in the fine, close, thoughtful mouth—but a trace only. This is the countenance of a man alert, wide-awake, of an investigative turn of mind and a close observer. The mouth might accuse him of being self-centred, but in no evil sense; if he had a very strong and marked personality, many beautiful thoughts lie in the depths of the clear, bright eyes. Did he purposely accentuate his likeness to Dante? If so it was for love and certainly not vanity. Sandro had not even the ambition to sign his pictures; but if there is something similar in the cast of features—both were true Florentines—the "altissimo poeta" must keep the sternness to himself. That Sandro also was a poet there can be little doubt. It is here, even in these eyes, directed away from every immediate object as is the way of dreamers always: their weakness and their strength.

He tried to make us believe that the things we have in sleep, green slopes and rarest blossoms, desire fulfilled and land of peace, deathless and sorrowless, were ours; but we awaken and know it is not true.

He tried to paint out his own soul, a soul most delicate, spiritual, abstract, and visionary into the unspeakable charm of his pictures, and perhaps he succeeded. For, when we know them well, we yearn after them as we yearn for native land and home. His most successful types are sad and will not cease pining for the things he knew he could not give; his passion for beauty only made him promise them. What hope he had he has left us, dreaming in the tender faces of his Madonnas, or in the angel-eyes, shining like stars.

For these the light will never go out over the Arno valleys or fade from the shadowy banks of the Tiber. But when the rest of the painted company have dissolved in darkness, may we keep tryst with them.

GABRIEL FRANCIS POWERS.

REQUIREMENTS OF THE CHURCH FOR A VALID MARRIAGE.

WHILE the laws regulating matrimony vary exceedingly in the different States of our Union and a strong sentiment of disgust for such a situation is daily growing and finding emphatic expression on the part of thoughtful men, it is worth while to make the American public acquainted with the uniform and definite legislation of the Catholic Church on this vital matter.

Of all the relations that men have with one another, what stands most in need of regulation and protection by just laws is the making of contracts. Perhaps there exists no people on earth, nor has any nation ever existed to our knowledge, in which contracts were not controlled and sanctioned by a considerable number of rules, either explicitly established by the powers that be, or confirmed by immemorial customs and traditions.

Now of all contracts which private persons make with one another, none is more important than the marriage contract: by it they pledge to each other, not only a share in their goods of fortune, or the performance of certain services in view of stipulated rewards, but their own persons, and their affections; and they do so, not for a portion, but for the whole of their life. We find, accordingly, that all nations have regulated matrimony by a more or less intricate system of laws, and provided for these laws sanctions of the most solemn kinds, usually connected with religion and the protection of the Deity.

It will be appropriate to begin the study of the subject by giving a clear definition of matrimony, conformable to the ordinary acceptation of the term to-day, at least in civilized lands. It is a contract, and in the eyes of the Church a true Sacrament, in which a man and a woman, not disqualified by any natural or legal disability from entering into such a contract, formally express to each other their consent to be henceforth man and wife, and to live as such till death. The form appointed for this contract in the Roman Ritual and generally followed by Catholics here and elsewhere is, in its main features, as follows:

The pastor of one of the parties, usually of the bride, in the presence of at least two witnesses, asks the bridegroom:

"N., wilt thou take N., here present, for thy lawful wife, according to the rite of our Holy Mother the Church?"

Answer.—"I will."

Then he asks the bride:

"N., wilt thou take N., here present for thy lawful husband, according to the rite of our Holy Mother the Church?"

Answer.—"I will."

Next the priest bids them join their right hands, and thus joined, first the bridegroom and then the bride says:

"I, N. N., take thee, N. N., for my lawful wife (husband), to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, till death do us part."

These words are clearly expressive of the mutual consent which constitutes the contract, and the contract is the Sacrament. The religious blessings accompanying the contract are of great spiritual benefit, especially the Holy Mass, which should be celebrated on the occasion according to the earnest desire of the Church, but they are not the matrimony. From the very beginning of the Church, matrimony has been subject to her legislation. Her Divine Founder had explictly laid down the law for its unity and indissolubility, when He abolished the temporary toleration of polygamy and divorce, restoring matrimony to its pristine purity and elevating it to the supernatural dignity and efficiency of a Sacrament. The Apostle St. Paul lays down quite a code of laws to regulate the contracting of marriage and the subsequent duties of husband and wife towards each other and towards the other members of the family.—(Eph. v, 22–32; Rom. vii, 2, 3; Cor. vii, 1–15).

From that time onward Christians have been wont to celebrate their marriages in the churches, subject to the supervision of priests and bishops. We have an explicit statement on this matter as early as the second century, in no less an authoritative and authentic document than a letter written by St. Ignatius the Martyr, who had been a disciple of St. John, to St. Polycarp, another disciple of the same Apostle. The writer says:

"It is fitting for men and women who marry, to form this union with the approval of the Bishop, that the union may be according to God."

The Church has never ceased, in any period of her existence, maintaining and exercising this important portion of her divinely appointed mission—namely, the regulation of her laws of the Sacramental contract of matrimony for her children. A large proportion of these laws deals with the conditions required for this contract, that it may promote happiness and the public welfare. She lays down certain *hindrances*, or *impediments*, intended to prevent the contracting of such marriages as are likely to result in more harm than good.

Her impediments are of two kinds, which must be carefully distinguished from each other. One class comprises such as *merely prohibit* the contract, the other such as *invalidate* or annul the same. In this article we are to explain the latter class only; but we will briefly notice the other kind, that we may clear the field of our investigation, and avoid confusion.

The impediments which *merely prohibit* marriage, and with which therefore we are not now directly concerned, make the contract unlawful for Catholics, but not invalid. In appointing them the Church says to her children: "I forbid you to contract such or such a marriage; if you contract it against my prohibition, you will commit a grievous sin, nevertheless you will be truly man and wife, validly bound to each other for life. These *merely prohibitive impediments* may be briefly stated as follows:

1. Solemnizing marriage at certain times of the Christian year.
2. Marrying one party while a person is bound by promise to marry another party.
3. Contracting marriage when a person is bound by a simple vow either to observe chastity, or to enter religion, or to become a priest, or simply to remain unmarried.
4. Marrying a baptized person who is not a Catholic.
5. Marrying against the reasonable opposition of parents.
6. Marrying without the due proclamation of the bans.
7. Contracting a marriage which, in a given case, for a special just reason, is explicitly forbidden by the bishop or the parish priest.

In all these cases the marriage is unlawful, yet valid, or binding.

We are now ready to enter on the study of the *diriment* or *invalidating* impediments; Blackstone calls them "disabilities," or "incapacities." (I. pp. 345, etc.) When the Church enacts these, she says to her subjects: "I strictly forbid you to attempt con-

tracting such and such marriages, and if you do, the contract will not be a true or valid marriage, but an adulterous union." Just as the civil State annuls certain contracts, those of minors, for instance, so the Church annuls certain marriages. She does so for the public good, and for the good of the persons concerned. It is not necessary for her valid action in this matter that the evil of the attempted union be evident in any individual case; laws are enacted in view of what usually happens, *de ordinarie contingentibus*. But yet it will be found that these laws of the Church rest upon uncommonly strong reasons; and when it happens that special evil consequences are likely to result from their observance, the Church is there to grant special dispensations.

The invalidating impediments are as follows:

1. The impediment of *mistaken identity*: when one of the contracting parties is not the person whom the other intended to marry. Here the Church only confirms the law of nature; for as consent makes the contract, and as consent was not given to marry this but another person, no marriage was contracted. If the mistake was made, not about the personal identity of the partner, but about some quality or other accidental of the person, the contract would be valid. Thus if a lady married a stranger who falsely pretended to be rich and noble, she would truly become his wife; for she contracts for the man, not the money. Yet she could at once obtain a legal separation *from bed and board* against such a deceiver. But if the pretended quality of the adventurer were *explicitly* intended as an indispensable condition for the marriage, the contract would be invalid when such condition is not verified. Wherever slavery exists the Church annuls by a special impediment the marriage of a freeman with a slave who is supposed to be free, because the condition of slavery is a most important consideration in matrimony.

2. The impediment of *the solemn vow of chastity*, whether taken by a Religious, or attached to the reception of the priesthood, the deaconship, or (at least in the Western Church) the sub-deaconship, annuls the marriage that would be attempted by a person so bound. A simple vow of chastity has not the same effect, except when taken in the Society of Jesus. Whether a vow is simple or solemn depends on the will of the Church to accept such vow as simple or solemn. Briefly, a priest, deacon, or subdeacon, or a Religious with solemn vows cannot validly contract matrimony.

This impediment has been instituted by the Church as a matter of discipline, and that for the best of reasons. For, as St. Paul remarks, and as experience teaches, care for a wife is apt to divide a man and hinder his total devotion to the service of God. The Apostle invites all to imitate his celibate life (1 Cor. vii. 7, 8, 32, 33). Origen wrote in the third century: "It appears to me that it belongs to him alone to offer the unceasing sacrifice who has devoted himself to an unceasing and perpetual chastity." Still the practice of celibacy, though common in the early ages of Christianity, was not at first obligatory by law. In the Greek portion of the Church to-day no priest can marry, but married men can lawfully receive Holy Orders, except the Episcopacy.

3. The impediment of *blood-relationship*, or consanguinity, invalidates marriage between parents and their children, ancestors and their descendants; also, collaterally, between descendants from the same stock down to the fourth degree included. It must be noted that these degrees are not counted in the same way as in the civil law. In the common-law of England and the United States first cousins are related in the fourth degree, as are, also, nephew and great-aunt, niece and great-uncle; but in ecclesiastical law, brother and sister are related in the first degree, first cousins in the second, second cousins in the third and third cousins in the fourth degree. Two relatives are often unequally remote from the original common stock; thus an uncle and his niece are related in the first degree touching the second. The impediment does not extend beyond the fourth degree, but stops with third cousins, who cannot intermarry validly.

There are various reasons for this inability, for instance: (*a*) Morality is better protected among near relatives if all possibility of marriage between them is understood to be out of the question. (*b*) All nations have ever seen something unbecoming in marital unions between very near relatives; and the Church having special regard for modesty and sanctity in her members, who are the members of the mystical Body of Christ, extends this delicacy further than worldlings would require. (*c*) The Christian ideal of the universal brotherhood of men tends to multiply new alliances, thus extending to the brotherhood of love. (*d*) Experience teaches that the preservation and the vigor of the human race are hindered by the intermarriage of blood relations, for many infirmities and mental and bodily defects result from such

unions. Here are some examples: "In 1862, Dr. Blondin presented to the French Academy a memorial, in which he shows that the offspring of marriages between persons related by blood are very frequently deaf and dumb. In Lyons, twenty-five per cent. of the deaf mutes have sprung from such unions; in Paris, twenty-eight per cent.; in Bordeaux, thirty per cent. In Berlin, the proportion of deaf mutes is 3.1 to 10,000 Catholics; 6 to 10,000 Protestants and 27 to 10,000 Jews. According to Dr. Blondin these unions are also the cause of barrenness and miscarriages.

"In 1875, Darwin delivered a lecture before the Statistical Society of London, on marriages and their consequences between cousins in England. From the figures he presented it appeared that one-half of the idiots and lunatics in the asylums of England and Scotland spring from these marriages; in England and Wales 4.308 out of 8.178; in Scotland, .0541 out of 1.178. Dr. Mitchell, of Edinburgh, attributes idiocy, in a great measure, to marriages between blood relations. Dr. Karl Mayer says that 'in Munich, Bavaria, the number of deaf-mutes is one hundred per cent. greater among the Protestant population than among the Catholics. This, no doubt, is to be attributed to the frequent marriages among relatives.' In the Department du Rhone, France, a physician observed that of 121 marriages between relatives, twenty-two were wholly childless, in seventeen cases miscarriages had taken place and in seven families children were found with enormously large heads, the consequence of dropsy of the brain, while others were afflicted with other evils." ("The Beauties of the Catholic Church," Rev. F. J. Shadler, p. 479).

4. The impediment of *spiritual relationship* is established by the Church between sponsors and god-child in Baptism and Confirmation; between the sponsors and the parents of the god-child, as also between the person baptizing and the one baptized and his parents.

The reason of this disability is two-fold: (*a*) The respect due to such relationship in the eyes of faith; and (*b*) the protection of morality amidst the liberty which such connection is apt to engender in the intercourse of persons thus related to one another.

This impediment does not affect any unbaptized persons, nor is it contracted by sponsors in private Baptism. It will be noticed that sponsors incur no relationship with each other.

5. The impediment of *affinity* acts in three different ways: (*a*) When a marriage has been consummated, it prevents a person from marrying a blood relation of his or her partner to the fourth degree included. For since matrimony unites husband and wife into one flesh, the blood relations of the one become relations of the other. (*b*) If, instead of marriage, illicit intercourse be consummated, it prevents the guilty from marrying any blood relations of their partners in the crime, but only in the first and second degrees. (*c*) It deprives of conjugal rights a married person who has consummated illicit intercourse with a first or second degree relative of his or her wife or husband.

6. The impediment of *public decency* acts in two ways: (*a*) It prevents a husband or wife from marrying a blood relation of his or her partner to the fourth degree included, though the marriage has not been consummated. The disability exists even when the former matrimony was invalid, unless its invalidity arose from the want of consent or from the want of the proper form of contract. (*b*) When the two parties have made to each other a valid promise of marriage, either of them is incapacitated by this impediment from marrying a blood relation of the other party in the first degree of kinship; and this hindrance remains, even though the promise should have been cancelled by mutual consent. By this means the Church prudently cuts off causes of mutual jealousy among the members of the same family.

7. What is called the impediment of *crime* is intended to remove temptation from married people which might lead to great crimes. For this purpose it takes away all hope of subsequent matrimony with each other when such union has been prepared for in criminal ways. It applies in the following cases:

(*a*) When two persons consummate formal adultery together, and one of them promises to marry the other, the latter accepting the promise, there then arises such impediment that, if the bond of the present matrimony be afterwards dissolved by death, the two adulterers cannot validly marry each other. The adultery is formal if it is known to be adultery by those who commit it.

(*b*) If two persons conspire to kill the husband or wife of one of them, and the death is actually brought about to prepare for the intended union, such union is *ipso facto* made impossible.

(*c*) When a person has consummated adultery with another, and the husband or wife of one of the guilty partners in the crime is

afterwards murdered by one of them with a view to clear the way for marriage with each other, even though there were no conspiracy to procure the murder, such intended marriage is invalidated.

8. The impediment of *disparity of worship* exists when a baptized person attempts to marry one not baptized. This impediment annuls the contract, whereas the union of a Catholic with a baptized alien to the Church is indeed forbidden for many strong reasons (1), but not made invalid.

9. The impediment of *fear or violence* arises when strong fear or compulsion is unjustly used to induce a person to contract a certain marriage. Such fear often prevents that freedom of consent which the nature of so important a contract requires; but even when such consent is freely given, so that the natural law by itself would not invalidate the contract, the Church protects her children's liberty by annulling all marriages brought about by unjust fear or violence.

10. The impediment of *an existing marital bond* invalidates a matrimonial contract when either of the parties to it has a husband or wife still living. Long absence of either partner, or even a strong probability of his death, is not enough to justify a second marriage, but moral certainty of the death is required. Whether this moral certainty exists or not, it is for the Bishop to decide. If, after proper examination, doubt remains in his mind, the case must be referred to the proper Roman tribunals.

When matrimony has been validly contracted between baptized persons and has been consummated, it can never be dissolved by any power on earth. But before consummation marriage can be dissolved in two cases, and in one case it can be dissolved even after consummation. The three cases may be stated as follows, beginning with the last mentioned:

(*a*) When matrimony has been contracted between two unbaptized persons, even after it has been consummated it can be dissolved in peculiar circumstances determined by St. Paul in his first Epistle to the Corinthians (ch. vii). He first lays down the general law regarding the ordinary permanence of the marriage bond, saying: "To those that are married, not I, but the Lord, commandeth, that the wife depart not from her husband. And if she depart that she remain unmarried, or be reconciled to her husband.

(1) See article in THE MESSENGER for October, 1902, on "Marriages when Religions Differ."

And let not the husband put away his wife. But to the rest I speak, not the Lord. If any brother hath a wife who believeth not, and she consent to dwell with him, let him not put her away. And if any woman hath a husband who believeth not, and he consent to dwell with her, let her not put away her husband" (vv. 10-13).

But to this general law of the permanent bond he makes the following exception—it is usually called *the Pauline privilege:* "But if the unbeliever depart, let him depart; for a brother or sister is not under servitude in such cases. But God hath called us in peace" (v. 15). The privilege means that if one of the parties to a marriage between unbaptized persons is converted to the faith and is baptized, and the other party refuses to live peaceably with the baptized partner, or does not live thus without offence to the Creator or contempt of the Christian religion, or endeavors to lead the Christian party to the commission of mortal sin, in such circumstances the Christian is allowed to contract a new marriage with another Christian; and this new contract dissolves the former marital bond.

(*b*) Matrimony contracted by Catholics, but not yet consummated, can be for a grave reason dissolved by the Pope, in virtue of the power of binding and loosing granted to him as head of the Church of Christ.

(*c*) Either party to a marital contract has a right, before the marriage has been consummated, to exchange the earthly bond for a higher one, by making a solemn religious profession.

In all cases where the bond of a former marriage is annulled in favor of one party, the other party is set free from the same bond, and is thus enabled to contract marriage with another person.

11. The impediment of *insufficient age* invalidates matrimony when entered into by a boy who has not completed his fourteenth year, or a girl who has not completed her twelfth year. An exception is made in cases of exceptional precocity; and on these cases the Bishop is to decide. If any one be disposed to find fault with the Church for appointing this low limit of age, he should remember that her legislation must be suitable, not to Northern countries only, but to Southern races as well; for she has children in every land. Besides, appointing a fixed lowest limit is not the same thing as inviting all to draw near that limit.

12. The impediment of *clandestinity* invalidates marriages not contracted before the pastor of one of the parties, or his representative, and at least two other witnesses. This law was wisely enacted by the Council of Trent, in its decree called "*Tametsi*," for the protection of the Sacrament against various manners of profanation; it serves also to guarantee the rights and interests of all concerned in the contract. But it was then foreseen that difficulties would probably prevent the introduction of the desired practice in many parts of the world. Therefore, a clause was prudently added to the decree, providing that this disability should not go into effect in any parish till thirty days after it had been proclaimed in the same. In many places it has never yet been proclaimed.

This is the reason why in nearly the whole extent of the United States the impediment of clandestinity has not acquired force of law, annulling the validity of the contract. The faithful are commanded all over the world to celebrate their marriages before the parish priest and two witnesses; but yet their marriages are valid without such presence wherever the decree "*Tametsi*" has not been promulgated. Still, as the early Spanish and French settlers brought their national customs with them into their colonies, the decree was observed from the beginning in all the parishes established by those nationalities, and thus became part of the canon law throughout Canada and Spanish America, and in a few of the early settlements in the United States. Wherever it had force of law at any time, it remains in force, unless it be explicitly abolished there.

The impediment of clandestinity does not annul the marriages of Protestants, nor those contracted between Catholics and Protestants in the United States, nor in Holland, Belgium and several other countries. Nor does it invalidate the marriages of the faithful who leave a place in which the decree "*Tametsi*" is in force and go to contract matrimony where it is not in force, provided one of them has acquired a *quasi-domicile* in the latter place. Now a *quasi-domicile* for this purpose is acquired in this country by living in the place where the matrimony is celebrated for at least one full month continuously. If one of the contracting parties has not lived in any parish long enough of late to have acquired there a domicile or *quasi-domicile*, such person is allowed to marry before any parish priest and may, moreover, communi-

cate this liberty to the partner chosen, though the latter should have the right of domicile in another parish.

13. The impediment of *impotency* prevents marriages between persons perpetually incapacitated from such marital intercourse as can bring about the conception of children. The Church in this case confirms the law of nature and common sense.

14. When a man attempts to force a woman to marry him by carrying her off from the house where she was staying to another place, the impediment of *rape*, as it is called, invalidates such marriage so long as the woman has not been restored to her liberty. Even though she should freely consent to contract the marriage while she remains in the power of the raptor, the contract would be null and void.

Some of these impediments result from the very nature of the marriage contract, for instance, that of error as to the personal identity of the parties; others come from the requirements of the moral law, for instance, the disability of parents to marry their own children. But nearly all of them derive their force entirely from the ecclesiastical or canon law. In the case of any merely canonical capacity, it may happen that the enforcing of the law in a given instance may, owing to exceptional circumstances, work more evil than good. It is, therefore, proper that the supreme ruler of the Church, the Sovereign Pontiff, should have the power to remove such disability, or, as it is usually termed, to grant a *dispensation* from the existing impediment. For it is a received principle in government that the authority which enacts a law can validly abolish the law or derogate from its application on special occasions. And when there are good reasons for doing so, it is not only valid but also licit for the ruler to grant such dispensations.

But it must be noticed that since the legislation regulating matrimony emanates from the Church, and not from this or that bishop, the power of dispensing in these laws belongs, not to the several bishops, but to the head of the whole church, the Roman Pontiff. Still, for practical purposes, he can and does delegate certain powers of dispensing to the bishops for their respective dioceses. Thus, 1. To the bishops of the United States in particular very ample powers are delegated to dispense from matrimonial disabilities. 2. Any bishop can grant dispensations to his own subjects in cases in which the impediment is doubtful. 3.

Even when the impediment is certain, when it is of such a nature as is usually dispensed in by the Pope, and there is danger that serious evil consequences will follow from delay, any bishop can then dispense his subjects from the disability.

The correct application of the legislation here explained is often very difficult. For, even after the most thorough examination, grave doubts may remain regarding the facts of an individual case; and even when all the facts are clearly understood the matter may be so intricate as to cause difference of opinion with regard to the proper interpretation of the laws and their application to the matter in hand. To decide in such doubts, a tribunal called "the matrimonial court" is permanently instituted in every diocese. There are, besides, two Roman courts to which special cases may be referred or appealed from the diocesan courts, namely, the tribunal called *Dataria* for public, and that styled *Penitentiaria* for secret impediments. We have here attempted to state briefly the general principles which regulate the validity of matrimony, and upon which all these tribunals found their particular decisions.

C. COPPENS, S. J.

THE SUPPRESSION OF THE RELIGIOUS ORDERS IN FRANCE.

THE six days from the 12th to the 18th of March will certainly mark, as the *Temps* truly said, a sinister epoch in the parliamentary history of France. These days witnessed the extraordinary spectacle of the destruction of all the Religious Orders of men in Catholic France. They witnessed more; for in principle, if not in fact, all that form of religious life and devotedness which is constituted by monastic vows was officially proscribed.

We are in the days of the Great Revolution again. Indeed, the fact is proclaimed by the present French Ministry and its friends. The Religious are avowedly condemned because their manner of life and teaching is not in harmony with the doctrines of the French Revolution. Religious vows are officially declared to be—immoral, destructive of human liberty and even of human personality; while Religious themselves, even from the silence of Carthusian cells, are denounced for endeavoring to control French politics and for openly rebelling against the Republic.

The issue has become unmistakably clear as the persecution has progressed. The pretence that the Religious interfered in politics and defied the law expressly made to strangle them, is pure hypocrisy. The real purpose of the radical-socialists now controlling French legislation is no longer concealed. There is question of two societies—the Christian and the de-Christianized; of two doctrines—that of the Church and that of the French Revolution. Clever literary men, like Louis Havet, admit it, with MM. Combes, Buisson, Brisson and Rabier. "The first need of democracy," said Havet, "is to eliminate the relics of religion." Hatred and calumny characterize the anti-religious campaign. There is no semblance of legality any longer, except inasmuch as the sectarian majority manifest their will in parliament and forthwith proceed to action. It is altogether untrue for M. Combes to say that the Religious Orders had no legal existence before the Associations Bill was passed in July, 1901, or that the greater number of them did not legally apply for authorization even under this discriminating measure. Decree after decree, fact upon fact,

was adduced in the Chamber of Deputies to prove that the Orders were recognized by French law.

The law of 1901 was accompanied by a circular of the President of the Council inviting the Orders to apply for authorization and prescribing the routine to be followed. The greater number did apply; even though they had strong reasons for considering it unnecessary to do so, they were induced by the formal statement of Waldeck-Rousseau that, if they had special reasons in their favor, their petition would save them from all risks. The President of the Council further declared that when Religious were employed to teach in establishments not owned by them, they needed no authorization. The great majority of establishments, not specifically authorized but belonging to authorized congregations, asked for authorization in the legal time and manner, yet several thousands of such establishments have been already closed by M. Combes, who refused to consider their petition; they are now being closed by fifties together, and all that remain are almost certain to be closed in a short time

In a session marked by sectarian violence and "indecency of speech," without any consideration of the reasons advanced for authorization, the most various Religious Orders, of singular benefit to France at home and abroad, whose history in many cases was gloriously interwoven with that of their native country, have been proscribed and destroyed.

Of those Orders, the Carthusians have been in France since St. Bruno founded them more than 800 years ago, in an inaccessible mountain-desert, which they had long since made blossom as the rose. Their hospitality was generous, their monastic discipline strictly observed. The manufacture of their *liqueur* was a busy industry for the whole countryside, hundreds of peasants being employed in merely gathering the herbs. Of their revenues, a very heavy tax was paid to the State; the rest was devoted to the support of charitable and missionary works.

In the opening debate, on March 12, the Abbé Gayraud declared that the real cause of hostility to the Religious Congregations was that they were free like other men, and that their works were successful. What the Associations Commission proposed was a flagrant violation of liberty of conscience and of liberty of teaching. Rabier had given, he said, in his Report, the advice of the agents of the government; namely, the prefects—not that of

the municipalities. They were about to deprive the Congregations of all means of livelihood; surely they had a right to live. At each appeal for justice to the Religious Abbé Gayraud was interrupted by the Left, and a deputy (Bos) said: "Give us the money of the Congregations and we shall pay for their support." The answer was easy—everything the Religious possessed had been seized, or very soon would be.

In answer to M. Lerolle, Rabier admitted that Camille Dreyfus had corrected the proofs of his Report!

The speech of M. Lerolle was enthusiastic and eloquent. The Christian spirit, he said, produced vocations. Monastic life began in the first days of the Church. It was praised by men like Taine and Littré. In the words of Montalembert, the history of the Religious Orders was the history of civilization. Brisson and Viviani had admitted that it was the Church herself that was attacked in the Congregations.

M. Barthou, who had become 'verted to the Left, denied, in answer to M. Lerolle, that liberty of education was a natural right. The Religious, he maintained, had no right to teach; their vows placed them in a state of life "incompatible with liberty of teaching." Men, he said, who had taken religious vows were no longer men; "and in what concerned the vow of chastity, there were allusions and precisions which he refused to bring to the notice of this assembly!" He referred to "recent incidents and criminal statistics." Those Religious depended on Rome; they owned a foreign sway. There was what the *Univers* called "a rare bad faith" in M. Barthou's arguments. But he went on, nevertheless, to say—falsely, that the Congregations were in open rebellion against the law and never had in France a legal right to exist; "their teaching had been against the Republic and against liberty;" finally, they were rebels against the *Republican majority*: "it was the hour of revenge": were his Republican friends going to allow such Congregations to exist?

The dignity of the parliamentary debate was illustrated by such incidents as M. Brisson's reference to "the dentrifrice of the Benedictines," advertised and sold by the widow Seguin: "It would be a question for the courts to decide," said Brisson, "whether the Benedictines had not employed another person for the sale of their dentifrice."

M. Aynard, whose talent and authority made even the extreme

Left respectful, reminded the oath-bound majority that they were violating even the tyrant law of July 1, 1901. The Commission, in "refusing discussion in detail, or even by categories, were refusing to execute the law—a very grave matter!" There was license for other associations, but tyranny for the Religious. The law of July, 1901, said M. Aynard, was aimed, even on the admission of Rabier himself, at the liberty of the Religious Orders and at liberty of teaching. Were not the Religious as respectable as any other association? Even the pariahs of India had rights, and such rights were respected. "Never before had Parliament so abdicated its authority: to-day it may authorize a Congregation, and to-morrow the Executive will violate the law. . . . Even such precarious authorization you refuse. . . . This shows clearly your state of mind, and that the Law of Associations is but the preface of a Kulturkampf which you are beginning." He flayed M. Barthou for his puerile mockery of St. Anthony of Padua, when there was question of the suppression of fifty-four Religious Orders of men: "You, too, make your electoral promises, and you keep them." And when the Socialists interrupted him, he turned on them: "It is not for you to interrupt me if I say St. Anthony finds lost purses; you propose to find those that are not lost and on a grand scale." "It was not too much to ask the Commission *to execute the Law*. . . . no country but France denies liberty of education."

M. De Pressensé, a very prominent Protestant, who had defended the Religious Orders in 1897 "against the monstrous encroachments of the civil power," now admitted that "an intellectual crisis had brought him definitely into the party of social revolution."

M. Grousseau, a very influential jurist, again pointed out that the Law of 1901 exacted the examination in detail of petitions for authorization; that some Orders did not ask for authorization, because they believed that they had no need to do so. M. Chambon admitted in 1901 that the communities in Savoy were authorized by the law of Sardinia when they passed under French authority. The French courts had admitted the condition of things as fixed by Sardinian law. M. Grousseau proceeded to show how strong was the defence of the teaching Orders that they were already recognized by law before July, 1901. By official acts and documents the succeeding governments had repeatedly

recognized the legal existence of various religious associations, and notably of the teaching Orders. Not one argument of the Government, said M. Grousseau, proved that the Orders which were recognized by the decrees of 1880—and those were especially the teaching Orders—needed to ask for authorization up to this day. The opinion of the Council of State was opposed by all the jurisconsults.

M. Grousseau said that there were several religious associations, such as that of the priests of the oratory, who took no vows, and disposed of their personal revenue. But the Reporter answered that "they had the misfortune to be named in the directory of the clergy and the congregations: their own book was an argument against them."

The radical M. Massé recounted the old story of the wealth and worldliness of the Religious Orders, "the recrudescence of religious faith," the mischief of foreign missions so much commended by M. Delcassé.

M. Cochin proved that M. Rabier had falsified documents and facts in his report. The present action of the Chamber, he said, would be followed by the destruction of all liberty of education and of the Orders of women: as a matter of fact, these female Orders were disappearing by dozens and fifties. The establishments of secondary education which had not sought authorization had been closed; those which had, had been refused. When the question of authorization of the female Religious Orders comes up for consideration, there will be in existence only a few mother-houses, and the establishments of higher education will have been closed. "Under the ministry of M. Brisson, under the first ministry of M. Combes, when M. Buisson was director of education, you found that the law was respected (by the Religious Orders). . . . You have no reason to be so scrupulous when everything is done to destroy them before judgment has been pronounced." "Of what is there question, in point of fact? Of a higher campaign, a philosophical and religious one, or anti-religious if you choose. I have a right then to ask you what will be the character of your sole school-system to-morrow, and for what purposes you intend to employ it?"

The frankness and audacity of M. Buisson's speech were on a level with his misstatement of facts. The Associations Commission, he said, held that the law of 1792 (the "Reign of Terror")

was still in force. "At present there are no Congregations: we have before us a *tabula rasa* created by the law of 1901. . . . We take away no liberty from the Congreganists: we let them pray as they wish." "We intend to suppress," said the President of the Commission (M. Buisson), "as far as the Congregations are concerned, all the artificial means of pressure and domination which the Church has created: we intend to remove those tools of slavery. If you call that tyranny, such let it be. We refuse to allow the Republic to sign a contract (the Religious vows) by which a man alienates his liberty."

M. Buisson found it extraordinary that men who had no families should be thought fit to teach the young. He found letters showing the desire of youngsters of eight or nine years to become Religious—a clear proof of the dangerous influence of the Congreganists! "The State is the born protector of all the weak, and the child is weak. . . . No one has the right to confiscate a child, the Church least of all."

Such was the logic of the chief executioner.

The Reporter, M. Rabier, again affirmed that no wrong was being done to liberty of education, M. De Pressensé demanded that all the Congregations should be abolished without more ado. Eminent jurists and statesmen, like MM. Ribot and Renault-Morlière, insisted on the illegality of the action of the Chamber. M. Combes declared that liberty of conscience in the matter of education was not a natural right, but only a concession of the dominant political power. "The Chamber," said he, "will remove all the Congregations by one sole vote: the Republican majority will not disavow the ministry, and thus render impossible the continuation of its work."

The ministry was not disavowed. By 300 votes against 257 all the teaching Orders were condemned.

Amongst the leading journals which have frankly condemned the tyranny of the government are several of whose Republicanism there can be no question.

The *Eclair* denies that M. Combes' theory as to the right of education is a Republican doctrine. The *Republique* calls the government vote a socialist triumph, which drags the "block" further down towards the abyss. The *Echo de Paris* says that there has been question only of the stronger side, not of legality and justice. It is a war of religion, affirms the *Figaro*. "They (the Commissioners and the other supporters of the ministry)

have not pretended to justify their conduct. Entirely unabashed, and not without cynicism, they have suppressed the whole matter," says the *Temps*. "The session of yesterday," declares the *Journal des Débats*, "will mark an ill-omened day in our parliamentary history. A vote given in the midst of tumult has sufficed to destroy the results of a century's progress towards liberty."

On Monday, March 23, the preaching and missionary Orders were sacrificed by 355 votes to 154. Even M. Leygues, Minister of Instruction under Waldeck-Rousseau, made some show of resistance. The Abbé Gayraud read in the chamber a letter from Père du Lac, S. J., refuting the calumny of M. de Pressensé that Father du Lac had violated the secret of the confessional in the Dreyfus affair.

M. Lasies adduced the statistics furnished by the Ministry of Justice to refute Rabier's insinuation against the Catholic schools. From 1884 to 1893 judicial sentences for crimes were passed against the teachers of government schools at the rate of 1,921 out of 100,000; but against the teachers of religious schools at the rate of 426: from 1894 to 1899, the proportion was 993 for the secular, 311 for the religious schools.

The Carthusians were condemned by 322 to 222. During the debate, the Extreme Left, stung by M. Ménard, proclaimed in chorus that they "had no concern with legality.' The *Temps*, condemning the vote against the Carthusians as more absurd than any other, pointed out that they neither preached nor taught, and therefore the reason alleged for destroying the other Orders did not exist in their case.

M. de Mun thus describes in the *Correspondant* the condition of the Religious:

"The tide is sweeping still, carrying them away in a pitiful but glorious confusion towards the obscure paths of proscription, confiscation and exile, where others have already preceded them, uprooted by the first shock of the tempest, a great multitude of innocent persons, men of all ages of life, guilty only of the name they bear and the habit which covers them. They have gone, fifteen to twenty thousand, on the eve and up to the moment of departure still occupied with the service of God, with prayer to Him, with the teaching of His law, with the education of the children of the people, with the care of the sick and the visitation of the poor, or with carrying afar off, under every sky, the name of Christ and that of France: sons of St. Bruno, torn from the mystery of their Alpine desert, where lay concealed their peace-

ful and happy fruitfulness; heirs of those ancient monastic associations, which, erstwhile, a disorganized society saw arise in the midst of it, as if to say to the generations which were passing, 'Look upon us, and imitate': disciples of the meek and mystic lover of poverty sung by Dante in his Paradise; who, with feet unshod and loins girt with cords, still announce to the people, according to the precept of the Master, the great brotherhood of the Gospel: those others, bearing as an illustrious and formidable burden the great memories of Dominic and Thomas of Aquin, adorned with the name of Lacordaire, as a glory renewed; apostles, writers, educators, whose white robe bears the traces still of the blood shed under the Commune by the martyrs of Arcueil: still others, born of an act of Divine love at the foot of the scaffolds of the Reign of Terror, destined themselves, as if by a renewal of their tragic origin, to the bloody sacrifice of 1871, and whose virtues the whole world was to know by the revelation of the life and death of Father Damien: still others, whom a poor vicar of the diocese of Belley destined for the unpretending apostolate of the villages of France, but who, summoned by the call of God to the wilds of Oceania, made France the possessor of New Caledonia: and those priests, grave and learned, who restore to our times and carry even into the Institute of France the illustrious traditions of Pierre de Berulle, of Malebranche and Massillon: and how many others yet differing in name, in habit, in vocation, but all captivated one day by that need of the soul that Bossuet calls 'triumphant folly,' which hurried them to one of those retreats, 'whose structure is,' in the words of Taine, 'a master-piece, and whose beneficences are infinite': and, mingled with them, all those lowly children of the people who are called their brothers and are devoted to their service.

"The tide of persecution flows and carries with it thousands of those men; while at a distance the hacatomb of to-morrow is preparing—that of the humble Sisters, against whom M. Combes and his agents are making ready their charges.

"Those men are citizens, submissive to the laws, guilty of no crime, yet they are sacrificed. Theirs is the sacrifice of a broken life, the life of the soul and the heart, torn away harshly from the intimate joys of their chosen vocation, and the intimate charm of Christian friendships; the sacrifice, too, of their works destroyed, of devotedness interdicted: to-morrow, no doubt, for the greater number, the sacrifice of exile, if they may find elsewhere a hearth

and a roof. Misery awaits them in France; without a profession, since they had none save that of teaching or preaching; without means of subsistence, since their profession furnished the means of their modest livelihood.

"What is the reason of the persecution? They belong to Religious Congregations, says M. Rabier. But they feed the poor, instruct the deaf and dumb, nurse the sick, educate the blind; and all their establishments, or nearly all, are encouraged by the municipalities and departments. This is M. Rabier's answer—and the whole country should hear it—'Do you suppose that their good works counterbalance the danger which they create?' This is a memorable avowal of sectarian passion, which sacrifices to its hatred for the religious name and habit the needs of the miserable."

M. Guizot, the Protestant Minister of Public Instruction in France in 1832, thus expressed his view of religious education: "I do not mean by religious education that religious instruction should merely have a place in the school, and that religious practices should be observed; a people is not educated religiously on conditions so mechanical and so trivial; popular education must be given and received in the midst of a religious atmosphere, in order that religious impressions and habits enter on every side. Religion is not a study or an exercise to which one may assign its place and hour; it is a faith, a law, which must be constantly and everywhere felt, and which exerts its salutary influence on the entire soul and life only at this price. That is to say, religious influence must be constantly represented in the primary schools. If the priest distrusts the teacher and remains aloof from him, and if the teacher regards himself as an independent rival and not as the faithful auxiliary of the priest, the moral value of the school is lost, and it is near to becoming a danger."

As M. Guizot came into power he determined to assure the religious liberty of the Congregations, "considering them as the most honorable competitors and the surest auxiliaries whom the State can find in its efforts for popular education." When he founded a school later on his own estate at Val-Richer, he employed a religious lay-brother as teacher, explaining that "the influence of the teacher on the morality and peace of the commune was still more important than his lessons to the children."

TO THE MEMORY OF FATHER ANGELO SECCHI, S.J.

" Meritos Viro insigni honores doctrina et religio certatim instaurent; ediscatque progenies succrescens quid acies possit humani ingenii, duce et auspice Fide."—Leo pp. xiii.

" Let science emulate religion to renew the meed of honor to the illustrious dead, in order that the coming years may know how far the keen vision of the human mind can pierce under the guidance and benison of faith."

The purpose of the commemoration of Father Angelo Secchi is expressed in the compliment of Pope Leo. It was, as Professor Augusto Persichetti said in the opening address, to contradict the cheap falsehoods of infidelity, and demonstrate " the ineffable harmony which reigns between reason and faith, between religion and science." There is a very cheap form of infidelity actively propagated in Italy, not only in the Government universities, but even in the schools. Latin and Greek are made its instruments, as well as philosophy and history. But it is especially from scientific research that so-called arguments are drawn against Christianity, and even the existence of God.

No country in the world better than Italy refutes the pretence that true science is advanced by infidel devotees. Galileo, Spallanziani, Galvani, and their countless co-religionists, rise in indignant protest. Such a protest is the honor of the scientific world paid to the memory of Father Angelo Secchi, on the twenty-fifth anniversary of his death.

" The labors of your illustrious compatriot have powerfully contributed to the brilliant discoveries accomplished in the century which has just elapsed. His name will ever remain engraved in ineffaceable letters in the history of science." This was the tribute sent to the committee in charge of the Secchi anniversary by Professor Loewy of the Paris Observatory.

Prof. Rees, of Columbia University, New York, joined " in celebrating the memory of one whom all astronomers delight to hold in honor, Father Angelo Secchi, S.J."

" His name," wrote Prof. Crew, of Northwestern University, Illinois, " is one which will always be honored on both sides of

the Atlantic as one of the founders of the science of astrophysics."

Captain Chester, superintendent of the Naval Observatory, Georgetown, D. C., sent this message:

"The superintendent and astronomical staff of the United States Naval Observatory esteem it a privilege to be permitted to add their names to those who unite to do honor to the memory of Father Angelo Secchi on the twenty-fifth anniversary of his death. Not only his great achievements in the realm of astronomy and celestial physics, notably concerning the constitution of the sun, but also his often expressed regard for the founders of this observatory, impel us to a sincere expression of our admiration for him as a scientist and our regard for him as a friend."

"Father Secchi," wrote Prof. Ames, director of the Johns Hopkins University, Baltimore, "did more than almost any man in the science of astrophysics to put the subject on a scientific basis, and his memory will always be held in great reverence."

The tribute of Prof. Hale, director of the Yerkes Observatory, Wisconsin, is similar. "Few men have contributed more than Secchi to the present widespread interest in astrophysical research. His investigations are notable for the diversity of their object, the ingenuity of the instrumental methods devised and the tireless perseverance of the observer. In these respects they will stand as an inspiration to future investigators, and as a striking example to those who are called upon to obtain important results with modest instrumental means. For Secchi's numerous contributions to science clearly show that the great telescopes of modern times, while indispensable for many investigations, are by no means to be considered as essential to the successful pursuit of astrophysical research."

Similar tributes were sent to the Roman Committee by the most eminent scientists in various countries.

Prof. Tono declares Father Secchi to have been the greatest luminary of astronomical science in the nineteenth century. He certainly went as far as it was possible in his day in physics and astronomy. His work began in 1852, when appointed director of the observatory of the Roman College. Physical astronomy was then an almost abandoned field. He set to work first to confirm the discovery of new planets, to study the recurrence of comets, and the physical appearance of the sun and of the other

heavenly bodies. Science owes to him several beautiful discoveries in the planet Saturn and its rings, and the determination of the movement of the moons of Jupiter. In 1859 he published his map of Mars, showing its canals; and he pointed out the extreme variability of its polar spots. He was the first to apply photography to a solar eclipse (1860); and he was the first in Europe to devote himself to the general study of the stellar spectroscope, in which he obtained splendid results. His observations and those of De La Rue left no doubt as to the true nature of the protuberances on the sun's disc. He was the first to invent a means of registering meteorological phenomena; the first to arrange a system of regular observation of terrestrial electrical currents; and the first in Italy to avail himself of telegraphy for meteorological communications. After the progress of the last twenty-five years, scientists are astounded at the work of Father Secchi with the imperfect instruments of his day. He invented and helped to make many of the instruments which he employed in his observations and discoveries. Many of those have not been surpassed. His meteorograph merited the golden medal of the Paris Exposition, and Napoleon III. gave Father Secchi the cross of the Legion of Honor. Father Secchi's triangulation of the Roman States was continued by the Piedmontese invaders, who, when they expelled his religious brethren, allowed him to remain.

Father Secchi observed and minutely described about 6,000 stars, and composed 803 works on various scientific subjects—mineralogy, optics, mechanics, botany, electricity, magnetism, mathematics, astronomy, physics, etc. His admirable work on the *Unity of Physical Forces*, while many of the views are not new, and others remain within the limits of hypotheses, has, however, the merit of furnishing a simple and complete theory of the co-ordination of all the laws of nature.

The writings of the eminent astronomer were welcomed in all the principal scientific publications of his time, and the chief scientific associations considered it an honor to receive him amongst their members.

TO-MORROW.

" How life fails to give us what it promised!
And how that is fairest which we only dreamed."

—*Brieux, le Berceau.*

IN the little grey parlor where she had been waiting twenty minutes Mme. de Néry was in a state of mental unrest. She had tried to recite her rosary, but the beads were not slipping through her fingers, and her thoughts occupied with melancholy recollections refused to be controlled. She was leaning against the window, and over the sash, covered after the Flemish fashion with blue gauze to screen the apartment from the gaze of the indiscreet, she was looking out upon the landscape before her.

Anticipating the Combes laws, the Clementines of St. Bertin had come in search of freedom to this little corner of the Duchy of Limbourg. An old abandoned chateau, blazoned with the black and white cross of the Teutonic Order, had afforded them a refuge. The building erected on piles seemed to emerge from the wide ponds where carp were leaping and great white ducks disporting themselves on the smooth expanse. Stretching beyond was a broad meadow bordered by massive begonias and verbenas and defined against the horizon by clumps of red beech, with here and there a scattering of oaks and maple trees. Against the green of the oak which still lingered, shone the gold of the beech and the purple of the withering maples. On the left, in the meadow, was an old Flemish dungeon-keep built of brick. Perched on the peak of its slated roof three storks were flapping their wings and preluding their flight to the lakes of Menzaleh. In the shelter of its projections, flurried by the first chill of September, a line of swallows also meditated departure. The sky was grey and the air damp, and a sadness seemed to rise from the earth which was nevertheless still wooded and green.

A door opened in the cloister. There was a gliding of almost immaterial feet, the slight click of a chaplet, and the rustle of a veil. The black curtain was drawn aside, and through the grille Sister Martha extended her hand which Mme. de Néry clung to affectionately.

The two sisters had not seen each other since the wedding of Marie and the clothing of Martha. They were orphans and had both grown up under the care of their grandmother Mme. Dardré, passing five months in Paris, and the rest of the year in their chateau of La Breynie whose lofty terraces dipped down picturesquely to the waters of the Dordogne. Their mother was the daughter of the great painter Lerny and had died shortly after Marie's birth, and Henri Dardré survived his wife only two years. Henri who at twelve had taken the first prize at the Conservatory was at thirty, when he died, the splendid pianist in whom Franz Liszt, his master, found his greatest pleasure and delight. Marie and Martha inherited from both their parents the most refined artistic temperament, as well as that craving for an ideal, that eternally unsatisfied desire of perfection which the humdrum of everyday life deceives so dolorously.

In order to spare his children this torment of the artist, Dardré had forbidden his children even to learn the scale. He intended them, he said, to have an education which would be what painters call when speaking of their pictures, a pot-boiler. Their good grandmother was to supervise their studies. But by dint of strumming without method or guidance Martha had succeeded in learning to play with such an intensity of expression that she awoke with her touch the deepest and tenderest emotion. Marie's bent was to painting. Both were remarkably well educated and in spite of Mme. Dardré's efforts to the contrary the pot-boiling scheme was a dismal failure.

Devout parishioner as she was Mme. Dardré had imparted to her grandchildren a solid but well-tempered piety. The excellent woman avoided all excitement, even that of religion. She dreaded the spiritual direction of a saint, as much as she did the training of an artist. But nevertheless she discovered one day to her horror that both of them wrote verses, in false metre, it is true, but brimming over with exquisite poetry.

The flight was taken and nothing could check it. They could not meet a beggar without emptying their purse, and could not plan a scheme which did not turn out eventually to be a chimera. They were handsome, frank and good women, but they were walking on clouds and in quest of stars.

At eighteen Martha had dug out from the shelves of the library, a *Life of St. Adèle written by herself.* She read it and reread it

over and over again, and three months afterwards, gave out that she wanted to be a Clementine nun. Mme. Dardré almost died of fright when she heard it; and Martha touched by her grief endeavored to console her. The discussion of the matter ended in Mme. Dardré's declaring she did not believe in such a strange vocation, and that Martha should not breathe a word of it again until she came of age. After that the girl never spoke of the religious life. She went into the world. She bewitched every one, but when anyone spoke to her of marriage, she replied that she was waiting for her sister, but as no one sufficiently took the fancy of Marie, Martha had to wait a long time. When she was twenty-one she flung herself on the neck of her grandmother and reminding her of the old resolve which Mme. Dardré had completely forgotten, insisted that she must become a Clementine. Dumbfounded, Mme. Dardré gazed at the child and after a long silence the only word she could utter as she lifted her hands to heaven was "she's a fool like her father."

Meantime Marie had found her blue-bird. Just out of St. Cyr in 1891, the Viscount de Néry had obtained leave to go to Dahomey. Wounded at the taking of Atcheribe and while still on sick leave he had entered Abomey with General Dodds and finished the campaign with a second gold band on his shoulder. Kept at his own request in the army of occupation, René de Néry had followed Lieut.-Colonel Bonnier to Timbuctoo, and was one of the few officers who had escaped, in the wholesale destruction of the column by the Touaregs in 1894. But he had received a ball in the chest and his recovery was slow. When he came back to France in 1895 he was decorated and had the rank of captain. A distant cousin of the Dardrés, he had met the two sisters at Paris during the winter of 1896. He was then in garrison at Angers; a garrison of convalescence, he said, which was very annoying, for he was anxious to join his regiment in the Soudan. This first meeting however had quite upset him. At the second meeting in the following winter he discovered that Marie Dardré was as badly smitten as himself. Was not Néry a sort of legendary hero, handsome, chivalrous and poor? But that circumstance rather favored him in the eyes of his cousin. There was not much to prevent his being made captive by the ingenuous love which Marie never dreamed of concealing. Néry's mother who was all he had, was an energetic and practical woman and was rather dis-

concerted by the romantic tendencies of her possible daughter-in-law; but the hearts of both were so far gone, that there was no longer question of stopping it, and as everything promised so fair for the happiness of the young couple she thought it would be cruel to interfere.

The banns were published. Oh! that springtime with the balm more of promises than of flowers! what a dream it was! All notion of time had been effaced. Marie scarcely knew if she were living. Vaguely she heard the murmur around her in an undefined concert of admiration and good wishes and hopes. The fairies brought their gifts, and he, bashful, handsome, already illustrious, gave her the promise of a spring that would never wane. Why do such sweet hours pass so swift, and why is the soul that passes through them lulled to sleep by a happiness of which it is but half conscious?

Martha did not envy the joy of her sister. Her own was higher and more keen. Conscious of what she was going to sacrifice, she felt because of it an enthusiasm that set her free. It was the springtime, too, for her, beyond which she saw a paradise radiant with a love that was divine. Persuaded of the fleeting nature of all things, she was inclined to pity in her own heart the sister who was leaning on what was perishable, while she, on the contrary, was going to slake her thirst at the source where joy bubbled up eternally.

Both of them had come to pass a few days of May at La Breynie. One day Martha was singing the *lied* of Schumann:

"Now you have given me my first pain."

She threw so much joy into the song, and Marie, on the other hand, put such a supernatural melancholy in the accompaniment that, stopped by the strange want of harmony, each looked at the other, and then, as girls are apt to do, fell into each other's arms.

"Ah!" said Martha, "you have awakened me from my dream. Only now I appreciate that we part from each other."

"But we are going to the same goal," said Marie, smiling, "and so in a different mode we shall sing the same song."

It was their only hour of sadness.

On the 30th of May, 1898, in the village church where her parents were married, Marie Dardré gave her hand to Captain de Néry, and left that day with him for Germany and the Tyrol.

Next day, Martha went to St. Bertin. On the 8th of September, when her postulancy was finished, she received the habit. Mme. de Néry had returned for that feast, when Martha appeared, at first in the robes of a bride—the wedding dress of her sister—and then disappeared in the choir to complete the mystic burial. She was so radiant with supernatural happiness that Marie would have envied her bliss if the fullness of her own had not prevented her from comparing it with anyone else's.

While Mme. de Néry was leaning against the window at Veulen, looking at the red leaves of the beeches, all this passed again before her eyes; and the recollection of it was painful, for before she had heard the footsteps of her sister, sighing deeply and letting fall the curtain, she had exclaimed, somewhat petulantly: "After all, there is no help for it."

The Viscount de Néry did not go to the Soudan. Captain of Zouaves, and chained to his duty and his domestic bliss, he had commanded the garrison first at Tlemcen, and then in Algiers. Mme. Dardré soon found it impossible to live alone in her deserted house. The young household welcomed her, and as an attack of paralysis shortly after made her an invalid, Marie de Néry held it as a duty never to abandon her. Hence she had not been able for three years to come to France except for a brief visit, interrupted as it always was by the disquieting needs of the sick woman; and so during that time she had not seen her elder sister.

Marie's correspondence, enthusiastic for a long time, little by little took on a tint of melancholy, which the eyes of Martha failed to detect or which she explained away by her own evident domestic grief: the empty cradle. Mme. Dardré had just died, and Marie availing herself of her first moment of freedom, had come to see her sister.

The profoundest joy illumined their faces, banishing every other feeling which might have left its mark there. The pale countenance of Martha had an expression of ecstasy which Marie for some time gazed at with envy. The beauty of Mme. de Néry on the other hand, now in all its bloom, bespoke healthfulness and vigor, and the radiant joy of life.

They had so much to say to each other that their first phrases were little else than empty exclamations. Then came the story of the death of the grandmother, and how she thought in her

last moments of the absent one, the nun, whom she always mourned for. René had stopped over at Diest on the pretence of visiting the double fortification of that quaint old city, but in reality to let the two sisters pour out their hearts to each other without reserve.

When the small bits of news were exhausted, "Tell me," said Martha, "about yourself; tell me about your happiness. Is it all that you dreamed of and that you deserved?"

"My happiness!" replied Marie, with a slight quiver in her voice. "Why, yes; my happiness is complete. Of course, one joy is lacking;" and she made a slight gesture and cast her eyes to heaven with a sigh; "but apart from that deception, that grief, if you wish to call it such, I am entirely, absolutely happy. . . . When I say absolutely, I mean as much as one can be so here below."

She made this answer, plucking at her furs meantime and with downcast eyes. When she looked up, Martha was astonished to see the sadness which gave the lie to this solemn assurance.

"But what about him?" insisted Martha; "is he always the ideal being you desired? the Prince Charming?"

"Oh! the Prince Charming, my dear, does not exist, you understand, except in the fairy stories with which one puts little girls to sleep; and I confess I think it is wrong to tell them those stories, for they believe them; and when they awake, the reality following the dream is very likely to cause them a shock."

"The reality? Have you then awakened from your dream?"

"Do you think a dream can last three years?"

"Then your happiness was a dream, and has vanished?"

"Ah!" said Marie, with impatience; and suddenly she sobbed.

Sister Martha perceived for the first time that a grating separated her from the world and prevented her from throwing her arms around this dear one whose grief was breaking her heart. She took her hand however and stroked it tenderly, as she used to do at La Breynie when she had to calm her childish fears.

"How silly I am!" said Marie, endeavoring to smile, but she began to sob again and broke into a torrent of tears, all the more unrestrained because her nerves, excited by the joy of the meeting, made her less able to restrain her feelings.

Then she drew nearer to the grating, whose black points pressed against her forehead, and as if in confession, with much embar-

rassment and with many turns and returns, avowed the secret which she had such need of making known.

Of course René loved her and her only, and with a fervent respect, and nothing was wanting to her happiness; but what distressed her was, that while she had every happiness, her happiness was only that and nothing more! And then to tell the truth, René was, doubtless, perfect . . . she would be wicked to deny it; but after all, this conqueror, this hero! . . . No! he wasn't common, on the contrary, he was distinguished, in his manners above all; but nevertheless, he was satisfied with so little of life. He did not lack heart; no, no; but wings. That uneasiness of an unsatisfied mind which tortured her, he did not seem to feel, and even did not understand. While she was stifling in the thick atmosphere of life; he was absorbed in the routine exigencies of the service; in the narrow limits of his happiness; besides,—a trifle, of course you will say, but after all, what annoyed her, René was getting stout and bald!

At this last avowal Martha burst out laughing.

"Ah! you laugh," said Marie, striving to restrain herself; "but if you knew my misery on finding myself a slave to these vulgarities, and without the smile of a child to comfort me. If you knew how, especially this last year, I envy you, who are alone the happy one, on not having seen your dream picked to pieces."

A little bell tinkled far-away in the convent. It summoned Sister Martha. Marie saw tears in the eyes of the nun.

"Ah! my Lord! what have I done to trouble your peace in telling you my misery?"

She had in no way disturbed Martha's peace. Back again in her cell to make her examen of conscience, Martha fell on her knees and immediately buried herself in meditation. She covered her face with her hands, but the convulsions of her frame showed that she was weeping. Ah! the dreams that were plucked to pieces! Marie knew of them also, and the happiness, almost all the happiness that was possible, deceived those who obtained it; and heroes were men, almost common men! Marie was not the only one deceived, for she also, the nun, had been disillusioned. She had dreamed, on earth, of a life that was beyond the earth; she had dreamed of prayer in which she would hear God speaking to her. But, alas! during her painful and protracted medita-

tions slumber had sometimes surprised her; and in the choir, while the monotonous chant wearied her, heaven did not open before her eyes, and the songs of angels did not resound in her ears. She had longed for heroic penances. But her health did not permit them. A series of little duties, of small occupations, filled up the days. It was all good and innocent, but her wings had been clipped. Not that she ever regretted any mere human happiness or perishable joys, but she had sometimes asked herself, timidly and fearing there was sin in doing so, if perchance her post of duty was not at the sick-bed, or caring for the aged poor. What if she had been called to devote herself under the white cornette, or the guimpe of the Little Sisters of the Poor to work in a hospital in India or China! She who was born for action, for suffering, and she was withering away;—oh! she did not regret that, but in accepting the office of victim, she regretted sometimes that she was not an apostle. While she was thinking of these things the music of her burdened soul began to bubble up, and she almost heard herself singing in spite of herself, and involuntarily she was adding the concluding stanzas to a poem she had been writing three days before. She had called it *My Star*, and to disguise her thoughts she made some imaginary person speak for her.

It ran through her mind in spite of herself:

Some star illumes each human soul
  Its light of life in weal or woe;
  In spite of self, we catch its glow,
And strive to reach its shining goal.

Its beckoning gleams enthrall and lure.
  The sky is blue, the waves are still,
  "My sister, queen, thou rulest my will;
I fear not; and success is sure."

And so we go, in hope and pride,
  To our ideal, with outstretched arms;
  No fear of future ill alarms
Nor what keen suffering may betide.

We all have loved some special star;
  I saw my own in heaven one day,
  It trembled like wrapt souls that pray,
I vowed my love to it afar.

Delusive star! I've falsely dreamed!
  To-day my love to doubt is turned;
  Once altar-fires within me burned;
But things are now not what I deemed.

Didst thou not say: "God speaks to thee
From Him this light beams softly down
Lo! thy ideal! the martyr's crown;'
Such vistas didst thou ope to me.

To thee my life, my all I vowed,
For thee my treasures out I poured,
But when I would have upward soared,
There came no summons from the cloud.

Thou didst but smile, when I did break,
My mother's wounded heart for thee,
And now here in mine agony,
Thou faithlessly dost me forsake.

Thou leavest me lonely on the way,
With grief enshrouded and with gloom;
Life seemeth like a yawning tomb;
Around me sorrow, doubt, dismay.

Did not then God thee to me send,
When thou didst wake my soul from sleep?
Mysterious friend! could I not keep
My trust in thee, and upward tend?

But lo! the sky is clear once more
Athwart the blue, in radiance wings
My star! as erst for Magi-kings,
To God it leads; I bend; adore.

When the all-enduring bell gave the signal for the end of the examen, Sister Martha rose quite dazed, and it needed a moment to find out what time it was. She went to the refectory to take her accustomed place. She partook of the meal, depriving herself of as much as possible, quite humbled by her late distraction, and unhappy because she could not season her small portion of roots with a little ashes and gall. She listened to the reading of the life of Mary Magdalene de Pazzi, an angel, to whom God used to speak. Martha thought herself unworthy of such favors, and then plunging into her own soul, she accused herself of hardness of heart and wondered if God had not rejected her.

In the little guest parlor Mme. de Néry was taking her meal. Two out-sisters, with calm faces and unperturbed imaginations, waited on her and said all sorts of sweet things about Sister Martha, whose beatitude was troubled only by slight attacks of rheumatism.

III.

The rumbling of a carriage announced the arrival of the Viscount de Néry. With infinite delicacy René first made sure that

Marie had had a long conversation with her sister. He was congratulating himself on having had the chance to visit the fortifications of Diest, and that made Mme. de Néry think within herself that he was not in a very great hurry to see Martha. At last he sent in his name, and with some little emotion ascended to the parlor. His wife was going to follow him, but fearing that she might betray herself in presence of her sister and before her husband, she went out with the old portress to see the flowers in the garden.

The sunburnt face under his close-cropped light hair, his demeanor mild but at the same time strong, his glance straightforward and loyal, but which, though distracted and dreamy at times, lit up suddenly with unusual brightness—such was René de Néry, who captivated every one at the first meeting by his simple dignity of manner, which was absolutely void of anything like pose. His quiet voice grew animated little by little, but always seemed to keep a reserve of energy and sweetness. He was twisting his glove in his hand, quite annoyed to find himself so excited, when the curtain was drawn and René stood up.

"Well, Saint Martha," he exclaimed, "his face radiant with pleasure, how happy I am; how happy I am to see you," and with hands joined he gazed at the white figure which seemed like a seraph to him.

The joy of meeting her brother lit up Martha's soul like a sunbeam. She was quite in a flutter of excitement but not too much so to prevent her from glancing at the forehead of the young man and exclaming to herself interiorly: "Why does Marie say he is getting bald?"

After the first interchange of news, sympathetic and discreet on both sides, Martha pronounced the name of Marie. René had nothing but praise for her, showing the almost reverential cult he paid her. Of course their family tree had not burgeoned, but on the other hand the springtime had not flown, and after all what was there but to be resigned. One has to be a bit philosophical with life, and when one hasn't what he wants he must love what he has.

"As to that," added René, "you might preach a bit to your sister. I have often detected a shadow of sadness in her eyes that one less chimerical might have resented. She is too often pursuing a mirage; and that kind of hunt only ends in disappointment."

"After all," replied Martha, "we cannot make our play to suit ourselves. In circling the light the moths get scorched. I wonder if it would be better for them to love the cold and the night?"

"No, Sister Martha, neither the cold, nor the night; but we are not moths and can wait for the sun and not burn ourselves at these doubtful lights. It is a fine thing in life to go in quest of an ideal; but we must do it with reflection, and not abandon what is practical."

"Oh! *the practical* interrupted Martha. Do you know the verses that Marie wrote which used to startle grandmother and which Marie entitled *Be practical?* Listen to them:"

"Oh! do not fume or fret;
You'll die before your time;
The world's not perfect yet;
Men rarely are sublime.

"Our thick and heavy air
Needs lungs that are robust;
They'll mend, if you don't care;
Come! bear it, for you must.

"If your artistic soul
The vulgar can't abide;
Then let your requiem toll,
Long since you should have died.

"The common is the rule;
We're marked with it from birth;
The sage is partly fool;
Or is not for this earth."

"There you are!" said René. "The ideal or death! That little squib is pretty and is true. But don't you think, Sister Martha, that when we are face to face with what is, after all, nothing but egoism, it is better to do than to die; that it is better to fight it and cure it, or at least banish it from one's life; and that there is less greatness of soul than weakness, less goodness than pride in despairing of life?"

The firmness of these calm words quite subjugated Martha, and she kept gazing at Néry.

"But, after all," she exclaimed, with somewhat of childish sincerity, "there is yourself. Are you, then, perfectly happy, perfectly satisfied with your trade?"

"My trade! my trade!" said Néry, slapping his glove against the grate. Donoso Cortez has defined a soldier as a slave in uni-

form, and I am often tempted to admit that definition." And while Martha was looking at him with amazement he continued: "The soldier that I was, my dear Sister, is dead. In order to be alive he would have to be battling in the Soudan or following those glorious missions which have recently cut their furrows all through Africa. But I have sacrificed these aspirations to Marie's happiness, who loved the hero in me, but who, nevertheless, prefers to have me with her in Algiers than away from her in Darfour. I am an officer of public order; an epauletted professor of drill and tactics; a theorist, if my heart speaks true, or a leader of a cotillon; in brief, an officer of a garrison, a common, ordinary, every-day man; or, perhaps, great, depending on how I regard my trade, either as mere commonplace drudgery and monotonous maneuvering or as a necessary preparation for acts of sublime and heroic sacrifice, which may never come, it is true, but for which the soul offers itself with unswerving fidelity.

"Add to all this that many a disappointment would have made me disgusted with my trade if I did not banish the thoughts by repeating the old refrain of Beaufont, the poet of the market-place":

> "I will not haggle; for I love France,
> And keep straight on the great high road."

IV.

Just at that moment, on tip-toe, Marie half-opened the door.

"Can I come in?" she asked.

She had a bunch of tea-roses in her hand, gathered for the altar.

"O Marie! Marie!" exclaimed Martha, "you missed a great avowal of disenchantment."

Marie stopped, surprised; never imagining that such a confession could have left the lips of her husband, or that his philosophy had given way.

"Disenchantment!" said René, "you exaggerate."

"But did you not say," exclaimed Martha, "that your dream, too, had been stripped of its leaves? Your dream of heroism and war?"

She kept on insisting, delighted to make Marie hear an admission that would seem to put Néry back again in the category of creatures who had wings.

"Me *also!*" replied René; "you should have said me *only;* for you, Sister Martha, and you, Marie, you are, I fancy, shielded

from such accidents. My dream stripped of its leaves! Well, if you insist, I admit it here before Marie; but, to tell the truth, every life is a vanished dream; a great dream, and one from which has issued the life we have embraced. We all have dreamed. You, for example, sanctity; I, heroism; Marie, motherhood. I go down on my knees before your sanctity, Sister Martha, but I am convinced that you do not think you have attained the perfection you dreamed of; my heroism, I have told you in what it consists; and in the eyes of my dear wife I have often seen shadows that told of disappointed hope."

"René," interrupted Marie, "how you talk; Martha has said the truth. You are disenchanted."

"Not with you, in any case, my dear wife; nor with any one, or anything. No my enchantment is not dead; it is only transformed. Listen. Must not the flowers fall, to let the fruit come; and has the tree laden with fruit a right to complain of being disenchanted because its blossoms have dropped to the earth? Every vocation, every existence is a plant whose flower must fall; and it is because in embracing such a life we have only dreamed of the flower, we imagine that when it withers we have been deceived.

"Who would care to have life merely for what it is! God colors the dawn with hues that charm the eye; and the aurora of every love is delightful. Those who are near to the dawn, namely the children, judge of life only by what they see. They do not know that every happiness will have a morrow, and when this morrow comes, those who have wished only for the flower of happiness think they have been thwarted. And if they are weak they spend the day weeping over the dawn. Worse than that; they dispense themselves from fulfilling the task which they had undertaken, and return continually to the East, to seek incessantly for new delights which are abandoned as soon as they have yielded their flower.

"No! your dream is not dead! you foolish women. Immortal, it abides in you. For your dream is your life; vulgar in appearance but if you are strong it is in reality sublime. The enthusiasm may have passed; but that was only a stimulant necessary to make you attempt its realization. Do not look behind or towards the East and the flowers. Gather in the harvest of merit which is the fruit of life. That will spring from your daily occupation,

from the pain of unexpected sacrifices, from fidelity to monotonous duties which custom has made irksome. Merit is your transformed ideal; it is the fruit of the flower you loved and is worth more than the flower. Love that, and love your life, and you will not know what disenchantment is."

Néry stopped. He had been excitedly giving utterance to ideas he had often dwelt upon, but had never expressed to his wife.

"What a fool I am," he said, quite confused when he saw what a speech he had been making.

The sisters listened to him eagerly, restraining with difficulty the emotion which was almost stifling them. Romantic and weak! Yes that is what they had been, and he was the strong one, the true hero, more admirable in the obligatory pursuit of his daily duty, than in a wild sweep through Abomey.

At certain times important for us, and possibly grief-laden, words come to us, unexpected and profound, which in an instant scatter all our doubts and illumine the whole pathway before us. Those who utter them sometimes are not aware of their import. God alone who inspires them knows it.

The rays of the setting sun fell full upon Néry's face. He seemed to be radiant with its light; the rest of the little parlor was in shadow. A revelation had come to the souls of Marie and Martha. When a few moments after Néry and his wife were leaving Veulen, Marie for the first time loved the charm of the autumn which up to then had always saddened her. Leaning on the arm of her husband, she said to him, "If you but knew the good you have done to me. I was weak; I shall be strong. You have taught me wherein lies my ideal, and the happiness of my life."

Martha re-entering her cell wrote in her little memorandum: A Captain of Zouaves has chased my chimeras; and I have to-day grasped the meaning of the expression, "Heaven is a happiness that will have no to-morrow."

PIERRE SUAU.

Études, April 5.

THE MISSION FIELD.

The Results of Missionary Labor.—Nothing would be more interesting, or, perhaps, more astonishing, than a fairly complete account of the literary, historical and scientific results of missionary labor. Library after library would be filled by the missionaries' contributions to the knowledge of languages, races, countries; to almost every department in the field of human research. The benefits which the missionaries have thus conferred upon civilization were merely incidental to their painful and absorbing work of evangelization; and were achieved without books, money or scientific apparatus.

Still more astonishing, and more difficult to estimate, is the moral and material uplifting of savage races. The inveterate cannibals of Oceania, who waged unceasing war in order to procure human flesh for food, have become peaceful tillers of the soil. The blacks of Africa, amongst whom there was neither marriage nor family life, nor respect for woman, have been transformed, and are being converted into Christian households. The horrors of infanticide in China and elsewhere have ceased in the Christian settlements, and have decreased even beyond them. Slavery has been attacked everywhere, and has been mitigated or abolished over large territories. The rights of property, Christian modesty, respect for women, for the child, and for the aged, have been taught to benighted peoples by the Christian missionaries. The knowledge of letters, trades, arts, professions, has been communicated.

Works of charity and education, and the conversion of the pagan natives, are the direct objects of missionary labor. Everywhere through the great mission-fields have sprung up orphanages, hospitals, leper-houses and asylums for the old and afflicted. In the French foreign missions alone, there are 1,038 such establishments of charity. Of these, some are very large. At Beyrouth, the hospital of the Sisters of St. Vincent de Paul receives 1,500 patients annually. From a similar one in Jerusalem, 112,464 sick persons are assisted each year, and 16,000 visits have been made to the afflicted in their homes, 250 lepers are sheltered

in the establishment at Mandalay in Birmania. And hundreds of thousands of infants have been saved in the orphanages of China.

It is in works of education particularly that the great missionary army is employed. Four-fifths, probably, of the 40,000 male and female missionaries are engaged, one way or another, in schools. Here it is difficult to have exact figures. M. Launay computes the seminaries in mission lands at 193, and the schools and colleges, including two universities, at 12,774. Seventy-six per cent. of these are the creation of French missionaries. Father Piolet, S.J., estimates the number of children in French mission schools at 750,000. Of these, the Society of Foreign Missions (Paris) has 91,678, and in the Jesuit missions there are 218,181 school children.

As to the number of *converts*, there are 54,366 Catholics in Japan, 720,797 in China, 827,859 in Indo-China, 1,628,164 in India—in all Asia, 3,407,379. If we include foreign and native, white and colored, there are nearly three millions of Catholics in India. In Africa there are fewer, for the missions there have sprung up within fifty years, and the population is less than in Asia. The total number of converts in Africa, including those yet under instruction, is put by Father Piolet at 631,850. At the beginning of the nineteenth century there was not one. The missions of Oceania came much later, and some of them have been in existence only during three years. As late as 1838 there was not a Catholic in Oceania. At present there are 909,048. The entire population of Australia, Tasmania and New Zealand is 3,685,000.

Before the destruction of the Society of Jesus, there were 2,000,000 Catholics in Japan, 800,000 in China, 2,500,000 in India. What progress would have been made at this day in the evangelization of the world, if Christendom had not been rent by the so-called Protestant reformation, and the Catholic missions had not been destroyed by the infidel revolutionists of the eighteenth century.

At the present moment our Catholic missions are better organized than ever before. There is more promise of stability and victory. The harvest, indeed, is great; 40,000,000, mostly pagans, in Japan; 400,000,000 in China; 252,000,000 in India; 200,000,000 in Africa.

Jesuit Missionaries.—Of the 3,249 Jesuits now in the mission field, 790 are French, and are laboring chiefly in the missions of

China, Ceylon and India, Madagascar, Egypt, Armenia and Syria; 222 are Belgians, and in India, Ceylon and Congo; 535 Germans and Austrians, in India, America (North and South), and Australia; 65 Hollanders, in Java, Sumatra and Flores; 69 Americans and Canadians, in Jamaica, British Honduras, and amongst the North American Indian tribes; 590 Italians, chiefly in India, Brazil, the Rocky Mountains and Colorado; 785 Spaniards, in Cuba, South America and the Philippines; 41 Portuguese, in Goa, Macao and Zambesi; 152 Irish and English, in South Africa, British Guiana and Australia.

Recent Martyrs in China.—In a letter to the *Croix*, dated Jan. 19, 1903, the Count de Mun expresses his astonishment at the "inexplicable silence of the European press concerning the frightful situation of the Christians in southern China, owing to the renewal of persecution." He communicates to the *Croix* two letters which he had received in answer to his urgent request for information. One is from the Abbé Guébriant, of the *Missions Etrangères*, Provicar of southern Su-tchuen; the other, from Mgr. Dunand, Bishop of western Su-tchuen.

Abbé de Guébriant's letter is dated Oct. 14, 1902. "Again," he says, "the most dire events are foreshadowed in China, and it is in Su-tchuen that the flame has been enkindled. It is of the utmost importance for the Christian missions that the truth should be made known."

Su-tchuen, which has had Catholic missions since the seventeenth century, is divided into three vicariates apostolic. The northwestern vicariate, that of Tchen-Tou, is, at the present moment, ruined in great part, and blood-stained, while Souifou (south) has seriously suffered.

The leaders of the Boxer movement of 1900 were officially exiled to the province of Su-tchuen, where they lived in great honor, and kept up relations with the notorious Prince Tuan. Here they prepared their plots amidst the flourishing secret societies. The contradictory policy and official complicity of Pekin in 1900 are reproduced in Su-tchuen. In May and June the troubles began in the districts of Tse Tcheou and Gan-Yo. The American Protestant missions suffered most. Many Catholic families were pillaged, and twelve persons were massacred. In July the Christian settlement of Nied Keou, and those near it, were completely destroyed; several persons were slain, and 300 left homeless. Bands

of Boxers appeared in the neighborhood of Tchen Tou, the provincial capital, who, when dispersed by the soldiers, gathered again farther off. On the 25th of July they suddenly attacked the Christian population of Sou-kie-wan (sub-prefecture of Kin Tang). The whole place was pillaged and burned; 1,200 Catholics were slaughtered, the greater part of them with indescribable refinements of cruelty. Their church, one of the finest in Su-tchuen, was destroyed. The missionary, Abbé Dupius, in China since 1871, aided by fifteen of his young Christian men, defended his residence from mid-day until 2 o'clock the next morning. Then, under cover of a thick fog, and assisted by the wonderful devotedness of his surviving Christians and some friendly pagans, he escaped across the river. His assistant, Father Hoang, a young Chinese priest, thirty-one years of age, was discovered, and cut into pieces. On the 28th and 29th of July, the two parish churches of Tsi-toui-wa and Tsuen-choui-keou were destroyed, 170 Christian homes burned, and from 100 to 200 Catholics massacred. On the 30th of July the parish of Tsin-tsin-sse—its church and houses—was destroyed, but all save two of the people escaped.

After the destruction of San-Choul-koan, in the beginning of August, the French Commandant Hourst, with three seamen, came to the aid of Mgr. Dunand. The consul, a doctor and a lieutenant of the marines joined them. This courageous intervention forced the local authorities to make some show of resistance to the bandits. But on August 22, another parish and all its missions, for several leagues around, were destroyed, and more than one hundred Christians perished. The mandarin of the town of Tay-ho-tchen opened the gates at midnight as the Boxers approached, on the 4th of September. The church and the houses of the Christians were laid in ruins. Day after day, as the month advanced, the Christian parishes were plundered and destroyed. In some places the Christians escaped; in others, their lives were spared; some were slain, but the exact number was not reported. Tchen-Tou was visited by the Boxers in the middle of September. The authorities made no resistance, but shut themselves up in their houses. However, owing to the presence of the little band of intrepid Frenchmen, and the indignant appeal of the consul to the viceroy, the Christians were saved. The progress of the Boxers was not arrested, and each day brought its story of destruction and bloodshed. Even the

appointment of a new viceroy at Tchen-Tou had only a local effect. The missionary, Abbé Montel, was able to defend his flock, at least for a time, in the large parish of Yukia, some twenty miles to the south.

In the beginning of October, the two seminaries of the mission were menaced, as were all the neighboring Christian districts in the north. The American Protestants closed their chapels at Kia-Tin, and recalled their missionaries from the outlying stations. Two or three of the mandarins, most energetic and favorable to the Christians, were relieved of their functions. Yukia was attacked on the 4th of October. Abbé Montel and the men defended the church, while the women prayed inside. After a defence of five hours, they were saved by troops from Tchen-Tou, but all that they possessed was lost. The Christians of the districts nearby, who had no time to flee, were killed. On the 8th of October, about 4,000 Boxers were almost at the suburbs of Tchen-Tou.

In those disasters the Protestant and Catholic missions suffered without distinction. Not even were the peaceful or friendly pagans spared. The good terms on which they lived with the Christian families were taken as a pretext to rob them and burn their homes. Within the space of three months—up to the date of the letters to which we have referred—between 2,000 and 3,000 Christians have been slaughtered, and about 6,000 left homeless; while property worth several millions has been destroyed.

The condition of things seems to be quite similar to that at the beginning of the revolt of 1900. We have the same complicity of the Chinese authorities, secret societies abounding everywhere and pursuing exactly the same line of action as their brethren did in the north. The remoteness of Pekin, the inaccessibility of the province of Su-tchuen, and its wealth, increase the danger.

Mgr. Dunand, writing on October 29, confirms all the details of the Abbé de Guébriant's letter. At one moment, he says, it seemed that the 40,000 Christians would be sacrificed.

Another missionary, M. Laurent, writes that he has a banner belonging to the Boxers, who, he says, go by the name of Society of the Red Lantern. The banner was steeped in blood, and bears Chinese characters believed to be a command received from heaven. At least six Christian Districts had been ravaged before October, and at least 2,000 Christians slain.

Gratitude and Fidelity of Chinese Christians.—Father Hœffel, S.J., having returned to his mission of Kiang-nan in southwestern Tche-ly, describes in the *Missions Catholiques*, the joy of his Chinese Christians at his return. The children came several miles to meet him, and the grown people received him at the entrance of the village. For two days his modest quarters were filled by visitors. All were astonished and overjoyed to find themselves again united after the terrific disasters which had passed over the missions. The missionary went through his entire district and began to assist his flock with whatever money he had obtained.

To illustrate the loyalty of the native Christians, he instances the case of a neophyte, who, having heard that the missionary had been martyred, traveled twenty leagues to find out what had happened. A few days afterwards he died exhausted by fatigue. A catechist, with three devoted companions, sought out the flying missionaries in their place of refuge, and led them through countless dangers to safety. At the time of the massacres in Tchou-Kia-ho (July 20, 1900), when Fathers Mangin and Denn were slain with 20,000 Christians, men, women and children, the converts were offered their lives and liberty if they would deliver up the two Fathers; but they preferred to die rather than be guilty of treason. As Father Mangin was shot, a woman tried to protect him by standing in front; she was shot, and fell at his feet.

Armenian Massacres.—The massacre of the unfortunate Armenians still continues. Father Bonte, a Dominican missionary at Seert in Kurdistan, writes that in the district in which he lives, "pillage, slaughter and burning occur on all sides." Five Chaldean villages have been laid waste. He knew of two Chaldeans slain in their fields. The patriarchal vicar of Seert corroborates this testimony. The Kurds burned the crops after they had fired the villages, and thus the unfortunate people are without food or shelter. The vicar tells the story of a man from a neighboring village, who, having been robbed by the Kurds, was killed and his body thrown into the river.

Baptism of a Native Prince in Madagascar.—Prince Ramaro, once great amongst the Betsileos, before the French occupation, had been long desirous of Baptism. This was delayed, however, in order to test his constancy. Meanwhile, his numerous progeny were educated in the schools of the French Religious. A temporary chapel was erected and covered with palm leaves, in order

that the immense concourse of natives might see the impressive ceremony. Mass was said under the green roof, and the people sang their canticles. In front knelt the convert chief, who now took the name of Louis Charlemagne, and beside him his consort, also a convert, who will henceforth be called Radegonde Marie Antoinette. After Mass, the Superior, Father Royet, S.J., seized the favorable opportunity of exhorting the pagans present to follow the remarkable example now set them, and to embrace the Christian faith.

At the banquet which followed, there were present, besides officers French and native, the Governor of Fianarantsoa and his wife, both baptized a few years ago, and named Clovis and Clotilde, because received into the Church on the anniversary of the conversion of the King of the Franks. The banquet was shared with the crowd of natives, who sang meanwhile, accompanied by their drums. Finally a document which would commemorate the event was signed by the notable persons present.

EDITORIAL.

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES.

NOW that the federation of the Catholic societies of the Archdiocese of New York is under consideration, it behooves every layman, not only in this locality, but also in every part of the country where the societies have not been federated, to consider carefully the scope, object, advantages and methods of this movement, and its history also in the many States in which this federation has been already successfully effected. An excellent article on this subject, by the president of the American Federation of Catholic Societies, Mr. T. B. Minahan, of Columbus, Ohio, appeared in THE MESSENGER for October. This was reprinted in pamphlet for free distribution, and copies of it can still be had by applying at our office. We recommend it as the best presentation of the question up to that date, for even since then federation has made such progress that some paragraphs should be added to this article, recording the episcopal approbations and the accession of new States and dioceses to the movement, notably that of the Archbishop and Archdiocese of Philadelphia.

It seems desirable that our Catholic societies should be united together in some way, so that without merging their organizations together, but keeping each in its separate integrity, they might all act in concert when occasion requires, communicate with one another frequently, and co-operate together more effectively for the high aims which they all have in view. As it is, not only do our parochial societies stand apart as distinct entities, but even our great organizations, national though some of them be, have no mutual relations or points of contact. Racial, social, class or local distinctions keep them apart, with the result that they ignore, instead of aiding, one another. How few even of our active and prominent Catholic laymen know how to reach the officers or councils of our great organizations when some occasion would seem to require the concerted action of all? How commonly some gathering is announced as representative of the entire Catholic body in a section of the country, and it is found that a vast element has been entirely overlooked? How little is known by

Catholics generally, who are not German, of the splendid work the German Catholic societies are doing in this country, or how they accomplish it by the close federation of all their local societies? What, for instance, have the Catholics of this city heard of the remarkable resolutions enthusiastically adopted at the convention in Brooklyn on the evening of April 20, summoned under the auspices of the German Catholic State Federation to commemorate the jubilee of Leo XIII? Even to prepare a directory of the Catholic societies in any neighborhood, one must cast about for days, and finish the search with the uncomfortable feeling that several important bodies have been overlooked. And yet, the advantage of knowing these, our chief Catholic social agencies, is very obvious, and the greater advantage of having them so far at least acquainted with one another and sufficiently organized to take concerted action when necessary should outweigh any seeming disadvantage, and impel us to undertake this task everywhere and as speedily as possible. Even were no other benefit to accrue from such an organization than the compilation of a directory from which every Catholic man might learn the nature, object, scope, advantages and conditions of membership in each society to which he is eligible, it would be worth the while. If it is desirable to have all the branches of any organization in close touch with one another, so that it may be easy to communicate promptly a message to all, it surely is just as desirable to have some means of intercommunication among all the societies so that they may when necessary act together for laudable purposes.

This, however, is the very slightest benefit of the movement, and only a preliminary step for bringing together the best Catholic agencies for the attainment of objects which no single society can hope to realize and which are well worth the energy and zeal of all.

The object of the American Federation of Catholic Societies is to enable the Catholic laymen throughout the United States and its dependencies to coöperate together in religious, social and civil enterprises, and to endeavor, along with other bodies of citizens not Catholic, to promote morality and patriotism.

Prominent among the religious enterprises on their programme are Catholic education, literature, immigration, and conventions or congresses, State and national. In education, while supporting and improving their own universities, colleges and parish

schools, they purpose to encourage in every way the tendencies so manifest in this country, notably by the Religious Education Association, organized in Chicago in February, to improve the religious instruction of youth through every possible agency.

In circulating Catholic literature, chiefly by the aid of Catholic truth and literary societies, the importance of patronizing good newspapers and decent publications of every sort will not be overlooked, and every effort will be made to stop or lessen the sale, not only of obscene books, but of all that are dangerous to public morals, such as advocate the overthrow of authority, the invasion of private rights or property, or such as create religious dissension by misrepresenting any creed or church.

Immigration is largely a Catholic as well a national interest, or rather, since nearly one-half of the immigrants now coming to our country are Catholics, it devolves upon Catholics to do their share in the public service of introducing them into the best ways of American life while safeguarding them from the perils of socialism and anarchy into which they are likely to be drawn.

Conventions and religious congresses grow out of federations as a matter of course. They are absolutely necessary as a means of regulating the intercommunication of the various societies in federation, and of facilitating their concerted action.

Among the social interests of federation are some which are peculiarly American, two, in particular, labor, implying the proper organization of labor unions, the prevention and settlement of strikes, and legislation affecting marriage and divorce. Other social interests, such as Sunday observance, temperance, purification of the stage and repression of gambling, important though they be in themselves are, in comparison with the two just mentioned, really insignificant. Solve the labor problem and civil peace is assured; stop divorce and we avert national suicide. Catholic workingmen are numerous enough, if rightly directed, to influence the sentiment of all the labor unions in the land, and the Catholic position on divorce and on marriage generally is one to which all conservative minds look for a solution of the divorce question. Bishop Burgess' words on our canons regulating matrimony, and Bishop Satterlee's pastoral on mixed marriages, are still fresh in the minds of our readers.

Federation, therefore, will not limit its energies, as some imagine, to redressing grievances, fancied or real, but it will

endeavor to contribute its share to the religious, social and civil progress of the country. Naturally, its first effort will be to develop in all the societies which come under its influence sound sentiments on all the important questions and needs of the day. It is one thing to have good Catholic principles, another to agree on how they should be applied in practice, and still another to make the application in such a way that they may not offend the sensibilities of any other person or social body, but commend themselves to all. Federation will facilitate this; it will put an end to individual or impulsive pretensions to speak for the entire body; it will check the tendency to imagine there is opposition or prejudice where there really is none, or to attribute to religious animosity or bigotry what is too often provoked by an ignorant or inopportune assertion of religious principles, and correct the fatal mistake of accepting as persecution what is really the penalty of indolent or cowardly submission.

Federation is the Catholic laymen's own movement, but in no case has any county or State federation been effected without the Bishop's consent. It is, moreover, the project of men who are high-minded enough to labor for the public interest without personal advantage or political motive, who even deprecate the employment of partisan influence to promote the cause of religion and morality. They do not want a so-called Catholic party. Such a thing is not possible, since Catholics are not only divided, but also too strong, in their present political attachments. With the opportunities afforded by federation for developing and expressing sound Catholic sentiment, there never will be any need of a Catholic party, nor will it ever be possible to repeat in this country the outrages heaped on the Church in France. What is needed here is not a Catholic political party or machine, but a Catholic sentiment, which is necessarily enlightened, sound and conservative, so expressed that it must be heeded without partisan political intermediation or interference.

Finally, with the strength that comes from union and the intelligent action inspired by proper direction, Catholic societies need no longer keep aloof from the great social and civil movements of the day, as many of them have hitherto done. Instead of segregating themselves they can render more efficient co-operation. Nor will their union excite suspicion, apprehension or mistrust, particularly in the intelligent members of other denominations,

and repel them from such a union of Catholics. What all good men, who alone are worth considering, fear most on the part of Catholics, is not lest they should be too active, but rather lest they should fail to recognize their power for good in the community, and through indolence or fear desist from exercising their conservative and beneficent influence.

A NATIONAL DANCE OF DEATH.

The political witches are still dancing around the cauldron in France. At present, however, the liver of blaspheming Jew is not one of the ingredients of the broth. On the contrary, the Jew figures as one of the witches; he and the atheist and the apostate make the trouble boil and bubble, while the Nationalist, the Royalist, and the Conservative Republican are murdering each other at the polls in different parts of the country. To the *Correspondant* of April 7 it looks like a revival of the Reign of Terror, *minus* the blood. The same expedition in sentencing; the same cartloads of victims trundled off, not to the guillotine precisely, but to exile and beggary; the same hatred and fury, even though capital executions are not possible. One week of legislative jamming disposed of the Teaching Orders; two days settled the Preachers, and one session despatched the Carthusians.

The police are seen everywhere serving summonses; officials scurry off in hot haste from the courts to shut schools, hospitals and orphan asylums; boys and girls are summarily dismissed from class and their mothers and fathers warned that it is none of their business to look after their offspring in such matters; the highways are swarming with priests and nuns seeking for shelter and a bite to eat; the police courts behold at their bar lines of saintly women from convents elbowing with pickpockets and prostitutes; churches in all parts of France are robbed and profaned, and the perpetrators of these outrages never found out; in the army the flag is insulted and soldiers incited to murder their officers; the Apaches, as they are called, or thugs, who hitherto prowled in the suburbs have penetrated into the finest parts of Paris, and they are quite immune from capture, no one knows why, or rather every one does. The courts, the police and the government have vigor and vigilance only for the congregations. Them they hate and them they hound. The praying little nun and the poor old hospital brother alone constitute a danger to the

State. Since the days of the Terror there has been nothing like it in France, and the foreign visitor looks on aghast, and asks if the government has not gone mad. He sees the politicians knocking the underpinning out from beneath the nation and looting what alone gives it respectability and influence with other States. Such is the strong language of a secular publication.

Meantime, says the London *Times*, this charivari is viewed with great glee in Berlin. France could not do anything that would please the Germans better. But what does Combes care? Let Germany develop its fleet or build fortifications on the French frontiers, let England undermine the French in Siam and encroach on French preserves in Africa; let de Bulow hobnob with Victor Emmanuel's ministers, and the Emperor himself cover the ground from Denmark to Rome, and King Edward settle up business in Lisbon about Delagoa Bay; that's all small beer. Combes has his eye on something bigger. The Congregations, the Church, Christianity, that's what he is after. France may go down in the heap, but never mind, he will have paid his score with God, and the devil may take the rest.

The notable thing about this, says the editor of the *Correspondant*, who narrates the sad madness, is that M. Brisson, who is the chief witch at the cauldron, is evidently possessed. He is haunted and pursued by the monk. He scents him in a tooth powder made in a certain abbey; he sees him in convents, the secular clergy, the schools, and he has discovered him now in the University and the Normal School. It is Macbeth's Banquo. There he is, he cries, pointing to Brunetière; that fellow is a monk; hear how he is shouting about the *Bankruptcy of Science*. The Republic can't stand that; we must not let our girls and boys hear such blasphemous words. Away with him, screams Brisson. Everyone is asking who will come next if even Brunetière has the dangerous look of a monk.

Another destroyer with a name like Brisson, Buisson this one, rages through the schools, along with other dancers in the dance of death, he being the corypheus. You must know nothing of God, he tells the unfortunate youngsters whom he has seized and sequestered; you must despise every creed and hate everything about France that antedates 1789. Then your country began to be. Some teachers protested against this last heresy, but Buisson told them to be quiet. No one, said he, can

directly or indirectly proscribe the book which contains such an eminently lay and republican sentiment.

Then there is the Dreyfus affair which is going to put the army in a ferment, if it doesn't dissolve it completely. The man from Devil's Island has already, as we know, launched his manifesto in form of an appeal.

What amazes the onlookers is the resignation of the victims which is as colossal as the rage of the oppressors. The English motto, "an attack on one English subject is an attack on all," does not hold in France. The government scores a whole class of Frenchmen and does not even care for a semblance of law. "Laws," says Maret, in the *Radical*, "we make them to suit ourselves; we are having the time of our life in a fine old shindy that is as good as a nigger cake-walk. Laws! we care as much for them as a cat does for an apple." This is literal and may give us a good idea of what kind of men govern that unhappy country and what amazing longanimity possesses the decent people to the edge, if not over the edge, of ruin.

Of course there have been protestations; but what are they all but words, words, words. The enemy is solid. Its name in fact is *Bloc*. Some Catholics are raving about Henri Cinq and Napoleon; and some are rallying. Meantime the crushing process goes on and in spite of all protest, and in spite of all the predicted results of these procedures, a bye election at the beginning of this month lets in another Revolutionist as a Representative just as if nothing had happened.

Whatever socialism may be elsewhere there is no doubt of what it is in France. War against the Church is one of the chief articles on the programme, and Buisson said at a banquet that to be done with clericalism they would all have to become socialists.

Such is the condition of France as described by one who is on the spot. It would require great faith in French power of recuperation to deny the possible realization of what the Grand Master of the Masons is said to have predicted, viz., that in a year or so there would not be a mass said in France. He meant, of course, publicly.

AMERICAN BISHOPS FOR THE PHILIPPINES.

The appointment of Very Rev. Mgr. F. Z. Rooker, D.D., and Rev. Denis J. Dougherty, D.D., to fill vacant sees in the Philip-

pines, and the manifest desire of the Holy See to select for Manila one who will have the confidence and co-operation of the civil authorities, should allay the apprehensions still expressed in some quarters about the settlement of the ecclesiastical questions which have arisen in the islands. Already, even before the advent of men born and educated in this country, Mgr. Guidi has so far advanced in the adjustment of some of the chief difficulties there that competent advisers have assured us that it would do more harm than good to discuss in the public press the Church question in the Philippines. The arrival of the new bishops will mean a great deal for the pacification as well as for the religious recovery of the islands. The selection of an archbishop for the See of Manila who will act in harmony with the civil government without sacrificing or comprising any religious principle, will do much to solve the problem of establishing a peaceful and stable government among the inhabitants, and of quieting forever the revolutionary elements which have been abnormally active the past ten years. With the new American bishops as leaders there will be very soon a body of clergy from this country who will help in the process of assimilating the Filipinos to our ways and ideas. The Church in the United States thus becomes missionary in the popular sense of the term. Though still depending on the Propaganda, and considered and treated technically as a mission depending immediately on that Congregation, our bishops and clergy will go forth as missionaries to help nationalize our new possessions, and to do this all the more effectually by preserving and advancing the Christianity which for three centuries has been established there. This surely marks a new epoch in our history, and it is not rash to predict that this missionary enterprise will benefit not only our new possessions, but our own country as well, by renewing the apostolic spirit among our clergy and developing vocations for the missionary career.

Meanwhile the work of revindication goes on rapidly. Pamphlets like Moorfield Storey's "What shall we do with our dependencies," and Dr. Middleton's "Religion and Education in the Philippines," and the historical introduction to "The Philippine Islands, 1493-1803," by Edward Gaylord Bourne are like last words in the chapter which began in prejudice and misstatement, but, thanks to the scholarly efforts of these men, closes triumphantly with incontestable assertion of the truth. The last named

work is a noble endeavor to give the true history of these islands from original documents and sources, and we trust that the publishers and editors will meet with due appreciation and encouragement.

THE CATHOLIC UNIVERSITY OF AMERICA.

The installation of a new rector of the Catholic University of America, and the addition of two new colleges to the six already grouped about the schools of the university, are events of great importance, not only to the institution itself, but to all who are interested in the higher education of the clergy, and to the religious congregations of the United States. A change of rectors need not necessarily imply a change of policy in the management of the university; but it should and does emphasize the purpose and endeavor of the trustees, representing the Holy See and the hierarchy of the Church in the United States, to provide for its growth and progress, by allowing each rector ample time to carry out his plans and by frequently infusing new spirit into the arduous task devolving upon the head of this great enterprise. It ought to be reassuring to all who are interested in the development of the university, that just as the retiring rector, the Rt. Rev. Bishop Conaty, did not disturb the policy or depart from the lines of his predecessor, the Most Rev. John J. Keane, so Mgr. O'Connell, the new incumbent, will, it is announced, continue, for at least one year, the methods of Bishop Conaty. His efforts will be directed chiefly to strengthening the courses of theology and philosophy, providing especially for those who have finished the ordinary seminary course. With the readers of THE MESSENGER we wish the new rector God's blessing on his term, and bespeak for him the coöperation of all concerned—and what Catholic is not concerned?—in his great work.

It is a fact of no light significance that two congregations should have chosen this occasion as opportune for laying the corner-stones of their establishments at the university. The presence of the Dominicans, distinguished as they have always been by their theological teaching, will be welcome by the university and the congregations already centered there. The Paulists have had their novitiate and scholasticate for some years, but the Apostolic College they are about to erect is an entirely new enterprise, in which we wish them hearty Godspeed. These

two congregations, like the four already at the university, the Marists, Holy Cross, Franciscans and Sulpitians, will benefit by their proximity to its schools and attract numerous candidates to their noviceships, now that they are in such a central place. In view of this fact and of the purpose of some of them to extend hospitality to their brethren who have been expelled from France, it is natural to calculate, not merely out of curiosity, but to help forecast the future, how the ratio of the secular to the religious clergy will vary in a few years. There are at present 9,743 secular priests and 3,382 seminarians in the United States; 3,225 members of religious communities in holy orders and 1,931 scholastics actually preparing. This cordial coöperation of the university with the congregations speaks volumes for the mutual relations of the secular and religious clergy of this country.

COLONIAL COURTESY BETWEEN JESUIT AND DOMINE.

The "Ecclesiastical Records of the State of New York" contain some very interesting letters showing the cordial relations between the early French missionaries in New York State and the Calvinist ministers at Fort Orange (Albany) and New Amsterdam (New York) and the Dutch settlers generally. In 1657, Père Le Moyne, on his way from the Mohawk Castles to New Amsterdam to minister to some French sailors at that port, stopped at Fort Orange, and at the request of the Dutch residing there undertook to obtain for their vessels an entry to the port of Quebec. He was entirely successful, and reported the results to Director Stuyvesant April 7, 1858, in a letter which "though written in French is sincere and friendly." He invites them "dear friends of the Manhattans draw your furrow through the sea to our Quebec." The Governor of Canada, the Marquis of Daillebout, would not permit the practice of Calvinism any more than the Dutch would permit Catholics to practise their religion in Albany. Later, when the Earl of Bellomont, August, 1700, enacted a law against the admission of Jesuits to the Indian villages and imposed penalties on all who would not denounce them, the Dutch did not mind him. Among the Calvinist Domines was Megapolensis who had befriended Father Jogues and aided him to escape; he was kind to Father Bressani also, and to Father Le Moyne. In September, 1658, he wrote to the Classis of Amster-

dam a letter which is plainly one of defense against the imputations of being himself a Jesuit.

In this letter he tells how Bressani had written "that he had not argued, when with me, on the subject of religion, yet he had felt deeply interested in me on account of my favors to him; that he was anxious for the life of my soul, and admonished me to come again into the Papal Church from which I had separated myself. In each case," the letter goes on, "I returned such a reply that a second letter was never sent me." The Domine was in New Amsterdam at the time and met Le Moyne there, who told him how he had discovered a salt spring 300 miles up the State (Syracuse, Onondaga), also a sulphur spring and an oil well. "Whether all this is true, or a mere Jesuit lie, I will not decide." It seems that Le Moyne did not let him off as easily as Bressani had done, but wrote him essays on the succession of the Popes, the Councils and Heretics. Again Megapolensis answered in such fashion that he can assure the Classis, "I know not whether I shall receive an answer." Domine Dellius also treated the Jesuit missionaries very kindly. Unyielding in all matters of religion or state, he was always pleased to do them a personal service, and he, too, was accused of "Jesuitism." "Although I am no Jesuit," he complains, "yet I must pass for one, for he (Governor Bellomont) forges the resemblance in his own brain." Both these men admired and encouraged the heroism they were not ready to imitate, and knew well what a calamity it would be for the Dutch and French, as well as for the Indians, to withdraw its benefits.

THE SCHOOLS AND A SENSE OF DUTY.

Lack of a sense of responsibility would seem to have been the theme of Dr. Edward Everett Hale in his late address on "Duty: the Training for It," before the students of Yale University. Two hundred years ago the central idea of the training for duty was to obey God, he said, but in the average school this is no longer the central idea. Godless, therefore, is the word which expresses precisely the Doctor's idea of the training in our schools. He did not use the word, so far as we can ascertain. It is somehow an irritating term, the more so because it is so appropriate. The teachers are Christians for the most part, and the children also, or certainly not utterly devoid of religion, but the training is. Make it as moral, or to use the word now in vogue, ethical,

as you please, Godless it must be so long as duty to God is not the central idea. The Doctor said many things worth laying to heart in that address. Among other things he pointed out one of the dangers of a State education, which makes children grateful to the city or town in which they went to school but not to their parents. In Boston, for instance, millions of dollars are spent every year to provide education in schools which are veritable palaces compared to the homes from which the children come. The boy and girl grow very conceited as a consequence of this and assume that it is due them and that similar advantages should be provided for them by the State all their lives. With this conceit amounting to presumption comes a lack of the sense of responsibility of the need of individual enterprise and exertion. If we remember well it was this very devotion to duty which was to be inspired in our schools some forty years ago, but about that time, too, we heard of nothing but racial equality and universal suffrage even for the newly freed slave. Then right or wrong we were resolute enough to act upon our opinions; why less resolute now, that they have changed?

CATHOLIC CHRONICLE.

HOME NEWS.

New Archbishops and Bishops.—Right Rev. Henry Moeller, D.D. Bishop of Columbus, Ohio, and Right Rev. John Joseph Glennon, D.D., Coadjutor-Bishop of Kansas City, were recently appointed Coadjutor-Archbishops of Cincinnati and St. Louis, respectively. Bishop Moeller was born in Cincinnati, on December 11, 1849, and received his classical education at St. Xavier's College in that city. He was ordained priest at the Cathedral of St. John Lateran, in Rome, on June 10, 1876, by Mgr. Lenti. Previous to his appointment as Bishop of Columbus, he was Secretary and Chancellor of the Archdiocese of Cincinnati. He was consecrated on April 6, 1900. Bishop Glennon was born in Kinnegard, County Meath, Ireland, on June 14, 1862. He was ordained priest in 1884 and shortly afterwards came to America. He became pastor of the Cathedral at Kansas City in 1887, and in 1892 was appointed Vicar-General of the diocese. At the early age of thirty-four, in June, 1896, he was consecrated Coadjutor-Bishop of Kansas City.

Right Rev. Thomas Conaty, D.D., Rector of the Catholic University, has been appointed Bishop of Los Angeles, California, in succession to Archbishop Montgomery. Before his installation as Rector of the University, Bishop Conaty had been pastor of the Sacred Heart Church, Worcester, Mass. For a long time he was active in promoting educational interests, especially the work of the summer schools, of which he was president. He was born on August 1, 1847, ordained priest at Montreal on December 21, 1872, and consecrated Titular Bishop of Samos on November 24, 1901.

Very Rev. Mgr. Rooker, D.D., Secretary of the Apostolic Delegation at Washington since June, 1895, has been appointed Bishop of Nueva Caceres, Philippine Islands. The new bishop is well versed in ecclesiastical matters, having been connected with educational work as Vice-Rector of the American College at Rome, since his ordination, by the late Cardinal Parocchi, in 1888, until his appointment as secretary to Cardinal Satolli. Mgr. Rooker will preside over a diocese which is well established. There will be 107 parishes and 17 missions under his charge. He left the United States for Rome on Thursday, April 16, where he is to be consecrated. The bishop was born on September 19, 1861.

Rev. Dr. Dougherty, of Overbrook Seminary, Philadelphia, will be the new incumbent of the diocese of Nueva Segovia, Philippine Islands. The see was founded in 1595, by Clement VIII. It is situated about twenty-seven miles north of Manila. It is said that there are 997,629 Catholics within its limits. The Bishop-elect was born at Girardville, Pa., August 16, 1865. He was ordained priest at Rome on May 31, 1890. On his return to Philadelphia he was appointed Professor in the diocesan seminary, a position he has retained ever since.

Federation of Catholic Societies.—His Grace, Archbishop Farley, of New York, recently called a meeting of the various heads of the Catholic societies, in this city, with a view to join the Federation movement. Those present, after a discussion of the methods and object of the great organization, decided to hold a second meeting on a date after May 15, to be designated later when a plan of action will be adopted, preparatory to forming the Federation. Two statements of the real aims of Federation appeared in the New York *Sun* for April 12; one from the Rt. Rev. James A. McFaul, of Trenton; the second from the Editor of this Magazine.

New York Staats-Verband.—A call has been issued by the Executive Committee of the State Federation (Staats-Verband) of German Catholic Societies of the State of New York to all the affiliated organizations, to attend the eighth annual convention to be held at Albany on June 21-22, 1903. The proclamation calls attention to the necessity for Federation to combat liberalism and socialism, as also that Catholic men may secure the position and influence in public life to which they are entitled. Among the subjects for discussion are: "The Great Catholic Federation," "Our Claims upon State Funds for Religious Education and for Indian Schools;" "The Further Dissemination of the Principles Enunciated in the Constitution of our Federation, as Revised in the Last Annual Convention." An invitation is extended to the hierarchy and the clergy. The latter are urged to animate the Societies not belonging to the Staats-Verband, and to influence them to join. The call ends with these telling words: "We invite all Catholic men, who have not done so, to join us. With a loud voice the Catholic Church cries out to them: Men, we need you!"

Educational Notes.—A new house of studies will be erected near the Catholic University, by the Dominican Fathers. The structure will cost not less than $225,000, and will be Gothic in style. It will have a frontage of 185 feet, and a depth of 220 feet. The material used for constructing it, will be Indiana gray stone. The professors and students of the present house of studies, situated at Perry County, Ohio, will be transferred to the new building at the beginning of the scholastic year in 1904.

The Marion-Sims-Beaumont Medical College, St. Louis, Missouri, will, after next month, become the Medical Department of the St. Louis University which is conducted by the Jesuits. This announcement was made public by Dr. Young H. Bond, Dean of the Medical College. At present there are six medical schools in St. Louis. The authorities of the university had been contemplating a coalition of forces with some competent Medical College for the past two years.

St. Michael's College, Toronto, Canada, conducted by the Basilian Fathers from Annonay, France, celebrated its Golden Jubilee on April 28. His Excellency, Monsignor Sbaretti, Apostolic Delegate to Canada, was celebrant of the Pontifical High Mass. The sermon was preached by Bishop O'Connor of Peterboro. The site of the present college, which was presented by the late Hon. John Elmsley, in 1856, makes it easy for students who attend Toronto University to remain at St. Michael's, under Catholic supervision.

The president of the college, Rev. John R. Teefy, LL.D., is an Honor man of the university, and is also among its staff of examiners. The Basilians were first invited to Canada by the second Bishop of Toronto, Mgr. De Charbonnel. The present Archbishop of the Diocese, the Most Rev. Denis O'Connor, is a member of the order.

His Excellency, Monsignor Falconio, Delegate Apostolic to the United States, recently laid the cornerstone of the new Philosophical and Theological Seminary, which will be conducted by the Oblate Fathers of Mary Immaculate, at Laurel Heights, San Antonio, Texas. The young religious of their own order, as well as those seminarians who may be sent by any of our bishops, will be trained at this new institution. As the climate of San Antonio is very salubrious, a large number of students is expected. The building will be three stories in height, above a basement; 195 feet in length, with an average width of eighty-five feet. The style will be modified Italian Renaissance, with towers of the design of those surmounting St. Peter's at Rome. It will be fitted with all modern equipments.

An Iniquitous School Bill.—Archbishop Quigley, of Chicago, thus characterizes the now defunct bill which was introduced into the State Legislature by the Board of Education in Chicago: "The Mark-Cooley bill is vicious and should be defeated. It is a blow at free education and an effort to place the schools under one man, who would be a dictator." The Archbishop sent letters to every priest in his diocese to use every influence in their power to encompass its defeat. The object of the iniquitous measure was to give absolute and independent control of all the schools to one man, who would be empowered to select text-books, decide what teachers are fitted for the school and where they must be educated; appoint his own assistant superintendents, supervisors and principals. His term of office, according to the provisions of the bill, was to have been five years, and his appointment would be in the hands of a board of education appointed by the Mayor of Chicago. Archbishop Quigley said: "Information has come to me from reliable sources which leads me to believe that President Harper, of the University of Chicago, is back of the measure, and that it really was introduced for the purpose of advancing the interests of that institution." The entire Catholic population of Chicago was against the bill, hence its withdrawal by the legislative committee which presented it, on the specious plea that it was imperfectly understood.

Catholic Generosity.—Very rarely does it happen that such a specimen of extraordinary generosity can be recorded as that presented in the name of the Catholics of Philadelphia, by the Rev. James P. Turner, Chancellor of the Archdiocese, in his report of the annual collection for Overbrook Seminary. The total receipts for last year netted the splendid sum of $43,385.73.

A Veteran Newspaper Editor.—With the issue of April 9, 1903, Rev. Patrick Cronin began his thirtieth year as editor of the *Catholic Union and Times*, of Buffalo, N. Y. The first issue of the paper appeared on Thursday, April 25, 1872, the yearly subscription price being $3.00. For the first ten years of its existence it went through a period of varying fortune. In 1881,

the first dividend—five per cent.—was declared on the capital stock. On October 27, of the same year, the *Catholic Times*, of Rochester, was consolidated with the *Catholic Union*, of Buffalo, hence the paper's present name. Under the able direction of its present editor, the paper has become one of our prominent Catholic journals. Its success, as also that of the printing business and the *Cathol c Un on* store for the sale of religious articles founded by Father Cronin, may be estimated, from a financial point of view, by the fact that the directors of the company declared a dividend of ten per cent. on the capital stock for the present year. Before assuming the direction of the *Catholic Union and Times* Father Cronin had been for a time Professor of Rhetoric at the diocesan seminary of Our Lady of Angels, Suspension Bridge, whither he had come from St. Louis, where he had been engaged in parochial work. *Ad multos annos* to the doyen of Catholic newspaper editors.

Gift to Pope Leo XIII.—President Roosevelt has sent, through Cardinal Gibbons, for presentation to Pope Leo XIII as a jubilee gift, ten handsomely bound volumes, containing all the messages and official documents of the Presidents of the United States from Washington to his own time.

A New Monument in Kansas.—The Quivara Historical Society, which has already erected a monument in memory of the discovery of Kansas in 1541, by Coronado, and the rediscovery of Quivara, by J. V. Brower, the noted archæologist, in 1897, is about to erect a suitable marble obelisk in honor of the first religious martyr in the United States and the first white man murdered by Indians on Kansas soil, Friar Juan de Padilla, a member of the Coronado expedition. Although the project has for its object merely to commemorate a historical fact in the annals of Kansas, the Catholics of that State have given the Historical Society substantial support. The site has not yet been selected, but it will probably be near Rickon Springs, or Welcome, in Dickinson County.

Laetare Medal.—Notre Dame University, Indiana, has conferred the Laetare Medal this year on the Honorable Charles J. Bonaparte, of Baltimore. Mr. Bonaparte is a prominent lawyer in his native city, and has been active in promoting Catholic interests whenever an opportunity presented itself. At present, he is one of the United States Indian Commissioners.

Honors for a Student.—Mr. Henry B. Tierney, of St. Joseph, Mo., a student for the priesthood at Kenrick Seminary, St. Louis, Mo., was the successful competitor for the prize offered by the King of Denmark for the best poem on the recent visit of the Czarina of Russia to her father, the Danish King. Before entering the seminary, Mr. Tierney had been a journalist. His pen name was "Atlantis." One of his poems, "An Irish Lullably," written in Gælic, attracted attention a few years ago, and was published in the *Pall Mall Gazette*, London.

Obituary.—Mrs. Mary A. Sadlier, a well known Catholic writer, died at her home in Montreal on April 5, at the advanced age of eighty-three. She began her literary career at the age of sixteen. When only eighteen, she wrote for *La Belle Assemblée*, a London magazine, published under the

patronage of the Duchess of Kent. Her first literary venture, after her marriage to Mr. James Sadlier, was a collection of short stories entitled "Tales of the Olden Time." Among her more notable novels are "Willy Burke," which was highly praised by Dr. Brownson, "The Blakes and the Flanagans," "Con O'Regan," "Eleanor Preston," "Aunt Honor's Keepsake," "Confessions of an Apostate," and "Bessy Conway." At the request of Archbishop Hughes, she translated Orsini's "Life of the Blessed Virgin." De Ligny's "Christ," was translated later, as a companion volume. Mrs. Sadlier contributed frequently to most of our older Catholic papers, especially to *The Pilot*, *The Freeman's Journal*, when it was edited by James A. McMaster, *The American Celt*, which was then under the direction of D'Arcy McGee. She translated a number of devotional works, and was the compiler of a "Catechism of Sacred History," which is still used in schools. Her entire writings number upwards of sixty volumes. Mrs. Sadlier was born at Cootehill, Co. Cavan, Ireland.

The Right Rev. Monsignor Bouchet, Vicar-General of the diocese of Louisville, Kentucky, died suddenly on Easter morning. The venerable priest had been hearing confessions on Holy Saturday, and after returning to his room, knelt to pray before retiring. He was found in this condition by Father Rock of the Cathedral. All attempts to revive him were in vain. The Monsignor was seventy-six years of age, and was soon to celebrate the fiftieth anniversary of his priesthood. He was born at Auvergne, France, August 26, 1827, and was ordained priest by Bishop Martin John Spaulding, then Bishop of Louisville, and afterwards Archbishop of Baltimore, on September 24, 1853. He was appointed Vicar-General in 1871, by Bishop McCloskey. Pope Leo XIII made him a Monsignor on February 11, 1899.

ROME.

Echoes of the Jubilee.—Rome hears every day of the enthusiastic celebration of Pope Leo's Jubilee over the entire Catholic world. Tributes like the following are common in the Protestant press: "One might remember and describe all this as mere pageantry and still find it worth while. But it has a far deeper significance, and the Church celebrates her own triumph in honoring the great personality under whose guidance that triumph has become so conspicuously manifest. For it is not too much to say that these twenty-five years have been the high-water mark of Catholicism since the Reformation."

"All these years he has worked away, patiently building up the Church and attracting to himself the homage of good men of all creeds and of no creed—for thousands of non-Catholics have come to feel that in a sense, they, too, have a share in him—and in the evening of his life it may be said of him that he is 'in very truth, the most paternal and venerated figure in existence, the *doyen* of the world.'"

"Pope Leo has really no portrait: attempts in that direction have usually resulted in caricature. To know what he is like, one must see him. Even Laszlo's brilliant effort just missed the infinitely subtle, elusive expression of

the smile and the look of the piercing eyes that seem fixed on something which others may not see."—(New York *Evening Post*, February 23.)

The Ambassador Extraordinary of France.—In the present French persecution, and especially in the threatened rupture with the Vatican, Pope Leo's reception of the Ambassador Extraordinary of France is considered specially important. France did not refuse to send him, nor Pope Leo to receive. M. Nisard rendered *official* homage "to the profound wisdom which has presided for twenty-five years over the destinies of the Church, and to the special benevolence which France all this time had not ceased to receive from the Holy See."

Pope Leo was pleased, he said, at this act of France in congratulating him on the occasion of his Jubilee. "His most ardent wish was for the prosperity and greatness of that country. Such was his desire throughout his entire Pontificate, and he was glad to express it anew on this memorable occasion. Let not France forget her glorious traditions, which had made her the Eldest Daughter of the Church and originated the word, *Gesta Dei per Francos—the deeds of God are through the Franks.*"

The Bible Commission.—The *Univers* of March 14 publishes the rules which guide the Bible Commission. Defined Catholic doctrine concerning the Bible is to be maintained in its integrity; but Biblical study and exposition are to be zealously developed, not only by the analogy of revealed truth, but also in the light of modern research. The judgment of the Commission will decide controversies of special importance between Catholic scholars, and the Commission will answer inquiries from the whole Catholic world. The Vatican Library must be furnished with all necessary Codices and books. The work of the Commission will be made public as it proceeds. As the Holy Father expressly desires that a periodical in Biblical studies should be published at Rome, and that a special institute be created for deeper knowledge of those studies, the Commission must spare neither care nor labor to realize this two-fold purpose.

The Cardinals who form part of the Commission must meet twice a month, or oftener if need be, to consider the questions discussed, or to be discussed, by the consultors. They, themselves, must consult with the Holy See, with whose approval new consultors may be appointed. In graver matters the consultors will express their views in writing and submit them to the Cardinals. When necessary, scholars not forming part of the Commission may be consulted for special information. Consultors not residing in Rome will give their opinions on matters referred to them, or will forward useful documents to Rome. The periodicals to be published will be under the supervision of the Commission, but will contain also articles by other writers.

ITALY.

The Catholic Press (The Fourth Group of the Work of Congresses).—In his circular of March 19, Count Grosoli says that the Group, since its reorganization, has worked hard to realize the all-important purpose of its existence. It has been loyally aided by "the champions of the Catholic

press throughout Italy, and especially by the well-organized Association of Catholic Journalists." Count Grosoli appeals to all Catholics "to promote, by all means in their power, this most influential of factors in modern polity and culture—the press, in whatever form, from the book to the newspaper, from the learned volume to the popular daily." Two things are to be done: First, as the Pope counsels, to turn to the defence of religion and Christian morality this terrible arm (the Press), which causes so much havoc to minds and hearts; secondly, to inculcate on all Catholics, individually and collectively, the duty of favoring and developing the Catholic press, which, in turn, will be their most potent means of organization and defence, with the increase of Catholic associations for the moral and material betterment of the people. If all Catholic associations now united in the Work of Congresses take up this matter, there will be a new and vigorous impulse to combat bad literature by means of reading-rooms, libraries, associations for distribution of healthy reading, truth societies, popular publications, etc. The Fourth Group takes up, particularly, the question of the periodic press, and prepares for the next Congress, in which projects, problems, etc., are to be discussed.

Christian Art (Fifth Group).—The first meeting of this *Group* was held in Bologna on March 12. Marquis Crispolti presided, and Count Grosoli was present. A vice-president and a secretary were elected. A program will soon appear. The purpose of the *Group* is to preserve the ancient treasures and to purify modern art. It is proposed that an Illustrated Manual of Christian Art in Italy should be published, and that all students be invited to compete for a prize, which will be awarded for the best publication. The *Ateneo* of Rome and the *Rassegna Gregoriana* also of Rome, have been selected as organs of the *Fifth Group.*

Death of the Archbishop of Pisa.—Mgr. Capponi died March 19, St. Joseph's day, amidst the general sorrow of the city. His last Communion was most solemn. The Blessed Sacrament was accompanied by a procession of the Chapter, by many of the other priests of the archdiocese and by the students of the Seminary. The Archbishop made his profession of faith, and begged pardon of those present for any past faults of which they might have been witnesses. As the news of his death spread rapidly through Pisa, a very large crowd, and especially the poor, to whom he had been endeared by his virtues, assembled before the residence. Meanwhile all the notable people of the city sent messages of condolence. On the day of the funeral the streets were blocked by the masses of people, a great many having come from the surrounding country. The body was borne by Brothers of the famous Misercordia confraternity, under a large rich canopy. On the right were the Prefect of the city, Comm. Gasperini, General Nava, Commander of the garrison, and others. On the left were the Mayor, Avoc. Gambini, Senator Buonamici, President of the Tribunal; the Rector of the University, Professor Supino, with several other persons of prominent station. Behind them came nobles, civil and military officials, representatives of various associations. A notable feature was the presence of the students of the educational

establishments, including the elementary schools. All the church bells of the city were ringing and all business was suspended. "It may be said," says the *Osservatore Romano*, "that all the citizens of Pisa took part in the funeral." Mgr. Capponi was a Florentine and of a noble family. He had been Bishop of Volterra for ten years.

FRANCE.

The Premier and the Vatican.—Events are moving quickly in France. "After the monks, the *curé!*" said the radical-socialists of the Chamber. But they have passed over the parish priests, and now demand that bishops of their choice be appointed without any protest from the Holy See. It is the historic question of Investiture renewed in our day, or rather a graver question. M. Combes has declared that he "adheres to the principles of the Revol ution," that the Vatican denies the supremacy of the civil power, and that he will be "duped" by the Vatican no longer, even if he should have to denounce the Concordat, which, however, according to the Premier, gives him the right to nominate Bishops independently of Rome. The Senators cheered and approved unanimously. We see now more clearly the design of the parliamentary majority from the beginning and the wisdom of those Religious who thought it useless to ask for authorization.

Protests Against M. Rabier's Report.—Indignant protests have followed the publication of the Report of the Congregations Commission. The Prefects who supplied the *information* to the Reporter, M. Rabier, are denounced as falsifiers of facts. M. Seguin, advocate of Riom and councillor-general, "expresses emphatically his astonishment and indignation" at the *falsehoods* uttered by the Prefect of Puy-de-Dôme against the Brothers of St. Gabriel, whose "services are incontestible, and at Tauves (where they live), uncontested" (*Univers*, March 12).

Six deputies of Loire-Inferieure addressed a joint letter to the Prefect, assuring him that his statements forwarded to M. Rabier concerning the religious schools were "in every point contrary to fact." "You have knowingly deceived the government," their letter asserts, "in speaking of the satisfaction with which the people would see their schools closed, to which schools you, better than anybody else, know them to be profoundly attached" (*Gaulois*, March 3).

The Catholic Protests.—The Bishop of Périgueux, for his spirited condemnation of the tyranny of the ministry, has been deprived of his stipend. An association was immediately formed for his support. The entire Municipal Council of Bonifacio resigned on the dismissal of the Sisters; 83,000 petitions in favor of the Religious and of educational liberty have been presented to the Chamber by M. Amédée Reille, Secretary of the Association of Liberal Popular Action: those petitions bring up to 700,000 the number presented by members of this organization. Of all the municipal councils consulted by the government, 1,075 were in favor of religious schools, 454 were against them, 142 gave no answer. Popular demonstrations in favor of the Religions continue. There was a very remarkable one at Paris when the

Little Sisters of the Assumption were fined by the courts. The Religious are adopting a system of legal defence against what the *Univers* calls "the revolting campaign" of obloquy in a certain section of the press. M. de Lamarzelle, Senator of Morbihan, delivered an address before several thousands of persons, amongst whom was the Duc l'Alençon, in which he ridiculed the Associations Law and spoke in the most decided manner of the duty of resistance. He traced out a line of action, which will, no doubt, be followed. Appeal will first be made to the courts, the Religious will be succeeded by laymen, the teaching in government schools will be closely watched, and—most important of all—a great non-political organization should be rapidly formed. He admired, he said, those who went to the guillotine during the Reign of Terror, but he admired much more the gentleman who carried two pistols publicly; he died in his bed.

The Progress of Persecution.—The Religious establishments of women are being swept away by wholesale, 300 Sisters in unauthorized houses of authorized Congregations have been stricken in the department of Allier: 90 establishments were closed in two days; 74 schools of the Sisters have been closed in Loiret: they had applied for authorization. The government has announced its intention of dispersing the Religious and of confiscating their property without applying to the courts. M. Vallé, guardian of the Seals, has begun an action against 90 Congregations or establishments of Congregations. M. Combes ordered the Prefect to see if the suppressed Sisters yet prayed together: if so, let them have ten days grace; then prosecution, and for those also who harbor them. The rapidity with which acts of persecution follow one another outstrips the pen of the chronicler. It will require at least 60,000,000 francs to build schools, for the children of the suppressed religious schools, while the deficit of 1901, '02 and '03 is already, according to M. Rouvier, $128,000,000, being this year 57,000,000 francs more than was foreseen. M. Rouvier admitted publicly that the finances were declining and that the public administration was dishonest.

The Position of President Loubet.—In the midst of all this, M. Loubet, who, the newspapers would have us believe, is now making a triumphal progress through his dominions, "has carried to the last limit the effacement of the head of the State." He is evidently nobody—if this be not a contradiction—in presence of the all-powerful parliamentary majority. Imagine our American President meekly signing decrees such as M. Loubet hastens to sign at the beck of M. Combes! All the insensate acts of the legislature, against religion, against justice, against national unity, M. Loubet has sanctioned them all. Yet they say the President is personally a good man, and regrets the religious persecution. He does not dare attend a religious service, and, apparently, does not dare refuse to do anything he is officially called upon to do.

The Catholic Schools.—The Association for the Defence of the Primary Schools announces that it has founded 120 committees throughout France. It has 300 active correspondents, and 2,000 members. The Association has

helped, directly or indirectly through its friends, to open more than 2,000 Catholic Schools. All the ladies who offered themselves to take the place of the Religious have been given positions; and all demands have been supplied. Now that the teaching Orders of men are suppressed, the Association is providing for boys' schools. Already the proprietors of the school-buildings are asking for teachers, and the Association is able to furnish them. As the work is growing enormously, the Association appeals for assistance, and will, no doubt, receive it generously.

The Persecutors Apply to the Religious.—M. Waldeck-Rousseau, author of the Associations Bill, had his sick wife carried for nursing to the house of the Augustinian Sisters. His daughter, it is said, is at a convent school. Leon Bourgeois put his sick daughter at Cannes in charge of two Sisters of Our Lady of Good Help. It has been stated in the newspapers that the mother of M. Jaurès was cared for during her illness by two Dominican Sisters. The son of General André, injured by a fall from his horse, was nursed back to health by the Sisters in the military hospital at Fontainebleau. After this corporal work of mercy had been accomplished, General André expelled the Sisters.

ENGLAND.

Educational Fair-Play of Non-Conformists.—We have already referred to the spirit with which the Non-Conformists regard a law that does justice to others besides themselves. They are now endeavoring to exclude Catholics from any share in the administration of the Education Act. The Bradford municipal council allows only four co-opted members, and excludes all Catholics. An indignant public meeting of the latter is the consequence. The day was gone, said the chairman, Mr. Duggan, when Catholics had to beg and pray for a position in any municipality in the country. They had built seven splendid schools in Bradford, where the Non-conformist bigots had built not one. What were they doing before Mr. Foster's Act in 1870? "They were folding their arms and looking on, regardless of the educational needs of the rising generation."

"When I saw this scheme" (to exclude Catholics), said Canon Simpson, "I felt that the Catholic body in this city had received a smack in the face. . . . Are you going to be content that from 4,000 to 5,000 of your children should have their education administered by a body in which you have no power or voice." The answer came very promptly and decidedly, that they were going to fight. A body calling themselves the Protestant Five Hundred, at Barry, are opposing the election to the municipality of all who do not pledge themselves to work for the repeal of the Education Act and the destruction of all denominational control of schools and the prohibition of all dogmatic religious teaching in them.

International Catholic Girls' Protective Association.—The most prominent English Catholics are active in this Association. It coöperates with a large number of similar societies amongst non-Catholics for the suppression of the White Slave traffic. Committees are now formed in all the

European capitals, under government auspices, and in some cases under royal patronage. At the Paris Convention of international delegates, rules were drawn up and a plan of action outlined. The work of defending the innocent from deception and destruction at the hands of human fiends is progressing rapidly. "Warnings" have recently been placed on the Continental, South African, and foreign steamers, and have been circulated at the various ports and stations. Ladies have been engaged, as zealously as usefully, in the delicate and painful work of eliciting information from the unfortunate women who have been deceived, and who may have, in turn, deceived others.

Report of the Society of St. Vincent de Paul.—The Report for 1902 gives the number of conferences as 176, with 2,196 active, and 1,023 honorary members. Five conferences have been aggregated, and ten founded; 94,068 visits were paid to families, while 11,535 other visits of a special character had been made; 101 children have been either wholly or partially supported in orphanages, 4,380 boys or youths are under patronage, 3,680 boys were taught in Sunday-school, and 254 adults attended clubs or classes. In money matters, the balance in hand at the end of the year amounted to £2,866, 6s, 10d. The Society had not succeeded in its efforts to found a boys' club, because no suitable place could be secured.

IRELAND.

The Great Land Bill.—The social revolution apparently imminent in Ireland is astounding. That the Irish Catholic tenants-at-will, the borne-down but unvanquished Celts, should, after their struggle and anguish of ages, be enabled to become owners of their country within the space of fifteen years, and by means of an annual payment from ten to forty per cent. less than their actual rents—this certainly appears more strange than any fairy tale. Furthermore, there will be practically no expense to anybody. Money is now due to Erin, or will be saved by administrative economy, enough to compass the great land transfer. Nor is this all. Captains of industry, with as much zeal as intelligence, and without any profit to themselves, are projecting great industrial developments. Moreover, it is foreseen that local affairs, including the administration of the redoubtable police force, will be managed by Irishmen; and that a very substantial measure of self-government—Home Rule in fact, if not in name—cannot be far off. The chief reason for this marvellous transformation is simple and sheer necessity. The landlords are glad to sell. They dare not await the readjustment of rents eight years from now, by which readjustment the rents will be decreased by one-half. Another reason, enhanced doubtless by the Boer war, is the necessity of welding together Celt and Saxon. And a third is the intelligence and genius of Mr. Wyndham and Mr. Balfour.

It is expected that under the Act entire estates will be sold by mutual arrangement between landlords and tenants; but the superintending Estates Commissioners will probably have compulsory power. £100,000,000 will be the maximum spent in purchase. The State will be paid back by instalments

extending over sixty-eight and a half years. A further *grant*, as it is somewhat humorously called, of £12,000,000 will be made in order to facilitate the sale of the estates, and especially to keep the landlords from starving. A part of this sum is due to Erin as an offset to the education grants in England. There will be, moreover, an annual reduction of administrative expense in Ireland amounting to £250,000. That there will be no risk to the State in advancing the needed money is proved by the fact that all which had been previously given for a similar purpose in the purchase by tenants of 80,000 holdings has been paid back to the last farthing. In order to prevent the re-growth of a landlord system, a government or ground rent must be paid by the new owners.

Thus it is hoped—and it seems very likely—that what forty preceding land bills failed to do the present measure will accomplish. It is hailed by everybody as a bold and masterly attempt. It was read the first time in Parliament amid cheers, and is heartily accepted by men of so different schools as Saunderson, Russell, Redmond and Campbell-Bannerman.

Industrial Development and Local Government.—The prospect of a great social settlement is inspiring new enterprises almost daily. Mr. Wyndham said, in the Commons, that "nothing more businesslike since the end of the eighteenth century had been undertaken" than the project of Lord Iveagh and Rt. Hon. Wm. Pirrie, who have a plan for improving transportation over the entire country, without any prospect of profit to themselves, but solely to aid the agriculturists. Those two patriotic men furnish the capital needed and will avail themselves of the best modern inventions. Major Jameson, M. P., has formed the Irish Industrial Revival Association, which will have representatives in each country to report on local industries, actual and possible. To develop these, funds will be supplied as far as possible. Industrial literature will be spread through the country. The argument that there was no coal in Ireland has lost its force in these days of electricity. Even the abundant peat is to be utilized, it is said, for steam, navigation, etc. Mr. Wyndham has proposed a subsidiary bill giving Ireland £195,000 annually for land purchase, education and industries.

The University Commission.—The Report of the Commission improves on acquaintance. Archbishop Healy (Tuam), who was a member of the Commission, states that, though he differed from the Report on some points, he believed if the government acted on it and brought in a bill on the lines indicated, they would confer on Erin a benefit second only to the present Land Bill. It was the senate of the Royal University (Dublin), whose inefficiency is so emphatically pointed out, that proposed, unanimously, the institution of the Commission, in February, 1901. Perhaps it was well that most of the members of the Commission had little relation with Ireland, and that only three were Catholics: the broad-minded non-Irish public will the more readily understand. The avowal of a crying injustice to Irish Catholics is frankly made. Catholics are 74.3 per cent. of the population; even in Ulster they are more numerous than all the non-Catholics taken together; yet they alone have practically no opportunities for higher education. The

splendid Protestant preserves of Trinity College, Dublin, and Queen's College, Belfast, and the other preserves of Queen's Colleges at Cork and Galway, with the wealth that enables Protestant youth to seek education in Oxford, Cambridge and elsewhere, ensure the predominance of an alien minority. Race and religion are the stigmas of the people of Ireland, and the innate tolerance of the people and religion which hold the sceptre make them feel the consequences, even unto this hour. The Report of the University Commission, premising that the Royal University, which is only an examining board empowered to grant degrees, has neither solved the religious difficulty nor satisfied educational needs, thus describes the injustice done to Ireland in the matter of education:

"The evils arising from the want of a higher education, truly academic, and at the same time acceptable to the majority of the Irish people, are far-reaching, and penetrate the whole social and administrative system. The Roman Catholic clergy are cut off from university training. School teachers, too, have no sufficient motive to graduate. No university provision is made for the training either of primary or of secondary teachers. Again the one college—University College, Dublin, which meets with the entire approval of the Roman Catholic Church—is crippled on the side of the practical sciences. It has no funds for the equipment of laboratories, and of all that the prosecution of these studies demands. This is the more to be regretted as this college, in spite of very limited resources, has maintained its teaching up to a very high academical standard."

No adequate means, the report admits, has yet provided Ireland with the general education and technical knowledge now needed by her social condition. Young men have been drawn from industrial and other practical pursuits by an empty degree secured by examination without university training, and have gone, in consequence, into the lower grades of the civil service, while the higher professional posts of applied science are vacant for want of trained men. Even the literary development stimulated by the university examination is pushed beyond its limits, and leaves the successful men unclassed; so that, in the words of Bishop O'Dwyer, "nine-tenths of them are lost." Both from a social and economic point of view the educational disabilities of Catholics are keenly felt. The new political and social power of municipal and other bodies is placed in the hands of men who often labor under educational inferiority. Trained inspectors of agriculture and teachers of practical science must be brought from England or Scotland; and advisory boards which, in certain cases, control the financial resources of the department of agriculture, are often, because of educational inferiority, a hindrance to intelligent efforts at industrial development.

By way of remedy the Commissioner recommends the abolition of the Royal University or, rather, its conversion into a teaching university, but composed of incorporated colleges; namely, the present Queen's Colleges, with a well-equipped and well-endowed Catholic college in Dublin, with which will be united the Dublin Catholic University School of Medicine. The Belfast College is to be developed and those of Cork and Galway diminished, especially by being deprived of their law courses. The proposed Catholic College

would have chairs in art and science, open to men of all denominations. Women would be allowed to follow the course and would have halls of residence. No teaching contrary to the Church would be allowed, although the governing body need not be exclusively Catholic, and would not be, except in part, appointed by the Bishops. One of Archbishop Healy's objections to the scheme is the exclusion of Maynooth College, the great ecclesiastical seminary of Ireland, from all benefit in it. He considers impracticable the plan suggested by some of the Commissioners, of bringing the Maynooth students to Dublin.

SCOTLAND.

Jubilee of the Hierarchy.—The Silver Jubilee of the restored Scottish hierarchy coincides with that of Pope Leo. On the morrow of his election, the Sovereign Pontiff significantly re-established the old order in the land where faith had reigned so long and so illustriously. In St. Mary's Cathedral, Edinburgh, Pontifical High Mass, in commemoration of the Jubilee, was sung by the Archbishop, in presence of several Bishops, a large number of priests and a numerous concourse of the faithful. In his sermon, the Rev. Gerald Stack, of St. Bride's, Cambuslang, told the story of the revival of Catholicity in Scotland. The 360,000 Catholics of twenty-five years ago had increased to 510,000; the mission centres, from 140 to 222; the churches and chapels, from 266 to 359: the priests, from 272 to 462; the schools, from 159 to 245.

AUSTRIA.

Review of the Los-von-Rom Sedition.—The *Tablet* of April 4 sums up the history of the now decadent *Los-von-Rom* movement in Austria, indicating the causes by which the sedition became possible, and the disgraceful mask under which political treason contrived its plots. "Based entirely on political prejudices, and propagated exclusively by political influences (as far as the Austrians were concerned) . . . the Pan-Germanic crusade among the Teutonic subjects of Austria stands alone in its cynical avowal of the abuse of the name of religion as a counter in the game of racial agitation." The sedition fired and fanned in the most cut-throat manner by the allied nation, Germany, was possible because "the religious question is at every point complicated by political passion, where rival races are face to face on Austrian soil," and because the clergy of a Catholic people are and have been hampered by a government not by any means innocent of religious persecution. The movement was pushed especially in Bohemia, because of the bitterness of rivalry, arising specially out of labor questions between the Czechs and Teutons. The leaders, Wolf and Schoenerer, neither of whom can any longer boast of moral cleanness, made the most of their chances, and adopted for their purposes the religious war-cry, "Free from Rome." Their opportunity was, or seemed to be, in this, that the German parishes were served by Czech priests. It was thought more prudent at first to have the seceders join the Old Catholics; but these being insignificant, Prussian Protestantism was openly appealed to. The German Protestants readily entered on the warpath, and money, literature

and Evangelists were lavishly hurried across the border. The character of the literature may be known from this, that one of the pamphlets on Confession had been prohibited by judicial decree in Germany. Yet some of the Austrian municipalities favored the traitorous and anti-Catholic propaganda. Some of the more honest Protestant ministers condemned the movement as "a political demonstration," and were called, in consequence, by their co-religionists, Protestant Judases. But the justice of their views was so evident that the High Council of the Protestant Church in Austria uttered a warning against receiving converts without conviction. "Recent information," states the High Council's circular (February, 1899), "leaves no doubt that the initiative tending to an abandonment *en masse* of the Catholic Church does not spring from religious conviction."

The movement was further compromised by the open paganism advocated by its extreme supporters. These repudiated the Christian era with Christian education and morality. The number of apostates never was as great as had been expected or as the Pan-Germans had boasted, although as many as twenty-six imported Protestant pastors had been installed in Bohemia in three years and auxiliary services held at sixty stations. Schoenerer and Wolf fell out, and were, moreover, publicly convicted of immoral practices. The artificial Protestant parishes declined, even from what they had been, and at present consist of mere handfuls of people. They are supported from Germany and affiliated to the German towns which send supplies.

The Catholic reaction, stimulated by the *Los-von-Rom* propaganda, has been extraordinary. "For one of the faithful lost to Rome," writes M. Georges Goyau, "five others have re-attached themselves to their Church with a newly-restored fervor." Indifferent public authorities built the much-needed Catholic churches when the sedition began to gain upon their territory.

The erection of the new Catholic University is now actively urged, in order that it may coincide with the Papal Jubilee. "We need a Catholic university," say the committee in charge, "because the subversive views and principles which produce the most deplorable consequences in both social and family life have their origin in the modern universities."

ECUADOR.

The New Divorce Law.—The Divorce Law imposed on an outraged Catholic people by revolutionary politicians came into operation in January. It is styled *the Law of Civil Marriage*, being in reality a double enactment, insisting on a civil ceremony as the only valid form of matrimony and granting divorce. The civil ceremony must precede the religious one, if there be such, under penalty of a heavy fine and three months' imprisonment for the minister of religion who would invert the order. The law courts are empowered to grant divorce. If one of the spouses is absent for more than ten years the courts may presume that the person has died, and allow another marriage. The Law declares that infidelity on the part of the wife—but not on the part of the husband—dissolves the bond of marriage.

The circular of the Minister of the Interior, Signor Miguel Valverde, promulgating the Law, is typical, and has a decidedly international cast. The government is animated with the best intentions, and anxious to omit no legal and worthy means of making effective its programme of peace and liberty, offering the olive branch even to the traditional enemy of liberal institutions. The purpose of this divorce measure is to provide for the union of the Ecuadorian family, with the desire to lift up stately and stainless the iris of the national banner. The clergy should patriotically submit, giving to the people an example of morality and civic virtues. The constituted authority is able to punish as seditious persons all who excite a few fanatics to revolt against the national laws, etc.

Protest after protest was made by the Bishops against the Divorce Law—protests addressed to the Congress and to the people, and pointing out that the law is a violation of the Catholic Constitution of the nation. The law is not a political measure, said the Bishops, but an anti-Christian one, expressly against the Revelation of Christ. It should not be called a Law of Civil Marriage, but a Law of Public Concubinage. It favors, not the Christian people of Ecuador, but the unbelievers, the impious, the enemies of Christianity. It is said that other nations allow legal divorce, but they allow it only when they are controlled by non-Christian men. How many families will be dishonored and divided! And how thoughtlessly and causelessly is this door of corruption opened for a simple and faithful Catholic people!

The Persecution of the Church.—Ecuador, at least as far as the people are concerned, has been always a most devotedly Catholic country, the Church being, as a correspondent writes, incarnate in the people. Of late years, however, the government has rivalled that of Guatemala in impiety. By the usual process of secret society revolution, Alfaro seized upon the presidency and quickly began his policy of persecution. "The Church was trampled upon with satanic fury," writes an Ecuadorian. The hatred and low calumny with which the Catholic priesthood was pursued is almost incredible, and some of its members fell by the assassin's knife, while others were massacred in public. Sacred images were impiously broken, the sacred vessels of the altar profaned, and even the Blessed Sacrament trampled under foot. Alfaro, like another Nero, accused the Religious of causing the burning of the city of Guayaquil, and one of the bishops of a similar crime. Priests were exiled or imprisoned merely for their staunch defence of the Catholic Faith. "During that epoch the Church shed tears of blood." Under a succeeding magistracy the phase of extreme violence was abated, and the Church remains "algun tanto tranquila—a little quiet." Some recent exploits of the rulers, however, have not tended to increase respect for them, either at home or abroad.

THE PAPAL JUBILEE IN SOUTH AMERICA.

Peru.—Religious services were held during three days in all the churches and in Lima the celebration of the Jubilee is said by a special correspondent to have been marked by extraordinary pomp. The president of the Republic was present, with the ministers, the magistrates of the Supreme and Superior

Courts and other officials. The diplomatic and consular corps attended in uniform. The vast cathedral was crowded with people; the troops were drawn up outside, and all the banners of the foreign legations were displayed.

In the afternoon there was a solemn reception at the residence of the Delegate Apostolic, the President himself going personally, contrary to the usual custom.

Argentina.—After having given to the world a rare and illustrious example of the establishment of international peace with Chili under the inspiration of the two Archbishops, Mgr. Casanova and Mgr. Castilla, a peace accompanied by the sole example on record of the reduction of the national fleets, Argentina proceeded to celebrate enthusiastically Pope Leo's Silver Jubilee. Not only were the president, the ministers, the judges of the Supreme Court and the municipal authorities present at Mass, with the other chief persons of the capital city, but the Minister of Foreign Affairs and Worship defrayed all the expenses of the celebration, and the Minister of War ordered the infantry, cavalry and artillery to be drawn up in front of the cathedral. A noteworthy feature of the day was the large number of persons who received Holy Communion. The municipal authorities illuminated at night the façade of the cathedral and of the archiepiscopal residence and all the church bells rang out. The popular joy was so great that a correspondent, writing to Rome, said it was evident that those far-away children of Pope Leo yielded nothing in love to those who were near.

THE MANIFESTO OF THE CZAR.

Those who are well acquainted with Russian affairs do not appear to be enthusiastic over the proclamation of freedom of worship by the noble-hearted Nicholas II. The Russians have long since affirmed that they allowed liberty of conscience and of worship, and whatever further liberty the Czar desires to grant will, in many cases at least, be sadly restricted by autocratic officials, and especially by the inflexible Procurator-General of the Holy Synod. The promised toleration seems to affect particularly the sect of "Old Believers," who, although forbidden to worship in public, yet had their churches, priests, and even bishops. The "Liberals," who are opposed to the present imperial system, and who have little religious conviction, warmly support the cause of the "Old Believers." It is said that, besides much faith, there is great talent and vigor in the national church, which is held, however, in absolute political subjection, and, perhaps, thus kept together. Prejudice, hitherto so bitter against the Holy See, is decreasing amongst the educated; and some assure us, that there is, in certain higher circles, a desire of reunion with Rome. The Czar, however, deserves praise for his honorable endeavors for religious freedom.

THE READER.

A Round Table of Representative German Catholic Novelists. Benziger Bros., New York. $1.50.

It was a happy thought of the publishers to insert before each of the stories of this volume an ornamental page with a portrait of the men and women from whose writings these excerpts are taken. Pictures of our own people only bore; we are surfeited with them in every newspaper and magazine. But these excellent Catholic slaves of the pen from other lands come to us like new acquaintances. They are all pleasant, refined, intellectual looking people, and only one seems to be posing, but perhaps it was all unconscious. They are more than pleasant, refined and intellectual; the light of the Sacraments is in their eyes. The stories they tell also come as a relief to the monotony of ours; perhaps ours do to them. There is a freshness, a directness, a simplicity about the style that we in our ambition often lack, but on the other hand it is singular how the Old and New World touch at some point without knowing it, revealing largely how humanity is one. That delightful fight in the mountains beyond Innsbruck, which the exquisite little story of *Afra* tells us of, although occurring in a part of the world where civilization is many centuries old, is very like what would have happened out in Kentucky less than a century ago in the struggle with the Indians, or like a scene in our own Revolution against the red coats. There is the old Bavarian farmer behind the rocks with his wife at his side filling his musket while he is peppering the Frenchmen; the scythemaker with his scythe, the peddler with his pack discarded for a sword; the giant with his club, all in the mêlée and coming out triumphant. The domestic scenes in this story of *Afra*, which we select as a specimen, are depicted to the life with much humor mingled in the tragedy; and though the tale is brief, the writer has succeeded in delineating vividly quite a number of characters that remain in the memory. The glow and color of the scenery is a notable feature in several of these stories.

The Sheriff of the Beech Fork. By Henry S. Spalding, S.J. Benziger Bros., New York. 85c.

The days are long gone when Mayne Reid's *Boy Hunters* enraptured boy readers. This book of Father Spalding's is a return to those primitive and healthy conditions. It is a story of Kentucky in the early days of the nineteenth century, and it tells us of the adventures of an old sharpshooter who took two boys and a negro with him on a raft loaded with merchandise to float down to New Orleans. There were Spartan mothers and fathers in those days, who could trust their youngsters on such perilous enterprises, so far away from home; but the lads were used to life in the forest, adepts with the rifle, and when one of them fell sick of the fever they felt no terror in being left in a deserted cabin on the bank to take care of themselves till the captain came back from his long trip and carried them safely home. The narrative teems with adventure from midnight attempts at robbery and murder, and even earthquakes, to Indian canoeing and duck-shooting. The early Kentucky missionaries enter in the march of its romantic events, and a far off

glimpse is given of Audubon in his wanderings through the American wilds in search of specimens. The boys accidentally set fire to a cabin in which a rare collection had been stored. The story is full of light and color and life.

In the Shadow of the Manse. By Austen Rock. B. Herder, St Louis. $1.00.

There was a time when stories like *Father Oswald*, and such other feeble devices, were used to lure us into a sufficiency of religious instruction to combat the heretics around us, but it often happened that the slender yarn of the romance was too heavily freighted with doctrines and broke, interrupting the current both of interest and information. The *Shadow of the Manse* is a doctrinal story-book, but a clever one. It is an out-and-out love story, with genuine human interest in it all through; the characters are life-like and the discussion of doctrine that is started is not lugged in, but happens because it is the necessary and natural thing to be introduced on the occasion. Ralph is a real young man; Gertrude is a genuine girl, who comes within an ace of going off with the wrong man, and the small boy who enters twice as a marplot is true. The scene is laid in England, as the name *manse* would indicate, for we scarcely know what that is over here, and cannot judge how near the bailiff and the pastor and the parson are to life, for they are not to our manor born; but they move about a good deal and tell their own stories, and have much to do with working out the plot. The wife of the pastor, however, we understand. She is the child of a mixed marriage, forgets her religion, in which she was only half-hearted at best, marries a preacher, and is frightened back to the faith by the death of her baby and then converts the preacher. Books like this do good work in supplementing the many doctrinal treatises which are being published at present for popular use.

Religious Liberty in Maryland and Rhode Island. By Rev. Lucian Johnson. International Catholic Truth Society, Brooklyn, New York.

This is only a pamphlet, but it disposes effectually of the myth or superstition that there was anything like religious toleration in Rhode Island under Roger Williams, and except in intent very little in Maryland under the Calverts owing chiefly to their excessive timidity and their almost silly confidence in the colonial legislators.

It is only the gentle courtesy of Father Johnson that prompts such a minute discussion of the time, the distinctness of the formula of toleration in both colonies, and the meaning contained in each of them. The single page which furnishes us with Roger Williams' ideas about the Scarlet Lady (he does not put it that way) is enough to settle the matter off hand. The adviser of Cromwell, the friend of Milton and the crony of Endicott who hated the cross could not be expected to think of tolerating popery, even if his own words did not utterly upset the claim. Cardinal Newman calls attention to that curious attitude of the English Protestant mind in matters where Catholicity is concerned which fancies it condones its own offences by condemning similar transgressions in others. The Spanish Inquisition for instance is a favorite club with which it belabors Catholicism; forgetting completely the hangings and quarterings which dishonored England for more than a hundred years. After all, Catholic Emancipation is not ancient history. So in the same way to claim Roger Williams as an apostle of religious tolerance is little else than farcical.

Is it not a waste of energy, also, for Catholics to strive so eagerly to build

up a hero in this respect out of Lord Baltimore? What kind of tolerance was it for a Catholic Lord Proprietor to deliberately put in a majority of Protestants in the Council and appoint a Protestant Governor? This is toleration of Protestantism indeed but not of his own religion. But he had to do it. The feeling in England was such that any other course would have raised a storm and imperilled the colony. Now, it may be asked, did the method he adopted avert the storm? In those bigoted times could he have hoped that the small politicians of the colony would be more magnanimous than the greater ones of the mother country? To defend himself against an enemy, he committed suicide. No doubt the Lord Proprietor wanted to be liberal, but it was a liberality that was all kindness and concession to one side, and harshness and severity to the other. There was punishment for bigotry in Maryland, but the only case adduced is the punishment of two Catholics for the offence. In a very short time Catholics had no standing in the colony at all. Even on the way over no public Catholic service was allowed on the vessel, and Catholics were forbidden even to speak of religious matters. Curious toleration that.

Anchoresses of the West. By F. M. Steele. Herder, St. Louis, Mo. $1.00.

Souls are led in divers ways, and this account of the great women-recluses in the now remote ages of the Church will afford curious and instructive reading. They were the "walled up" nuns about whom the overwrought imaginations of anti-Catholic writers have chronicled such grewsome things. "Walling up" a nun is fancied sometimes to be setting her into a wall as one would a beam and leaving her there to perish for some real or supposed offense. "Walling her up" was, on the contrary, closing up the door of the house by her own volition, so that she might devote her life to prayer and good works. How could good works, it might be asked, be performed by a woman so circumstanced? She had a window to which she was allowed to come at times fixed by her rule, to instruct the ignorant, to dispense the alms she continually received for the poor and, also, to receive spiritual advice for her own guidance. These walled up nuns, it appears, had sometimes a servant dwelling in the enclosure whose duty it was to take care of the house and provide for the subsistence of the solitary; many of these holy women being ladies of distinction in the world previous to adopting this austere manner of life.

The famous "*Ancren Riwle*" was written for the special guidance of these hermits. In the beginning they did pretty much as their fancy or devotion prompted, and abuses inevitably occurred. Richard Poore, the author of the *Riwle*, scores them soundly for the defects he notices in them and couched as it is in the quaint language of the period in which it was written, the *Riwle* is not a little amusing. The anchoresses' servants he orders to wear such garments and attire that it might be easily seen to what life they were dedicated; their hair was to be cut short, and their "head cloth to sit low; their *hesmel* to be high pointed, and they were to wear no brooch." He forbade his anchoresses to keep any animals except a cat. Apparently, also, some rich anchoresses kept cattle, for he says "it is odious when people in the town complain of the anchoresses' cattle." All this is clearly a much more comfortable existence than being built into a wall. As a rule they took the vows of chastity and obedience. Their poverty was evidently of a mitigated kind; and as for obedience, it held merely while they were in the enclosure, pretty much, it would seem, like the curious religious called the

Beguines who exist only in Belgium, living in a certain walled precinct, many of them occupying their own houses with servants to help them, and bound to obey only while they choose to remain. What a glorious concession to every manner of religious idiosyncrasy! The *Anchoresses* is a new light to history.

The Truth of the Papal Claims. By Raphael Merry del Val, D. D., Archbishop of Nicœa. Herder, St. Louis, Mo. $1.00.

This book is a reply to a certain F. Nutcombe Oxenham, D. D., English Chaplain in Rome, whose character may be gathered from the fact that he describes the illustrious Archbishop as using methods, which if able, are not "honest," which Oxenham's are; and furthermore, of having as much claim to be Archbishop of Nicœa as Oxenham has.

Why such a distinguished man as Merry del Val bothered himself with such an adversary as Oxenham is a mystery of that "charity which beareth all things." At all events, even if the interference of such a man with the publication of such a book afforded him a prominence that was welcome to one of his rough tempered disposition, we can congratulate ourselves on having this restatement of the *Papal Claims* by one who is so eminently qualified for the work. Its learning, of course, restricts it rather to the priest and the theologian. Though a small hand-book, it is scarcely for popular reading.

Father Marquette. By Rev. Samuel Hedges, A. M. Christian Press Association. New York. $1.00.

The great discoverer is attracting unusual attention latterly. The present contribution to a study of his life is written by one who has gone over some of the territory which Father Marquette followed in search of the Father of Waters. It is written with marked affection for the gentle apostle, whose daring becomes more wonderful the more the details of the great exploration are unfolded before us. The book deals with the recent discovery of the remains of Father Marquette, and discusses the authenticity of the happy find. There is a preface to the book by the Rev. John J. Wynne, S.J.

Introibo. By the Rev. Cornelius Clifford. The Cathedral Library Association. New York.

Not everyone who appreciates this book will use it as the author suggests, just prior to hearing Mass, though it is well adapted to exciting the proper dispositions for this holy exercise; for very many will find it excellent for short meditations, and others will learn from it the way to excogitate and mature reflections of their own when reading the sacred text. Father Clifford has selected the opening text of the Mass for each Sunday of the year, the *introit* as we call it, interpreting and applying it after a method of prayer designed to make us ponder the meaning of every word we utter, in or out of prayer, and the result is a series of short essays that set one thinking, and make, therefore, very good spiritual reading. We resist the temptation to quote passages from these readings, nor will the reader need to be guided by any anthology of ours. No two persons, of course, would find in any text precisely the same sentiment, but everyone who reads *Introibo* will reap as benefits a higher regard for the sacrifice of the Mass, a habit of preparing to offer or hear it more devoutly, and a method of developing the text of scripture into brief but salutary meditations.

Studies in the Lives of the Saints. By Edward Hutton. E. P. Dutton & Co. $1.25.

Very devout these studies are and interesting also. The author is happy in the selection of saints like Augustine, Benedict, Bernard, Dominic, Francis, *the* Francis (of Assisi, of course), Ignatius Loyola, John of the Cross, Catherine of Sienna and Catherine Adorni, Teresa, Rose of Lima and Blessed Angela of Foligno. There is quite enough about each to leave an impression, though it may not be such as we have received from other sources, or perhaps derived from our own personal studies of these geniuses in holiness, as Aubrey de Vere regards the saints. Mr. Hutton cannot reconcile matter with spirit, time with eternity, mysticism with humor. The self-denial of sanctity seems at times to dishearten him, or rather to strike him as unnatural. Perhaps it may seem to us that some of the saints are violent or abnormal in their self-denial, because we have not, and do not try to have their conception of the greatness and goodness of God. With this in view what seems to us their self-denial was in reality their fondest gratification. A soul absorbed in God is naturally forgetful, and, if necessary to intensify or prolong the absorption, positively neglectful of any distracting object or care. Still Mr. Hutton's narrative shows an appreciation of holiness far keener, and we do not doubt, more his own than some of his reflections would lead us to believe.

Brief for the Board of Education of the City of Rochester, et al. By Corporation Counsel William A. Sutherland.

We have before us the unusually clever and able Brief of the Hon. William A. Sutherland, Corporation Counsel of the City of Rochester, in behalf of the Sisters of St. Mary's Orphan Asylum, who had no right, according to the plaintiff James Sargent, to receive money from the Board of Education for teaching the children committed to their charge. The plea is brimful of humor; but of humor that descends like a hammer to enforce the arguments adduced and to smash the contentions of the plaintiff. These Sisters, the distinguished lawyer reminds the court, have been entrusted by the State with the care of 160 orphans, and the City of Rochester owed them the duty of instruction in reading, writing, geography, etc. As every one knows to be a fact the City of Rochester is notoriously delinquent in providing school facilities, and it is also well known that all sorts of buildings have been used for schools, and even that one of these annexes was formerly used in connection with a lager-beer garden. Now it is argued by the plaintiff, says Mr. Sutherland, that the Board of Education should have marched these children out of the Orphan Asylum every morning about half-past eight, and taken them up the stairs over this lager beer saloon, or in some other equally savory location, away from the Orphan Asylum (where, he says later, the Sisters were compelled by law to keep them) in order to have them taught the multiplication-table by some men or women who don't wear a garb. The fun about "the garb" here and there through the plea is most amusing but most trenchant as an argument.

Another very clinching reason is adduced towards the end of the Brief. "It is not easy to perceive why it is constitutional to educate colored boys in a building by themselves, and unconstitutional to educate Catholic orphan boys in a building by themselves."

No wonder the case was won; and if Mr. Sutherland does not get a tre-

mendous fee in affectionate and life-long prayers from those Sisters and their little homeless children, then they are not Catholic Sisters and Catholic orphans whom he has been so eloquently and so convincingly pleading for.

Franciscanism. By John A. Mooney, LL.D.—*The Times Saturday Review*, April 18, 1903.

Mr. Mooney never minces matters. In this three-columned newspaper article he attacks and roasts the Franciscans; not the humble friars of the cowl and cord. Them he respects, as all good Catholics do; but for a certain modern mummery which has usurped the venerable name he has no regard. Nor has any one else who recognizes the purpose and intent of these new Franciscans. They are not monks, they are not friars; they are not Catholics, they are not even Christians: some of them, at least, and even M. Sabatier, who passes for a Calvinist pastor, prides himself on having sat at the feet of Renan. Do these new Franciscans propose to emulate the poverty, chastity, obedience, humility and mortification of the holy Friar of Assisi? Not if they can help themselves. Such virtues are inconvenient baggage in these easy-going days. What are they after, then? Oh! only a little bit of sensuous amusement. It struck somebody that the ecstatic of Mount Alverno was an æsthetic sort of figure in the mullioned something or other of mediævalism, and so they began to rave about him, to study his writings, to collect relics of him, to make pilgrimages to his birthplace, and what not else besides.

But is all this not a good sign? Might not these worldly men possibly rise to higher things and from admiration of the man aspire to emulation of the saint? Hardly; when they strive to claim him as a "Lutherist" as well as one of what Mr. Mooney calls "that elusive band fancifully denominated as the precursors of the Reformation." It is true that these rationalists of the present movement have recognized the absurdity of such claims, but the excision of everything supernatural which they propose to perform on St. Francis and the reduction of him to something merely natural and surely not Catholic, is about as objectionable as the older claim that he was anti-papist.

One of the advantages attributed by Mr. Mooney to this cult of a saint which the Calvanist minister is furthering is, that it has forced a great number of able Catholic scholars to study the life of the great founder, and so has furnished ample matter for mental food for Catholic readers without their being compelled to browse in unorthodox pastures tempted by these new deceivers.

When St. Francis came his sons, who multiplied amazingly and immediately, simply took possession of the people of every country of Europe and renovated the face of the civilized world. Are these manifestations of love for St. Francis premonitions of something similar that is to happen?

A Roman Mystery. By Richard Bagot. Criticized by Francis W. Grey.

Mr. Bagot's biography, so far, at least, as it is of interest to Catholics, may be briefly narrated. An Englishman of good family, and of more than average mental abilities, he became, some years ago—in what must now seem to have been a fit of temporary aberration—a Catholic, by profession, at least. Like certain other converts who have certainly not hidden their light under the bushel of excessive modesty, he was, evidently, keenly alive to the shortcomings of the Infallible Church of God. For him the world ecclesiastical was sadly out of joint, nor could there be any doubt in his own mind that he

was born to set it right. As, however, the Church maintained the even tenor of her way in the old groove without appointing him adviser-in-chief to the Cardinal Archbishop of Westminster, or private secretary to His Holiness, he was forced—doubtless more in sorrow than in anger—to pass from the position of candid friend to that of critic; from faithful obedience to a state of philosophic impartiality towards all forms of faith. Possibly, indeed, the words of one of his characters—Lord Brockenhurst—may be taken as fairly representing his own attitude: "If you mean that I belong to no religious persuasion, I certainly do not. . . . I do not disbelieve in the Christian religion—far from it—but I do entirely disbelieve in the Christian churches. . . . Find me a Christian church which has had no theologians to unchristianize it and I will become a convert." This, of course, is the favorite shibboleth of the impartial philosopher; the distinction between religion and theology.

The "mystery"—a family secret of a sufficiently horrible, not to say gruesome, character—is treated with no little skill. Mr. Bagot, whatever else may be said of him, writes well, and handles his materials like a master of his craft. We begin with the rumored engagement of Helen Vesey, a rich Catholic widow, to Prince Ludovico Brancaleone, the scion of an ancient and very clerical Roman family. Lord Brockenhurst, an old friend of Helen's father, Alexander Carmichael, warns her that the curse of a form of madness has existed in the Montelupi family, Brancaleone being their principal title for many generations. Then comes an insight into the heroine's Catholicism. "I should have one advantage in their eyes," she remarks, meaning, of course, in the eyes of her future husband's family, "I am of their faith."

"That will be one of the difficulties of the situation," Lord Brockenhurst tells her, and then speaks of the "extreme hostility" of English Catholics towards the Italian government; of their "longing for the restoration of the Temporal Power," but adds: "I imagine, from what I heard you say, that you are not of the same way of thinking—politically, I mean." "Certainly not," answered Mrs. Vesey.

The following is characteristic:

"So, Lord Brockenhurst, you have put before me two objections to my proposed marriage, politics and"—Mrs. Vesey hesitated a little before saying the word—"and madness."

"Just so—politics and madness. Supposing that for the word politics we substitute the word religion? The one is apt to be a mere cloak for the other in Rome, with a certain section of society."

An example of Mr. Bagot's observations on men and things which may be called to the attention of American readers, the ladies with matrimonial ambitions especially. "It is considered," Mr. Bagot informs us, "almost"—not quite?—"*a sine qua non* that a foreigner marrying into a Roman family should, if she be a Protestant, embrace her husband's religion before marrying. The rich American wanted a title and to be removed from an atmosphere of trade, and the Roman wanted money. A change of religion was thrown in to complete the bargain." On a par with this is his dictum that friendship between a modern Roman noble and a foreigner lasts as long as there are dollars or pounds in the latter's purse, and no longer.

It is at a reception given by the Dowager Princess Brancaleone that we are introduced to Cardinal Savatelli, the typical ecclesiastic, with papal ambitions on his own behalf, and without scruples where the "advantage" of the Church is concerned: "Like every successful man, he had his enemies, and had certainly become more ultramontane in his views since he had been

raised to the purple," as a Radical becomes a Tory on being raised to the peerage, or a ritualistic parson becomes "moderate" on his elevation to the Episcopal bench. Cardinal Savatelli, we are further told, had "gradually drifted into being one of the most uncompromising opponents of united Italy."

Princess Brancaleone, who knows the story of the "difficulty" between Helen Vesey's father, Alexander Carmichael and the Papal authorities, asks Cardinal Savatelli how to pronounce the name, which she cannot. Cardinal Savatelli refers her to Mgr. Staniforth, the "unofficial *cha·gé d'affaires* for the interests of the English Catholics," for a correct pronunciation. According to Mr. Bagot: "Each had been trying to deceive the other, and hoped to find out if the other knew the story;"—of Alexander Carmichael—"but the princess had played the better game of the two."

The Cardinal, by the way, had asked Mgr. Staniforth whether the proposed marriage "is all as it should be," meaning, thereby, to ascertain whether the Scotch "Catholic" lady, with "Liberal traditions" would be likely to induce Prince Brancaleone still further to break with the traditions of his house than he had already done. Mgr. Staniforth had informed his Eminence that he had always heard of Mrs. Vesey as a good Catholic—in England; but the Cardinal had drawn a distinction between being a good Catholic in England, and being a good Catholic in Rome.

There is, therefore, a very strong reason why Cardinal Savatelli should—if possible—win the new Princess Brancaleone, in order to regain her erring bridegroom to the traditions of his family—the cause of the Holy See; of the Temporal Power, in fact.

Mr. Bagot next favors us with some explanations as to the young Prince Brancaleone's position in respect of the Vatican, and of his family traditions. "He had incurred the disfavor of the Vatican party," we are told, "by his attitude regarding the prohibition by the Pope of 'good Catholics' from voting at the parliamentary elections; regarding it as intolerable interference on the part of the priests"—on the part of His Holiness.

We are told, further, that Ludovico "had no great respect for the clergy in general," and that he was "by no means a good Catholic," which, as he regards going into a convent as moral suicide, is hardly to be wondered at.

The scene changes, once more, to the ancient castle of Brancaleone, where there is a small family party—and Cardinal Savatelli—to meet the newly married couple. Princess Brancaleone, we are informed, thought "it would be most desirable that her daughter-in-law should meet so distinguished a member of the Sacred College before she took up her abode in Rome, and had time to be surrounded by those who might strengthen opinions with which she feared that both Elena and her husband were already infected."

It is here that we get certain hints as to the family secret, in the fact that Giacomo, the old Princess' *maggior-domo* had never been known to be away from Brancaleone, for a single day, during thirty years. The reader of long experience in the ways of novelists at once suspects some strong and hidden reason for such a long and unbroken stay. Then, when the weather was more than usually bad, the Princess was sure to arrive in the course of a day or two:—another hint at mystery of some kind. Lastly, part of the castle is kept shut up, and the old lady's explanation that it is "because the rooms in it have become uninhabitable" does not altogether satisfy us.

As the object of this paper is rather to "overhaul" Mr. Bagot, in respect of his attitude towards the Church and our Holy Faith, than to strictly

review this, or any one of his books, the "mystery" may as well be explained here.

Briefly, then, there is a wolf-maniac confined at Brancaleone whose existence is only known to the old Princess, to Giacomo and his wife, and to the local doctor: his identity only to the three first as, namely, Don Camillo Montelupi, Ludovico's *older* brother, and, rightfully, by his father's death, Prince Brancaleone, and heir to the property now enjoyed by his younger brother, who, it may be said, is wholly ignorant of his existence, believing him to have died in his childhood. An idiot from his birth, Don Camillo, when very young, was attacked— in the distant home, where he had been placed by his parents, under the care of Giacomo and his wife—by violent epileptic fits, as the result of one of which he was pronounced dead by the local physician. The temptation to take advantage of this chance in favor of his younger—and sane—son, proved too strong for the old Prince. The "funeral" duly took place, and Camillo, still under the care of Giacomo and his wife, was secretly removed to Brancaleone, to pass as Giacomo's mad nephew. The old princess, at first reluctant to participate in such a fraud on her son, and on society, consented, at last, for the sake of her much loved Ludovico.

That is the "mystery." Helen, urged by curiosity, entered the enclosed garden, the door of which had been, inadvertently, left open by old Giacomo when going in to soothe his patient. The maniac, catching sight of a strange face, attacked her, with all the frenzy of a wild beast, and Helen escaped with difficulty, after recognizing in the features of the wolf-man—to her utter horror—a startling likeness to her husband.

How Cardinal Savatelli came to a knowledge of the "mystery," and what use he made of it, we shall see shortly. It is only fair to Mr. Bagot to say that, on his own showing, Cardinal Savatelli had no little "provocation" to use any means to keep Prince Brancaleone true to the traditions of his ancient house. What "provocation" the Prince had already given we know. He adds to it by publicly announcing his intention to present himself for election to the Italian Parliament. Leaving "ethics" out of the question, it is hardly surprising that even a Cardinal should feel justified in using a weapon put into his hand by chance—or by Providence!—in order to avert what he must, naturally, consider a dire calamity.

Let us see, however, what "provocation" the Scottish Catholic, Helen Vesey, now Princess Brancaleone—so far as she knows, or the world—may have given. The following occurs in the course of a discussion with Cardinal Savatelli:

"To be perfectly frank with you," answered Princess Brancaleone, "I am no believer in infallibility, in whatever sense it is claimed." . . . "You must at least believe in the infallibility of the Head of the Church," answered the Cardinal, . . . "it is an article of faith." "Pardon me, but I do not believe in it all," said Helen, "I accept it because it is a dogma laid down by the Church, but I do not believe it."

How you can "accept" what you do not believe, Mr. Bagot does not condescend to explain. That, however, is "Catholicism" as a "Liberal" understands it; certainly, not even Dr. Littledale in his article on the Jesuits in the *Britannica*, ever conceived of such "casuistry" as this.

"Acceptance of the Church's doctrines," the Cardinal answers, "cannot be accompanied by disbelief in them." That is, surely, what St. James

meant when he spoke of being "guilty of the whole law" if we break *one* commandment (Ch. ii, v. 10).

Helen, we are told, knew that her husband, "in common with very many Italians, and, indeed, with many Catholics (?) all over the world, . . . absolutely disbelieved in the doctrine of infallibility, as opposed alike to reason and history." We are tempted to ask: *Did Mr. Bagot ever really submit to the Infallible Church?* If not, his "conversion" was more than a temporary aberration of his highly superior intellect; it had no actual existence. His present mental attitude, on such a supposition, is easily accounted for; it is the natural and inevitable result of "accepting" dogmas which he did not believe.

To come, however, to the *dénouement* of the story. How, it may be asked, did Cardinal Savatelli become possessed of the secret of the Brancaleone family? Simple enough. A workman, employed at the old castle, has imitated Princess Helen's curiosity; more fortunate than she, he heard enough to make him guess the "mystery." Dismissed, summarily, for disobedience, he—an anarchist under police supervision—brings his information, for sale, to his Eminence. That not too scrupulous ecclesiastic, as Mr. Bagot paints him, sees, in the possession of such a secret, an effectual means of "persuading" the nominal Prince Brancaleone to remain loyal to the Vatican. He will say nothing about the real heir, if Prince Ludovico, on his part, will return to his faithful allegiance. As to the anarchist—who foolishly threatens to sell to the highest bidder—the Cardinal disposes of him—by betraying him to the Italian police, who promptly imprison their "ticket-of-leave" man, for not reporting himself. That is so like what a cardinal would do, is it not?

But the Cardinal procrastinates, which, of course, he would do, or so the exigencies of Mr. Bagot's philosophy demand. Meanwhile the Dowager Princess Brancaleone is taken dangerously ill at the old castle, and sends for her son and daughter-in-law. The wolf-maniac escapes and nearly kills Helen. Her husband, about to shoot the madman, learns the truth from old Giacomo the maniac shoots himself, most considerately; and is buried in real earnest, this time as Giacomo's nephew. The result, to use a homely phrase, is that the Cardinal's "cake is dough," and the secret has no further value as an "inducement."

"The conclusion may be told in a very few words. The anarchist released on some occasion of amnesty murders the Cardinal. Prince Brancaleone, now really so, enters the Italian Parliament, and while "Vaticanist," and anarchist both fail, the virtuous, "Liberal" Catholics—who represent, apparently Mr. Bagot's ideal of what Catholics should be—live happily ever after.

It only remains to add that Mr. Bagot's book will hurt no sensible Catholic if he or she will bear in mind the brief biographical notice given at the commencement of this article. What his other books are like I do not profess to know: this one is enough for me. It is smart and clever, after a fashion, and, apparently, suits the taste of his public. But he is sadly out of touch with the Catholic spirit, and his very fairness is only a weapon to be used against those whom he misrepresents, simply because he cannot understand them.

BOOKS RECEIVED.

Compendium Juris Regularium. By P. Augustonas Bachofen, O. S. B. Benziger, New York. $2.50.

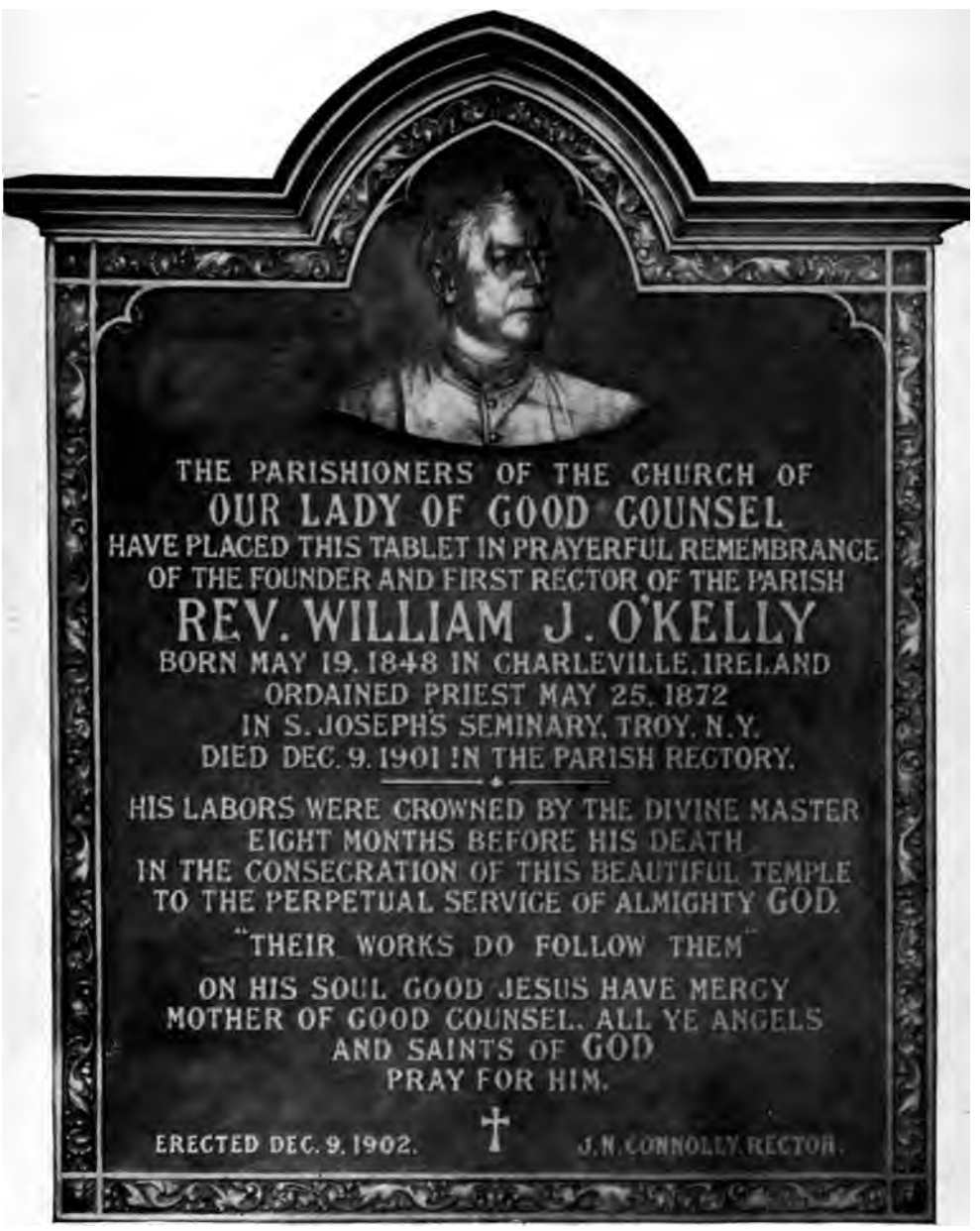
The Seven Holy Founders. By Father S. Ledoux. Burns & Oates, London.

Enchiridion ad Sacrarum Disciplinarum Cultores. By A. J. Maas, S.J. Murphy, Baltimore.

Catholic London Missions. By Johanna H. Harting. Herder, St. Louis, Mo. $2.00.

Père Pernet. Art and Book Company, London.

Report of State Superintendent of Public Instruction. New York.


THE PARISHIONERS OF THE CHURCH OF
OUR LADY OF GOOD COUNSEL
HAVE PLACED THIS TABLET IN PRAYERFUL REMEMBRANCE
OF THE FOUNDER AND FIRST RECTOR OF THE PARISH
REV. WILLIAM J. O'KELLY
BORN MAY 19. 1848 IN CHARLEVILLE. IRELAND
ORDAINED PRIEST MAY 25. 1872
IN S. JOSEPH'S SEMINARY. TROY. N.Y.
DIED DEC. 9. 1901 IN THE PARISH RECTORY.
HIS LABORS WERE CROWNED BY THE DIVINE MASTER
EIGHT MONTHS BEFORE HIS DEATH
IN THE CONSECRATION OF THIS BEAUTIFUL TEMPLE
TO THE PERPETUAL SERVICE OF ALMIGHTY GOD.
"THEIR WORKS DO FOLLOW THEM"
ON HIS SOUL GOOD JESUS HAVE MERCY
MOTHER OF GOOD COUNSEL. ALL YE ANGELS
AND SAINTS OF GOD
PRAY FOR HIM.
ERECTED DEC. 9. 1902.
J. N. CONNOLLY. RECTOR.

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THE MESSENGER

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THE REAL ST. FRANCIS OF ASSISI.

IN that exquisite garland of immortelles known as the *Fioretti* or "Little Flowers of St. Francis," we read of a certain friar once asking St. Francis: "Why is it that all the world comes after thee, and everybody desires to see thee, and to hear thee, and to obey thee? Thou art not a man either comely of person, or of noble birth, or of great science; whence then comes it that all the world runs after thee?" Not a few persons may have been tempted of late to repeat this question in view of the homage which the opening century is offering to the Little Poor Man of Assisi. No one who follows the "signs of the times" can have failed to note the many manifestations of this homage whether in art or in literature or in historical criticism. The mere fact that the *Poverello* in his tattered habit should become an object of widespread interest in an age that affects to smile at mediævalism seems strange enough. But that the present revival of interest in the life and work of St. Francis should receive its greatest impetus from those who are not Catholics is stranger yet. Of all the saints, the Seraphic Patriarch we should think would be the last to win the affections of Protestants, yet he is apparently the one most beloved.

It is several years ago now that a distinguished Oxford professor published an essay which first set our separated brethren talking about St. Francis. Ever since that time Protestant interest in the Saint has been steadily growing in widening circles and the public never seems to grow weary of hearing more about him. Indeed the past decade has been remarkable for an almost continuous stream of literature dealing with the Saint's history. New biographies have appeared including one in the "epoch-

makers" series; (1) the secular magazines have treated at length of his "spirit"; even the daily papers have turned aside from politics and the latest scandal to invoke the name of St. Francis as though it still had a magic power over men's minds. Moreover Protestant poets have run the gamut of the Saint's praises; oratorios have been composed in his honor and milliners with cruel irony have concocted little birds for the trimming of bonnets which they call *oiseaux à la St. François*. Nor is this all. The life of our Saint has been made the subject of Sunday-school study by the Congregational Union of England; (2) of sermons in Protestant cathedrals; (3) of lectures in Rationalistic Universities, (4) and of "consecration" by the Salvation Army. (5) At the moment the beginnings of Franciscanism as a "world movement" are being diligently studied and an International Society under Royal patronage has been established to facilitate this study; a new race of pilgrims is wending its way towards the Umbrian towns where every little out-of-the-way convent is being ransacked in the quest of chronicles, legends, or whatever else may throw any light, however dim, upon the early history of the Seraphic Order. (6) As a result of the discoveries already made among the "buried cities" of Franciscan literature we have lately been put in possession of no small number of original documents, reprints and new editions, all edited with scholarly care and often with exquisite taste. Not less noteworthy is the eager welcome which such works receive from the reading public and the sympathetic treatment of them at the hands of the reviewers.

Truly, in the face of all these facts, one is tempted to conclude that the new century cannot be altogether unspiritual when the

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(1) The best Catholic one is undoubtedly Abbé Leon Lemonnier's admirable "History" (London: Kegan Paul, 1894) but the finally acceptable life of the saint has still to be published.

(2) In each of the three grades during 1897 appeared a life of "St. Francis."

(3) Canon Knox Little delivered a series of lectures on St. Francis at Worcester Cathedral in the Lent of 1896.

(4) Professor W. Goetz of the University of Leipzig devoted the entire academic year 1899-90 to the critical analysis of the *Speculum Perpectionis* and the *Legenda Trium Sociorum*.

(5) One of the most popular volumes of the "Red Hot Library" is "Brother Francis or Less than the Least" by "Staff Captain" Douglas.

(6) *Società Internazionale di Studi Francescani* inaugurated at Assisi, June, 1902, under the patronage of the Queen Mother, Margaret of Savoy.

"message" of a stigmatized mystic is being reverently listened to even in the halls of the "higher criticism." Indeed, a perusal of some recent works might almost lead one to believe that the day of the saints is coming at last, and that the present Franciscan renaissance is but the presage of a golden age when simple things and tenderness and faith shall be the vogue. (1) But, alas! we fear that not a little of what is being written nowadays about "sweet St. Francis" must be set down as mere sentiment. We have in mind at least one recent contribution to the literature of Franciscanism which certainly comes under this head. For the rest, even in those quarters where the appreciation of St. Francis is not of the sentimental order, we are also tempted to fear that the Saint is regarded chiefly as a great sociological fact, and that his methods are being studied as a mere academic exercise. Be this as it may, that St. Francis should be seriously studied at all outside the Church at a time when the very schoolboys are reading Huxley and Spencer, is something to be thankful for—even though the motive be not a religious one. Contemporaneously with all this Protestant activity, Catholic scholars have not been idle, and in special periodicals and publications have contributed not a little to the extension of the Franciscan research movement. (2)

But it is time to return to our question: What is the cause of the present widespread homage to St. Francis? It is of course far

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(1) Canon Rawnsley's address at Assisi last summer may be cited as an example.

(2) Some of the most energetic workers in this direction are the Friars themselves. Among them Father Leonard Lemmens, the present annalist of the Friars Minor, holds first place by reason of the acumen of his criticism and the importance of his discoveries. He is at present editing the "Documenta Franciscana," a collection of ancient chronicles of the Order. Three volumes of this work have already appeared—"Scripta Fratris Leonis," "Speculi Redactio 1a," and "Extractiones ex Legenda Antiqua," besides the "Chronica Beati Bernardini," the "Dialogus De Vitis Fratrum," and the "Excerpta Celanensia." Father Marcellinus da Civezza and Teofilo Domenichelli, both well-known writers, have given us for the first time the integral text of the "Legend of the Three Companions." The Fathers at Quarrachi have published the two "Legends of St. Bonaventure." Father Edward d'Alençon, Archivist of the Capuchins in Rome, has published a critical edition of the "Sacrum Commercium S. Francisci cum Domina Paupertate," held to be the earliest of Franciscan documents, and he promises a similar edition of the "Two Legends" by Celano. Meanwhile, Father Joseph Fratini, O.M. Conv., has published a concordance of the "Two

too wide a question to allow the writer of the present article to do more than make a few suggestions. First and foremost then the perennial charm of the Saint's personality must ever be reckoned with as a remote cause. There is an indescribable attraction in the Saint which draws and holds men of the most different habits of mind, with a sense of personal sympathy. Perhaps no other man unless it be St. Paul ever had such a wide-reaching all-embracing sympathy. And it may have been wider than St. Paul's, for we find no evidence in the great apostle of a love for nature and for animals. This exquisite Franciscan spirit, as it is called, which is the very perfume of religion—this spirit at once so humble, so tender, so devout, so akin to the "good odor" of Christ, passed out into the whole world and has become a permanent source of inspiration. A character at once so exalted and so purified as St. Francis was sure to keep alive an ideal. And so he does. From this one can easily understand St. Francis' dominance among a small but earnest band of enthusiasts now pointing the world back to the reign of the spirit. It was this same gentle idealism of St. Francis, which inspired the art of the Umbrian people; it was this which was translated into the paintings of their greatest artists. No school of painting has ever been penetrated with such pure idealism as the Umbrian, and the inspiration at once religious and artistic came from the tomb of the *Poverello* above which Giotto had painted his mystical frescoes of poverty, chastity and obedience. The earnest quasi-religious study of the mediæval beginnings of West-

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Legends of Celano," "The Three Companions," and "St. Bonaventure." Outside the Franciscan family Mgr. Faloci Pulignani, of Foligno, Editor of the *Miscellanea Francescana*, and Don Minocchi, of Florence, the Bollandist, F. van Ortroy, P. Erhle, S.J., the erudite critic of the Mediæval Church, P. Mandonnet, O.P., of Freiburg, Prof. W. Goetz, of Leipzig, and Karl Muller, have become prominent for their recent contributions to the study of early Franciscan history. Nor have the English writers been idle. Besides the work of Fathers Cuthbert and Stanislaus, O.S.F.C., the "Sacrum Commercium" has been translated by Montgomery Carmichael under the title of "My Lady Poverty" (London, Tennant & Ward). The "Speculum Perfectionis" has been translated successively by Dr. Sebastian Evans (Boston, L. C. Page, 1899), and by the Countess De La Warr (London, Burns & Oates, 1903), while "The Legend of the Three Companions," translated by Miss E. Gurney Salter, is among the latest additions to the Temple Classics, in which series there is also an admirable English version of the "Fioretti."

ern art has therefore rightly been set down (1) as another cause for some of the latter-day pilgrimages to Assisi. In like manner the scientific treatment of the romance literature leads naturally to St. Francis as to the humble upper waters of a mighty stream—at the beginning of the thirteenth century is St. Francis, at the end is Dante. It was Matthew Arnold, we believe, (2) who first held up the Poor Man of Assisi as a literary type—a type as distinct and formal as the author of the "Divine Comedy." Prose, he says, could not satisfy the Saint's ardent soul, and so he made poetry. But St. Francis' poetry is not merely in his written words, though they are very beautiful; it is in his life, and that life must ever appeal to the imagination of all true poets. Thus, we have Longfellow speaking of St. Francis as his "favorite Saint," Tennyson sighing for the Saint's return to earth, and Ruskin treasuring up a relic of the Saint's habit. Such men, however, in their expressions of affection, remember St. Francis chiefly as the one who "went forth to preach to the birds at Bevagna, who tamed the fierce wolf of Gubbio, who sheltered the leveret and set the wild doves free, who felt the welcome of the minstrels of the wood at La Verna, who bade affectionate farewell to his brother the Falcon, and who sang in sweet contest with the nightingale in the ilex grove of the Carceri."

But if some are more directly moved by the æsthetic aspect of the Saint's life there are others who consider his character from a more serious standpoint. These latter see in St. Francis a type of the true Christian reformer whose "social idea" might with some modifications be applied to actual conditions. "Let us try," writes such a one, "to discover whether the Saint's ideas have lost their virtue, whether those principles have ceased to be true and living, or whether, if cast into well prepared soil, they are not capable of bearing fruit still, like those grains of wheat, which, after lying for long centuries beside the bodies of the Pharaohs still preserve their germinating powers to-day." (3) In such expressions as these we are said to hear "the farthest

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(1) *Catholic University Bulletin*, Washington, D. C., April, 1903.

(2) In his chapter on pagan and mediæval sentiment where he draws a comparison between a hymn of Theocritus and the *Canticum Solis* of S. Francis.—*Essays on Criticism*, First Series, Macmillan & Co., 1883.

(3) "St. Francis and the Twentieth Century." *Contemporary Review*, December, 1902.

shoreward ring of that ripple which St. Francis made when he dropped into the sea of men's affections his gauntlet against the avarice and self-interest of the favored classes in his day." Since that day the world has been burned in many fires and in many agonies has faced the birth of new truths. What wonder then, in view of the strong new new walls of division rising amid our changing economic condition, if a world over run with materialism and more deeply deceived than it likes to admit, should hark back to the "social idea" of the man who, "when European society was on the brink of complete collapse, stepped in and saved it." (1) When, therefore, we consider that "Umbrianism," as typified by St. Francis, changed the whole aspect of the Social Question that it diverted the course of art and forced poetry to take new directions we shall have gone far on the road to understanding the influence which the *Poverello* wields over the cultured and thoughtful minds of our day.

But may we not also see in the present neo-Protestant cultus of St. Francis a phase of that "great intellectual Catholic Renaissance" by which a non-Catholic dramatist (2) seeks to explain the recent revival of the miracle plays. We have, it seems, "traveled so far away from the spirit of the mediæval period, that we have almost completed the circle." Unconsciously, then, we are making our way back to the old ideals, or as this writer puts it, "recovering from the too reactionary spirit of the Reformation" and re-awakening as it were to the "imaginative beauty of the Catholic presentment of Christianity." Be this as it may, it is certain that the frigid if not bitter tone which was formerly a marked feature of the Protestant religious literature when treating of the Communion of Saints is gradually disappearing under the modern æsthetic movement. At least a large section of Protestantism is no longer guilty of what Ruskin called "the vulgar and insolent Evangelical notion that one should not care for the saints." And strange as it may seem to those within the fold the Saint, who, if he has not been a means of bringing about this change, has certainly the strongest attraction for the Protestant mind is St. Francis of Assisi.

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(1) These are the words of the late Protestant Bishop of London, Dr. Creighton who, like Canon Knox Little, lectured on St. Francis. See the *English Historical Review*, Vol. V, No. 20.

(2) Laurence Housman in the *Critic*, March, 1903.

Whatever may be the cause of the present neo-Protestant cultus of St. Francis its effects cannot but prove beneficial to all who study the Saint's life in a proper spirit. That some Protestants seek to do so is clear from such books as that of Canon Knox Little. (1) Spite of some impatient words about the "claims of Rome," etc., that disfigure its pages, Canon Knox Little's appreciation of St. Francis is an interesting evidence of how the Saint's career may affect those who really differ from the creed he professed. Very beautiful from beginning to end is the interpretation of motives and character presented by the eminent Anglican divine in his biography, which is the more valuable since he tells us he has studied everything on the subject within reach; that he depends for his information on original authorities, and that he has formed his judgment independently from them. His aim in writing is to lead others "to follow under wholly different conditions in the main and deepest things, the noble example of a holy life." And if those who read in this spirit do not rise from a study of the Saint's life bettered and strengthened in ideal and purpose there are not many appeals that would have power to reach them. Furthermore, the study of early Franciscan history serves to bring many non-Catholics within a Catholic atmosphere of thought. By studying the personality of a pre-eminently Catholic saint living in an essentially Catholic age, they come to have a better knowledge of Catholic life, and this better knowledge must draw them nearer the Church. And here it is interesting to recall the evolution in the non-Catholic attitude towards St. Francis. Strangely enough Mrs. Oliphant in her "Life" of the *Poverello* denies him the title of saint. Not so Dr. Jessop, who, in his "Coming of the Friars," asks, "why grudge to call him Saint Francis?" Canon Knox Little, disdaining any concession to middle-class English Protestantism, calls him saint as a matter of course. Dr. Adderley accepts the miracle of the Stigmata without question. As for Canon Rawnsley he almost seems to accept everything, including even the Third Order. In the latter's appreciation of St. Francis, non-Catholic sympathy with the life and aims of the Seraphic Patriarch reaches its highest level up to date —unless the establishment of an order of Protestant Franciscans may be considered a higher tribute. Spite of all this, it may be as

(1) St. Francis of Assisi, New York: Thos. Whittaker, 1897.

the pessimists say that the sectarians are really no nearer the Church than they were twenty-five years ago. But this much is at least certain that the spirit of St. Francis has the happy effect of eliminating acrimony from the minds of men, and thus they may more easily discern where truth resides.

In so far then as closer acquaintance with St. Francis conduces by a way altogether uncontroversial to dispel prejudice, we hope that his Protestant admirers will, mindful of Pope's admonition, drink *deeply* at the well of early Franciscan literature; they will find it a well of doctrine undefiled. And who knows but that some at least, may in the end find a short cut to Rome over the Umbrian hills. For its own sake also, this study of the Franciscan classics among Protestants is to be welcomed and encouraged, seeing that the literature of the spirit bears in our day so sorry a proportion to that of the flesh. But withal, while we admire the enthusiasm shown by non-Catholics in studying the life of St. Francis and while we accept their good work in making it better known at its full value, it is none the less proper that we enter a protest against their interpretation of St. Francis being taken as the correct one—the more so as their work betrays a tendency to eulogize the merely external beauty of the Saint's life at the expense of those graces of the spirit so peculiar to him. It is not that we wish to see St. Francis portrayed as though he went through life wrapped in one unbroken ecstasy, seldom, if ever, descending to the level of our ordinary existence. Such hagiography is, to say the least, somewhat discouraging, since it places the saints on a pedestal quite above the reach of human endeavor; it is moreover most misleading since, after all, the saints, unlike the poets, are not born but made. (1) The tendency we fear sins by defect rather than by excess. The danger is lest, in the general Protestant appreciation of the Saint's moral beauty, his internal motives be ignored, belittled, or misconstrued. Of course we cannot expect non-Catholics to fully appreciate the supernatural aspect of the Saint's life and, as it is, "many who are charmed with the legend of the wolf of Gubbio, pass over the mystery of the Portiuncula as unintelligible." But, on the other hand, does St. Francis stand for nothing more than uni-

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(1) See "The Inner Life of St. Francis," by Fr. Stanislaus, O. S. F. C. London Catholic Truth Society, 1900.

versal peace, brotherhood, and the appreciation of the lowly? It is this social side of his teaching that is being made much of by non-Catholics. We are told that the message of St. Francis to our century is one of brotherhood and peace amongst nations and classes. (1) This is true, as far as it goes, but the Saint has a further message. He has a message to all and every age. Nor was his message only by way of sermons. He did preach or rather, he talked to the people, but his life was his sermon and it is just in that side of his life which non-Catholics are passing over in silence that we are should seek the Saint's *real* "message." In St. Francis' intense belief in the supernatural, in his neverquestioning loyalty to ecclesiastical authority—is there not a lesson for our own doubting and restless generation? Yet you will look in vain among most, if not all, of the eulogies of St. Francis now in vogue for even any allusion to the fact that he was a Catholic. Of course it could hardly be claimed that he was a Protestant, since there were no Protestants in the thirteenth century, but you will be told that St. Francis "belongs to humanity and not to the Church." In their apparent anxiety to read the beginnings of the Franciscan movement in the light of their own predilections some non-Catholics have sought to give the work of St. Francis a color of "undenominationalism," and to represent the drift of his teaching as one in which the value of orthodoxy was discounted to make room for a fuller presentment of the "Social Question." Hence he is often held up as a sort of mediæval humanitarian who, were he alive to-day, would have pleaded "for thrift, for old age pensions and for communal banks." (2) To borrow the phraseology of a well-known writer, (3) it is not just to St. Francis nor true to his spirit and teaching thus to tear off the label and to rub out the trade mark, and then to say: "See the new remedy we have discovered for all the ills the twentieth century is heir to." "The doctor for our sickness to-day," writes an Anglican enthusiast, "is the man who brought his medicines to the men of Assisi in the thirteenth century." Far

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(1) This was the burden of M. Sabatier's address at London last year. It is reprinted in the *Contemporary Review*, December, 1902.

(2) This is what Canon Rawnsley declared in his Assisi address already mentioned.

(3) Rev. A. P. Doyle, *Catholic World*, September, 1897, to whose excellent article on St. Francis we are also indebted for several other references.

be it from us to gainsay Canon Rawnsley's assertion that the modern world in general, not excepting the Anglican church, is badly in need of just such a course of treatment as St. Francis administered to his fellow-men six hundred years ago, nor shall we find fault, no matter who it is, that makes the most of the remedies from the pharmacy of the Church which Christ has established for the healing of the nations, but—let them be honest. Let them admit they have no remedy of their own, and that they must needs have recourse to Rome. As it is, glancing over the speeches delivered last summer at Assisi at the reunion of the International Society of Franciscan Studies, one cannot but feel that its promoters were plucking a flower not of their own growing, and while exploiting the beauties of this borrowed blossom taking care not to say a word as to the garden which produces blossoms of such wondrous color and fragrance. And yet it makes all the difference in the world in what garden a flower grows—the more so, since some flowers do not grow except in one place. Thus the thornless rose-bushes at Portiuncula, with their blood-stained leaves, cannot be transplanted. Neither can St. Francis.

But to return to the Assisian society it may be interesting, as not a little has been heard of late respecting this organization, to note that its object as set forth in the prospectus is to compile a complete catalogue of Franciscan manuscripts existing in Europe and with the aid of writers on Franciscan subjects to collect materials for a bibliographical dictionary for the guidance of students. It is proposed to include in this catalogue: "(1) MSS. of works bearing on the history of St. Francis and the Franciscan movement; (2) MSS. containing the writings of Franciscan Friars (the majority of which will be scholastic treatises); (3) MSS. transcribed by Franciscan Friars, or formerly belonging to Franciscan houses; (4) service books." The catalogue will be arranged according to libraries; will be issued in parts and subsequently indexed. Meanwhile, members are being enrolled and a bureau has been established for correspondence in the principal European languages. Among the most enthusiastic promoters of this undertaking have been several Anglican clergymen, under whose auspices a branch of the society was established last winter in England. In apparent ignorance of these facts some Catholic papers have been lauding the society as if it were as

orthodox an institution as the Third Order, and not a few Catholics were induced to join it. Doubtless, like the editors, they supposed it to be a Catholic affair, or at least presumed the spirit of purely scientific and critical study to animate its founders. The mistake is natural enough. How, they ask, could Protestants admire a saint who was the very negation of Protestantism? They forget that Protestants can admire almost anything under the broad blue sky except eternal authority, as represented by the Roman Pontiff. Our Protestant friends may urge that to love St. Francis does not imply a belief in the Church whose most loyal son he was. We answer that a society for Franciscan studies need not be an ascetic assembly or even a religious association, much less an organization for Catholic proselytism, but its object should be to study St. Francis in every phase of his career—not merely as a friend of nature, as a social reformer, and as preacher of poverty, but also as the friend of Gregory IX, as the support of the Roman church, as the founder of an order which has been a nursery for the supernatural virtues. Since it became clear that such was not the object of the Assisian society, but that its aim was rather to study St. Francis *in part* only, in so far, to wit,—as he is "canonized in the heart of humanity and not by the Church," the Catholic members realizing that they were not in their Father's house, and fearing that they might be serving in the enemy's camp seem to have nearly all withdrawn.

The difficulties not to say dangers of that pretended neutrality which, as in the present case, is kept so constantly before the eyes of Catholics nowadays are clearly indicated by Mgr. Faloci Pulignani, of Foligno, editor of the *Francescana Miscellanea*, in a recent letter to the president of the society. This distinguished prelate is so well known for his vast erudition, especially in all that appertains to Franciscan history, that the promoters of the new society used every effort to secure his coöperation in its organization. These advances having failed, the vice-president wrote a lengthy letter to Mgr. Faloci, in which he laid particular stress on the complete neutrality of the new society. In his reply, Mgr. Faloci places the question on its true basis. In justifying his abstention, he adduces reasons which are so much to the point that we cannot do better than give a synopsis of them. (1)

(1) We are quoting from the translation of Mgr. Faloci's letter published in the *Franciscan Monthly* of London, for December, 1902.

Prefacing his reply with the remark "that it is not possible to be a Catholic in heart, if one does not profess to be one," Mgr. Faloci says: "I have received a circular from the president of the committee, in which we read that the society wishes to preserve a strict neutrality. This seems to me to be but idle talk, for it is impossible to draw a parallel between a society whose purpose is the study of St. Francis, and a society of chemists, an academy of electricians or a congress of mechanics. They must remain entirely neutral, because chemistry, electricity or mechanics are neither Catholic nor heretical. But a society whose object is the study of St. Francis must be Catholic or non-Catholic. Neutrality under these circumstances altogether favors non-Catholics; and nevertheless should we or our society out of regard for these gentlemen stifle and lock up our feelings in the depths of our hearts, while they make such ready display of theirs? Let us study St. Francis, let us be critics, pitiless critics, indefatigable seekers after truth; but both as individuals and as a society, let us have the courage to call ourselves Catholics, and let us bear the consequences. We are not a religious confession; we are not a religion; we Catholics are the religion; consequently for us neutrality is logically a mistake. For others, all religions are good; they must of necessity be neutral. For us all religions, except the Catholic, are false. Therefore we cannot be neutral."

What it may be asked was it that led Mgr. Faloci, in advance of its foundation, to believe that the object of the new society might not be orthodox? It was the knowledge that it was a creation of M. Paul Sabatier. "Everything," he continues, "proves it to be an emanation of the brain of Sabatier. He it was who inspired, organized and promoted it. He was the whole of it."

Precisely because M. Sabatier has taken such a prominent part in the International Society of Franciscan study, we shall treat of his work and spirit in a separate article.

FR. PASCHAL ROBINSON, O.F.M.

CORPORATE REUNION WITH ROME.

THE *Rose Leaves from our Lady's Garden at Graymoor*, which we spoke of in the March number of this magazine, as a tiny monthly booklet published by Friar Paul and his pious associates, for the purpose of spreading devotion to the Blessed Virgin among their fellow-Episcopalians, has now developed into a periodical four times its former size; and the tide setting Romeward, which it is intended to swell, seems also to have grown in volume. This new organ of the party of progress is styled *The Lamp*, and bears the subtitle of *A Catholic Monthly Devoted to Church Unity*. Its editor's earnestness, in promoting this praiseworthy purpose, is proclaimed in his motto, taken from the Prophet Isaias, "For Zion's sake I will not hold my peace. And for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." It is a pleasure and a consolation to read the outpourings of minds so sincerely in earnest and working for a purpose so desirable. *The Lamp*, for April, has an able article on "Reunion," by the Rev. Spencer Jones, author of "England and the Holy See."

We cannot agree with all the contentions of these Protestant writers on religious matters, even though they call themselves Catholics. In fact our express purpose in these pages is to show the impracticability of the measure by which they wish to effect reunion with Rome. But it is very important that we draw the line distinctly between the points which we hold in common with the able editor of *The Lamp* and those on which we deem it our duty to oppose him; this is certainly the most direct way to arrive at a mutual agreement on the whole matter. We will begin by mentioning the facts agreed upon between him and ourselves. And we can do no better, in order to avoid misunderstandings, than to quote his own words, even though these are often less complimentary to the reformers than we are accustomed to use. We can readily excuse an earnest writer for feeling deeply indignant against those who have violently robbed him and his of the dearest treasure on earth, the truth and special favor of God, and brought about the eternal ruin of countless precious souls.

After quoting the words of Christ, "If a kingdom be divided against itself, that kingdom cannot stand—and if Satan rise up against himself and be divided, he cannot stand, but hath an end," the Reverend Editor suggests that Satan must have reasoned as follows: "It is a poor rule which will not work both ways. If my kingdom divided cannot stand, what about God's kingdom? will it not fall likewise if divided?—We shall see.—I will sow seeds of dissension far and near—until heresies abound, and sects flourish like cockle among the wheat.—A rebel from Divine authority myself, I shall persuade the very disciples of Christ to cast off the yoke of their Master, to denounce His Vicar as Antichrist, to reject His ambassadors, the ministers of Apostolic succession, and in their stead to set up a new ministry, the creatures of their own self-will" (p. 21).

Satan is often a good logician; and he is such in the present case: Friar Paul admits that this plan of the evil one has been a great success and has wrought frightful ruin in souls. "The loss of Catholic unity, and the consequent loss of men's faith in the saving power of the Catholic Church, has, we believe, peopled hell with more souls than all else that Satan has ever been able to do to render null and void the redemptive work of the Son of God." And he draws this wise conclusion: "In view of this awful fact let us have done with the glorification of that greatest victory of the gates of hell against the Church of Christ, the so-called Reformation. For Protestants who glory in their sectarian divisions, yes, and Anglicans who glory in their separation from their Apostolic See, glory in their shame."

The editor builds hereon an argument which cannot be refuted, saying: "Unless, in the sixteenth century, Christ rose up against Christ and divided His own kingdom against itself, thereby doing what He said Belzebub would not do, then Protestantism must have been the harvest of the Devil's own sowing, the outcome of the Old Dragon's deep-laid schemes to cause to fall, through division, the One, Catholic, and Apostolic Church of Jesus Christ." He adds, with joy: "It is a happy omen of better times that Protestantism is being discredited and repudiated on every hand by the children of those who emblazoned Protestant on their banners, and thanked God that they were not Catholics. Now the tide is running in the opposite direction. Everybody wants to be called Catholic. The Protestant Episcopal Church,

in the United States of America, is simply nauseated with the word Protestant. The Methodists have discovered that Wesley edited a prayer book and that it contained the Apostles' Creed, and that, therefore, orthodox Methodists believe in "the Holy Catholic Church." Nor, in this regard, are Presbyterians, Baptists, or Congregationalists one whit behind their Methodist brethren. Even Unitarians want to sit on the Catholic platform. It is, also, worthy of note, that the newest sects and churches precipitated upon Christendom have no use for the word Protestant; it is either "Old Catholic," or "Independent Catholic," or "Polish Catholic," or "Catholic Apostolic;" or that Chicago monstrosity, the sect of Dr. John Alexander Dowie, is, if you please, "The Christian Catholic Church. It is no laughing matter, save for devils, that our unhappy divisions thus expose us to the derision of God's enemies."

The great remedy suggested by Friar Paul for the sad situation so forcibly described, is perfectly correct; and we are highly gratified to hear this proposal come from such an authority. He writes: "Wherein lies the remedy, save to acknowledge the error our fathers made four hundred years ago, and by concerted action to take the necessary measures which will, in due time, heal our schisms, and *make us Catholics indeed*, (italics ours) by reconciling us to the universal Father of Christendom, and reuniting us with the Holy Roman Church, the Mother and Mistress of all Churches, in which resides the seat of supreme authority, the Centre of Catholic Unity, the Chair of the Blessed Apostle Peter, to whom our Lord said, 'Thou art Peter, and on this Rock I will build My Church, and the Gates of hell shall not prevail against it.'"

We may remark, in passing, that it would seem proper for the Rev. Friar Paul, who here admits that he is not a *Catholic indeed*, not to usurp that sacred name for the present; it contains a false argument.

For all the rest, our agreement so far with the statements of the Reverend Editor is complete. But we cannot accept what comes next, namely, his plea that reunion must be delayed till he can bring with him into the Church the whole body of Episcopalians. "God's method of bringing about unity," he maintains, "is not by the individual convert process one way or another" (p. 22). We are certain this is a grave mistake; it is an evident

illusion of that evil spirit who began the separation and is now intensely interested in maintaining it. If the Reverend gentleman has the light of God to know that, as he expresses it, "the seat of Supreme authority is in the Holy Roman Church," then it is his duty to submit to this authority at once, especially since the prospect of corporate reunion is remote, as it certainly is, if there be any prospect at all.

But let us see how Friar Paul proves that he should wait for corporate reunion. His argument exhibits much power of originality and great weakness of cause. To show that God's method of bringing about unity "is not by the individual convert process, one way or another," he argues thus: "When Lucifer and his angels were cast out of Heaven, they were not cast out one by one; they rebelled in a body and they were expelled in a body. When Luther and Calvin, and John Knox and Henry VIII raised the standard of rebellion against the Holy See, they did not make individual converts; they swept whole nations and vast congregations of men into heresy and schism." So he proves that God follows the corporate method by saying, that Lucifer, Luther, Calvin and Henry VIII did so. Is this valid reasoning?

Besides, it is not true, that the angels rebelled by entire bodies, say by choirs or hierarchies; but every devil rebelled as an individual convert to Satan's cause, and once become rebels they, of course, united for corporate resistance. And who told the learned editor that Luther, Calvin and Knox did not make individual converts? True they, and especially Henry VIII, strove hard to "sweep whole nations and vast congregations into heresy and schism"; but no citizens of those nations, nor any members of those congregations became heretics or schismatics but by their own personal choice. Were Fisher and More schismatics? Were the thousands who died for the Catholic faith under Elizabeth and her successors heretics because they lived in a land whose sovereign was a heretic?

And suppose all the Protestant bishops to-day were to submit to the Pope, would this bring the faith into the hearts of their subjects? Faith is essentially an individual habit or act, and even a parent cannot give it to his adult children.

Besides, what is the prospect of corporate reunion of the Anglicans with the Chair of Peter? It is a flitting vision in the far off distance, an illusion, an *ignis fatuus* which leads good men into

the quagmires of error and spiritual death. To prove, however, that it is possible and likely to come in the near future, the Reverend Friar has recourse to history for instances of corporate reunion. What are they? He writes: "Twice since the great schism between the East and the West, the fathers of the Greek Church have met with their Latin brethren, once in the Council of Lyons and once in the Council of Florence; twice they reaffirmed the faith of the Catholic fathers of Chalcedon, who, in their synodal letter, addressed Pope Leo as the one who 'presided over them as the head over the members,' and to whom was 'entrusted by the Saviour the guardianship of the vine;' twice the corporate reunion of the Easterners with the Holy See failed on the verge of its accomplishment." So, from these two conspicuous failures (and he mentions no other historical facts), the learned editor would have us conclude that corporate reunion will succeed in the case of Protestants. And will good men like him stake their eternal salvation and that of their numerous followers on such unsound reasoning?

He thinks he can fill the English Church with so-called Catholics, and thus prepare for corporate reunion. "The *terminus ad quem* of the Oxford movement seems to us to be, by logical and Divine necessity, the resubmission of the English Church to the supreme authority of the Holy See; and God's way of accomplishing this is to multiply the Catholics within the Anglican fold until they fully possess the sanctuary, and are able to deliver the keys of the kingdom, wrested by force from him, into the hands of St. Peter, to whom our Lord originally gave them."

But this plan is certainly impracticable. For, as Rev. Spencer Jones says, in the same number of *The Lamp*, "There is an Anglo-Catholic party (in the Church of England), a school of Protestant Evangelicanism, a school of Rationalism and, in more recent times, a Roman school. And if, for the time being, we leave out the last and youngest of these, it is plain that each of the other sections is rapidly developing away from the rest" (p. 26).

The editor of *The Lamp* also trusts he can bring Anglican doctrine nearer and nearer to Catholic dogma, so as to facilitate the prospective reunion; as the New York *Sun*, for April 16, expresses it, "he holds that by the leavening of the whole mass of the Anglican Church with Catholic doctrine, it will be driven log-

ically and of Divine necessity to resubmission to the supreme authority of the Holy See." But were not the doctrines of the Greeks as close to those of the Holy See as those of the Episcopalians are likely ever to become? And yet corporate reunion with Rome was found impracticable even in their case. It would be still more impracticable in the case of Protestants.

For there is a great difference between the Greek bodies and all the Protestant sects, Anglicans included; a difference to which not sufficient attention is paid by the modern advocates of corporate reunion. If the Greeks could and did return to Rome in a body, Protestants would not. The difference lies here. The Greeks admit a teaching authority in their spiritual rulers; and, therefore, if their bishops submitted to Rome in a body, the flocks would readily follow their shepherds. While Protestants admit no authority to teach, but maintain that every man must judge for himself. Private judgment is the very soul of Protestantism. It is so with Anglicans. Do we not see to-day ritualistic clergymen and congregations and individual laymen openly resisting their bishops in England and America, and claiming it as a right to follow their own conclusions from Scripture and tradition? Is not this just what our good friends of Graymoor are doing when they are laboring to reform the English Church?

Rev. Friar Paul is much mistaken when he says, "Protestantism is the denial of Catholic truth." The Greeks deny Catholic truth, such as the infallibility of the Supreme Pontiff; but the Greeks are not Protestants. Protestantism consists in rejecting all authoritative teaching, in protesting against being taught by a living, infallible teacher. "A Protestant," says the *Standard Dictionary*, "is, in general, a Christian who denies the authority of the Pope, and holds to the right of private judgment in matters of religion." Whoever realizes this truth, that *private judgment is the essence of Protestantism*, will see that all Protestants, even Anglicans, claim the right of private judgment and, therefore, must be converted individually; corporate reunion is an illusion of good men and a snare of the evil spirit. It is not so in the case of the Greeks. The editor of *The Lamp* says: "As far as we know, the ranks of the Greek Church are not being decimated by individual departures to Rome." Just so; because the Greeks do not rely on private judgment, but on authoritative teaching. Again, he writes, "Under God's power the headship

of the Church of all the Russians might be transferred in a single day from the palace of the Czar, at St. Petersburg, to the Vatican of the Supreme Pontiff at Rome." Yes; but could the headship of all the Anglicans be thus transferred from the palace of King Edward VII, to that of Leo XIII? What a hubbub of remonstrances and refusals and rebellions against such an exercise of spiritual power would at once arise from Anglican pastors and congregations, from writers and speakers, etc. Does our good Anglican friend really think such a reunion possible? Whoever looks calmly at the situation must admit, that the only chance for a Protestant to get into the one ark of salvation, is to get out of his bark canoe of private judgment, and ask for admission into the one vast and imperishable vessel the helm of which has been entrusted to St. Peter and his successors. This was the conclusion come to and nobly acted on by a Manning, a Newman, a Faber, a Ward, a Wilberforce and thousands of others; and it is acted on by our contemporaries, such as Rivington, Parsons, Lathrop, Lee, De Costa, Robinson, Bellamy Storer, Evans and countless others.

The Reverend Editor imagines that the tide of such conversions has been arrested. Not at all. But if many are kept back who are convinced of the Roman claims, it is owing to the sad deception which our deluded friends are practising on themselves and on their companions in misfortune by holding out the vain prospect of a corporate reunion which is unattainable. Conversions must be carried on to-day as they were in the early Church. Christ commissioned His Apostles for all time, saying: "Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Every hearer must decide for himself whether he will believe or not, and be saved or not. Faith is essentially a personal act. Even if the whole Russian Church were to submit in a body to the Vicar of Christ, none of its members could become a member of the true Church against his will. But habituated to submit to their religious teachers, most of the Russians would readily yield their consent; while most Anglicans in a similar case, habituated to private judgment, would be likely to refuse their consent. When an Anglican is convinced that the Pope is the true Vicar of Christ, let him mind the words of the Psalmist, repeated by St. Paul to the Hebrews,

his own countrymen: "To-day, if you shall hear His voice, harden not your hearts." The Apostle adds: "To whom did He swear that they should not enter into His rest but to them that were incredulous?" There are multitudes of Protestants who, at one time of their lives, saw clearly enough that they should submit to Rome; but who delayed and resisted the light, and after a while managed to reason themselves into a false security. We remember that a prominent Anglican clergyman said, that he, too, "had had the Roman fever," as he called it, and he thought vast numbers of his brethren had had the same spiritual experience, but with him it had passed away. He is a Protestant Bishop now, and it is very unlikely that he will again hear the voice of grace calling him to Rome. Does this peace of mind secure his salvation? Can he plead good faith and invincible ignorance to excuse his error? And if his conduct is keeping many others in error, is he not responsible for their ruin?

In matters of such importance it is the plain duty of every man and woman to choose the safer side. This safer side is submission to the One, Holy, Catholic, and Apostolic Roman Church. Once a person has taken that step, anxiety ceases, and a calm peace succeeds it, as the experience of thousands testifies. No man can be blamed by his fellow-man or by the Lord for choosing the safer side in a matter of eternal salvation; and waiting for corporate reunion, which is not likely to come soon, is not choosing the safer side.

Yet, while the advocates of such reunion are doing harm to their followers, by keeping them outside the true Church, they are, at the same time, rendering a great service to the truth by urging the necessity of reunion of some kind. There is with many Anglicans a quiet acquiescence in the present state of disunion, as if it were a necessary evil. Others are content with the illusion of what is called "the Branch theory." They maintain that the Roman, the Greek, and the Anglican bodies are so many branches of the Catholic Church, which is really one in its trunk and root; and they think this kind of unity is sufficient.

Now, in the same April number of *The Lamp*, there is an article, from the pen of Rev. Spencer Jones, which logically demonstrates that the present condition of the English Church is not one of union but of disunion, that it has not the unity which Christ [illegible] Church to have, and that the Branch Theory does

not secure the unity which existed in the early Church, to which Anglicans appeal as their ideal of the Church of Christ. This Mr. Jones is the celebrated author of a recent work, entitled, "England and the Holy See"; but he is not the editor of *The Lamp*, as the *Literary Digest* for April 25, and the New York *Sun* for April 16, erroneously assert. In his contribution to *The Lamp*, he writes: "The enterprise of reunion is based upon two facts: the fact that we are divided, and the fact that God meant us to be one. Now as to the fact of our division there will scarcely be any dispute; though custom dulls our sense of this sin as it does also of others." The entire article is a forcible argument, demonstrating the two facts just mentioned. Its learned author takes special pains to show that Christ did not appoint unity as a something to be aimed at merely, but as a real attribute of His Church, and, what is more, as *a visible mark* by which His Church can be distinguished from all sects, a unity which made the Catholic Church "*a city set on a hill which could not be hid*," in which the Apostle points to "*one Lord, one faith, one Baptism.*"

Again, he writes (italics ours): "Unity, as our Lord describes it in the New Testament, seems to imply *the power of common action, and therefore of mutual relations;* so that the society can realize itself as one, and *stand out in bold relief and in contrast to the world outside it.*" In the New Testament we read of churches "in the plural, when it signifies the several places where members of the one Church are to be found; but where it is a question of privilege and doctrine, it is in the singular—the Apostles '*come together to consider of these things*,' and then formally announce their decision, which is evidently to *be obeyed without question*: '*It seemed good to the Holy Ghost and to us*,'" etc.

The "Churches" spoken of in the plural may, indeed, be called "branches" of the one tree, the "vine," which is Christ, and so may the individual souls; but the branches must remain united with the vine, not separated from it, as Mr. Jones proves the Anglican Church to be from the Apostolic See. "I am the vine," says Christ, "you the branches; he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. *If anyone abide not in Me, he shall be cast forth as a branch, and shall wither*, and they shall gather him up, and cast him into the fire, and he burneth."

Visible unity was conspicuous in the early ages of the Church,

to which the Episcopalians appeal as their model, for, as Mr. Jones writes: "The Fathers are able to illustrate their doctrine of a visible unity by what every one who had eyes could plainly see. The Catholic Church was as a city set on a hill, which could not be hid, or like one vast bridal chamber. No Christian, says Bingham in his 'Antiquities,' could pretend to travel without letters of credence from his own bishop, if he meant to communicate with the Christian Church in a foreign country. Such was the admirable unity of the Church Catholic in those days, and the blessed harmony and consent of their bishops among one another. Thus visible unity is a fact, and not merely a forecast in the Church of the New Testament and in the age of the early Fathers; in other words, precisely within the compass or period to which Anglicanism and the leaders of the Reformation confessedly appeal."

Our last argument against waiting for corporate reunion is this: it would be doing evil that good may result, or using an unlawful means to obtain a good end, a process which is never allowed. For, saying Mass, giving Absolution and Holy Communion, etc., imply the use of sacred Orders, which, at the best, are very doubtful. It is absolutely wrong for any minister to do so who is not certain that he has been validly ordained a priest of God. Now this certainly cannot exist in the face of the Pope's Encyclical on Anglican Orders, and of the emphatical denial of their validity on the part of the most learned men. Cardinal Newman wrote of them, in 1868, long before the Encyclical was thought of: "As to my views of Anglican Orders, I cannot *conceive* that they are valid—but I could not *swear* that they are not. I should be most uncommonly surprised if they were. It would require the Pope *ex cathedra* to convince me. I would not believe in them if you (he is writing to Father Coleridge, S.J.) or a hundred Fathers of the Society guaranteed their validity, though, of course, it would be a remarkable fact; but nothing but the Church's action on it would convince me. I do not think that the Church ever will act upon it. And for this reason, that, putting them at the best advantage, they are doubtful, and the Church ever goes by what is safe." (*The Month* for March, 1903.)

CHARLES COPPENS, S.J.

THE TRANSITIONISTS.

II.

FILIPPINO LIPPI.

(1457–1504).

WHEN Ludovico Sforza, the brave but lawless "Moro" of Renaissance history, charged his envoy in Florence to inform him as to the best painters of the day, he received in reply a note which does infinite credit to the judgment of the ambassador, or else to his acumen in securing accurate information:

"Sandro de Botticelli, a most excellent master, both in fresco and tempera. His figures have a manly air and are admirable in conception and proportion.

"Filippino di Frate Filippo, an excellent disciple of the above named, and a son of one of the rarest masters of our times. His heads have a gentler and sweeter air, but, we are inclined to think, less art.

"Domenico de Grillandaio, a good master in panels and a better one in wall-painting. His figures are good, and he is an active and industrious master, who accomplishes a great deal of work."

This contemporary estimate is strikingly correct, yet in the case of Filippino, with whom we are now concerned, we should prefer to change the term "less art" for the term "less originality." It was not art that Filippino lacked; it was another quantity. But, before proceeding to analyze him, it would be well to glance briefly over his life.

Filippino—"little Philip," to distinguish him from the older Lippi—was born at Prato, a little town in the vicinity of Florence. The story of his parentage, which a few critics have done themselves the honor to reject on the grounds that it is insufficiently proven, while others, in support of it, have brought forward documents which they believe authentic, must be taken note of as a matter of history, but requires no comment here.

Tradition relates that at the death of his father, in 1469, Filippino was left in charge of Fra Diamante, who made haste to

bring him to Florence and to place him with Botticelli. We are told that little Philip had begun to draw already, but at the age of twelve he cannot have been very far advanced; wherefore, what influence of Lippi appears in his mature work must have been the result of later study. His craft training and all positive direction given his art he owes undoubtedly to master Sandro Botticelli.

Sandro took great pains with the boy, who was only some ten years his junior, and Filippino was certainly talented. According to some writers, he was even precocious. They tell us, for instance, that he painted the picture of his life, the Vision of St. Bernard, at the age of twenty-three; others, more moderate, place the St. Bernard about his thirtieth year; but however this may be, the question is not one of vital importance. It is enough that he painted the picture; his age matters less.

Another dispute occurs concerning the order of precedence between the St. Bernard and the Brancacci frescoes; but shall we be much wiser concerning Filippino when the question is settled? His date of registry in the Guild of Florentine Painters is illegible, but we may probably build upon this, that in 1481 Botticelli went to Rome, and consequently, if Filippino was still at his school, the departure of his master left him to his own resources at the age of twenty-four. That the youth was full of promise, we may judge by the fact of his having been called to finish the Brancacci frescoes. As we look upon it, this honor, which came to him so early, was probably the greatest of his life.

Masolino had begun, in the chapel belonging to the Brancacci family, Church of the Carmine, certain paintings of the Fall and Expulsion from Paradise and scenes from the Life of St. Peter. But the bulk of them we owe to his pupil, one "Masaccio" (Sloven Tom), the absent-minded churl, whose genius made of these walls the second era of fresco-painting and the first recognized school of art. Filippino came to his task so full of sympathy and understanding, and so perfect of taste, that his own share of the work is marked only by assimilative power and imitative skill. He could not surpass Masaccio in drawing, plasticism and originality; he did in transparency of coloring, but kept his style so subject to that of his predecessor that critics are in doubt as to where one master ceased and the other began. This, under the circumstances, is the highest praise Lippi could win.

The "Virgin of Vision." (St Bernard - Badia.)

Portrait of Filippino Lippi, by himself.
Uffizi Gallery. Florence.

It may not be correct to enter so soon upon a description of Filippino's appearance but there are two reasons why it should be done here. First, he only painted his own portrait once, that once in the Brancacci chapel; and, secondly, the face of his youth should be placed at what point in his life-story the man in him began to bud. Taking it altogether, that face is a noble one in spite of its defects. The brow thoughtful with a slight suggestion of perplexity, the eyes truthful and resolute and just a little resentful. The well-moulded nose is better than either mouth or chin for these are inclined to hang; parted lips, full but not unpleasant, betray a natural inability to keep the mouth shut while the cleft in the large chin saves the expression from any danger of vacancy or surliness. It is an interesting countenance to study: rather boyish still, rather anxious still to know what the future holds in store, but conscious of some latent strength in himself that cannot be taken away.

The imaginative might draw from this likeness reflections as to what Filippino's mental attitude may have been towards the world at large. The chronicler may not allow himself too much latitude of conjecture. If there is anything in that face however, suggestive of the things that are not written in young Lippi's history, let it be read and interpreted at this time.

One doubt will intrude itself that this fellow styled Filippino in the chapel where both left their portraits, should have been called Masaccio instead; it is a mere doubt coming to the point of the running pen, perhaps wholly unfounded; yet in the Roman bust Sloven Tom is also given a hang-lip and a countenance more blank and graceless than this. But to resume.

One of the first notable events in Filippino's life was the invitation extended him by Matthias Corvinus, King of Hungary, to visit the Hungarian court. Lorenzo de Medici's influence is clearly discernible here. Too shrewd himself not to employ Botticelli for his own service, he nevertheless was mindful of the fortunes of all artists at large. For reasons unknown, Filippino declined to go to Hungary, but, by way of amends, painted for the royal connoisseur two handsome pictures which he forthwith sent him. In one of these was the portrait of Matthias taken from a medal. This is a side-light upon Florentine art. It has been said that those clear, delicate, finely incised profiles of the great men of the age look like low relief in the paintings of

certain masters. Hereby we may form an opinion upon the methods employed.

Filippino, however, was not allowed to enjoy his Florence long. Through Lorenzo's mediation a second invitation reached him from Rome and this he was loath to refuse. Cardinal Olivieri, of the great Neapolitan house of Caraffa, wished to have a chapel painted for him in the Dominican church of S. Maria Sopra Minerva, the one gothic church of Rome, and Lorenzo offered him Filippino Lippi as well able to satisfy him. Nearer home it was suggested to the Cardinal that other painters were not wanting and that he might do better by exchanging the Florentine. "Not for an Apelles nor for all Italy," was the Cardinal's reply: "Since the Magnifico sends him to me!" So Filippino travelled to Rome. By Lorenzo's order he paused in his journey at Spoleto to make a design for the tomb of the elder Lippi. Lorenzo himself, when on an embassy at Spoleto, had endeavored to obtain Lippi's body for interment at home but the Spoletani answered that Fiorenza was rich in men of note and that they themselves had but few, "and with these words he had to be satisfied." He determined that Lippi should at least have a handsome monument and this, designed by Filippino and further enriched by an epitaph, the composition of Poliziano, is standing still in our own day.

Cardinal Olivieri, Filippino's new patron in Rome, belonged to one of the three families constituting the "triple C" of which the historical aristocracy of Naples is made up—(Caraffa, Caraccioli, Capece). It may likewise be remembered of him that he was the first person to divine the talents of one of his own kinsmen, the young Gian Pietro Caraffa, whom he accordingly presented at the court of Pope Julius II; Gian Pietro Caraffa is better known to modern readers as Pope Paul IV. It may be of some interest to note here that both these remarkable men, the two Caraffas, were buried in the chapel Filippino came to Rome to paint. The Cardinal, after a brief sojourn, was moved to Naples; Paul IV after a first halt in St. Peter's was brought hither and here is lying still.

The frescoes, some of which were wrecked to make Paul's tomb, represent various scenes from the life of St. Thomas Aquinas and his triumphs (allegorical) with divers personifications of virtues, etc. In these paintings, most probably owing to his Roman impressions and the first direct influence of antiquity,

ST. THOMAS AQUINAS RECEIVING FROM THE CRUCIFIX THE APPROVAL OF HIS WORK.

ST. THOMAS AQUINAS PRESENTING CARDINAL CARAFFA TO OUR LADY OF THE ANNUNCIATION.

Filippino, in novelty of mode and monumental composition, shows strong presentiments of the future of art. Two conservative but beautiful pictures, the Annunciation and Assumption of Mary, are above the altar. In the Annunciation St. Dominic is introduced representing Cardinal Caraffa to the Blessed Virgin.

Filippino appears to have spent all his spare time in Rome sedulously studying classic models. He filled whole books with drawings and ever after crowded his paintings with archæological —not to say fantastic—detail. Sculpture and architecture grew to mean to him almost more than they properly should have meant, yet he gained something in modernity and we must be patient with him as we were with Botticelli, as we shall have to be with Ghirlandaio later on.

The persistent, incongruous, impertinent introduction of Roman remains into Florentine depictions of even sacred life is undoubtedly amazing, but some allowance must be made for these dreamers, coming from their poetic Tuscan hillsides, to the severely grand prospects of old Rome; idyllic beauty alone satisfied them no longer: they grew to want largeness, austerity of line, the imperial sense of space. And, apart from the atmosphere of Rome itself, how wonderful it must have been to them to discover, beyond all this, beyond the art their own hands were moulding upon the archaism of Giotto and Angelico (an art which even they would leave incomplete to be fashioned by newer comers), in some period of human history darker and stranger to them than it is to us, another art, complete long since and accordingly perfect: the revelation of Greece in Rome. In 1375 the Paduan physician and archæologist Dondi could write to his friend, the monk Guglielmo of Cremona that before the remains of antiquity the artificers of his own time were astounded—"obstupescunt." This is the precise word we of the twentieth century require for our emotions: we are dumb-founded. And how much more the living marble and hand-twisted stone must have meant to Lippi.

He had promised to paint a chapel for Filippo Strozzi in Florence, yet days and months melted and he could not tear himself from the siren. The Caraffa frescoes being at length finished he turned homeward and began the ceiling according to his engagement, but a pressing message from Cardinal Olivieri brought him flying back to Rome, and Strozzi was left to write in vain urging

his order while the recalcitrant went quietly back to paint in the Minerva and study archæology as he had done before. We have a curious note concerning Lippi's work in the old church. Two experts were called in to value it and they set the price which was accordingly paid him at "2000 gold ducats exclusive of the cost of ultra-marine and of the expense of assistants." It may be remembered that the elder Lippi was always in trouble over his ultra-marine and this is not to be wondered at, considering that the color should be made of lapis-lazuli which, powdered, has been known to command the royal price of five-and-twenty dollars the ounce.

Even after his second return to Florence, Filippino does not appear to have developed any interest in the Strozzi chapel. We find him in 1491 busy with a competition for the façade of the Duomo and in 1492 painting the "fresco of a sacrifice" for Lorenzo de Medici's villa at Poggio a Caiano. This would seem to be Lorenzo's first employ of Filippino in his own service and, though we may not permit ourselves to weave in fancies between the stern realities of date and date, it strikes the eye as it travels over the chart of history that in 1491 Savonarola began his preaching at San Marco; that after the last eighties we have no more profane subjects from the brush of master Sandro; and that, in 1492, Filippino is invited to paint the loggia at Caiano. Filippino was more uniformly religious in production than Sandro but the stirring influence of Christian reaction does not appear to have touched him; perhaps this bread was too hard for his teeth: Botticelli on the contrary, turns his face from the garish day, and the Renaissance has neither praise nor work for him more. The fresco at Caiano was not finished, probably owing to Lorenzo's death in 1492, and if we may be guided by Mr. Berenson, who is very likely correct in his surmise, we should place after it in date (1493–1494) the Nerli panel in San Spirito. Among other data Mr. Berenson indicates the motive on the socle of our Lady's throne as proof that the picture was subsequent to Filippino's visit to Rome. Is not the bolder relief of ram's heads and sacrificial garlands on the same throne also a proof, and does it not come from a fragment in the Forum?

In 1496 Filippino paints a picture most distinctly quattrocento in subject, treatment and intention, the Pitti Adoration of the Magi. This was an old and valued theme in Florence, seeing how

THE ASSUMPTION OF THE VIRGIN.

many living princes, handsome pages—and even horses and peacocks—could be ranged around a centre of Roman ruins; the three most solitary and forlorn figures backed against the masonry presenting, in the midst of all this incongruous and heterogeneous scene, only the one historical truth that "there was no room for them." Filippino has been commended for introducing into his Adoration upward of thirty figures, many of them well-known Medicis, for which reason the picture, which is a really fine one, is frequently referred to as some sort of a portrait-gallery.

In 1497, a date memorable in the annals of Florence on account of the Bonfire of Vanities and all the ferment of spiritual and unspiritual passions which it signifies, Filippino, being then in his fortieth year, married a certain Maddalena de' Monti of whom not much is known save that she bore him three sons. The new domestic aspect of his life may have been the reason which induced him the following year to revisit his native Prato; his stay there is marked for us by his painting opposite the convent of Santa Margherita, a tabernacle or wayside shrine which offers to our veneration this very day one of the most exquisite Madonnas from his hand.

Very late in his life, if not in his age, namely, in 1500, Filippino at length set to work upon the derelict Strozzi chapel. What had delayed him so long it is impossible to conjecture, save stress of work or lack of inclination. Strozzi was dead, having gone out disappointed of his hope, as so many of us are doomed to go who, for our wants, have entreated any other than Him alone by whom the "desire of our life is not withholden." The family, nevertheless, held Lippi to his engagement and he composed for them the famous "Strozzi frescoes" (S. Maria Novella —Lives of SS. John and Philip) which his contemporaries deemed marvellous—as indeed they were in some respects—though most of us come too late to appreciate their vagaries, are ready, remembering the promise of Lippi's youth, to shed over them tears of rage.

The series was not completed until 1502, but the "Marriage of St. Catherine"—dated 1501—for the Church of S. Domenico, in Bologna, would indicate that Filippino found time to attend to other work besides his frescoes. His last picture was the Deposition from the Cross.

Years since, the monks of the Annunziata had charged him to

paint a picture for their church, but while he prepared to execute it, wandering Leonardo came to Florence and frankly confessed that he would have been glad to undertake the altar-piece himself. Whereupon Filippino, out of the sweet courtesy of his nature, deferred the commission to the greater man. Leonardo did not refuse it, and made his noble cartoon of Holy Mary and S. Ann. Then he left Florence, and his task. The monks again besought Filippino and Filippino began his Deposition. While working upon it he was seized with a severe affection of the throat, accompanied by high fever, and died in a few days (April, 1504). As his funeral wound down the Via de' Servi towards the Church of S. Michele Bisdomini where his sons laid him to rest, "all the shops were closed as for the exequies of a prince."

So ends Vasari's testimony.

He gives the highest praise to Filippino's immaculate life; to the kindness and gentleness of his disposition and his rare qualities as a friend. It is worthy of note that the gilded youth of Florence were among the artist's chief mourners. They had always found him helpful in their frivolous, but so pressing, needs of costume and ideas for tournament, ball and masquerade, and though we have no intention of using the fact against Filippino, since it is proof only of simple kindliness, yet, looked upon in another aspect, it does not want a certain significance.

This man, the last of the transitionists (for Botticelli, who survived him, was of the Renaissance no longer), appears to have been what we call a charming personality; in temper and in production he was graceful always, no crime, indeed, even in men of genius! But only too frequently these characters, when their sweetness is mere natural affability, want some sterner quality of fibre and sinew to back them up. This—may we not be unjust to him!—is what seems to us wanting in Filippino. Why did the beautiful mysticism of his St. Bernard and the broad, fine simplicity of the Brancacci frescoes end in the disarray and confusion of the Strozzi rout? Why did he not develop in one same direction, expanding without changing? Why is he so slight an influence?

We have of his hand some half-score pictures that are exquisite; refinement, distinction, loveliness, forms more correct and better balanced than the vigorously-drawn awkwardnesses of Sandro, perfection of finish, and, so long as he is a quattrocentist

purely, not much left to desire in the way of delicate and transparent coloring. Then the tremendous ambition of the antique takes hold of him: he will be a Greek, a Roman, an archæologist, I know not what, but only that he leaves himself and loses all in the leaving. Possibly a stronger man might have grasped the new element and mastered it. Filippino was overpowered. It has been said no evolution was so interesting as his; one is involuntarily reminded of certain rainbow processes of disintegration under laboratory glass.

Yet it were unjust to speak of Filippino harshly. No man should be blamed for high effort, and what happened in his art was perhaps necessary for the future and inevitable to him. A pre-Raphaelite himself, and linked with the precursors, he stands last in the long chain which binds archaics to modernity. If his convulsive movement disturbs us, let us remember the ages of stiffness crying out before him; let us remember the figures of his own youth, so still and thoughtful, and realize how desperately, in the new knowledge, he must have striven to make them act, move, swing. In large conception he forestalled the Stanze and prophesied the day of Venice, and these same frescoes of his, tormented and theatrical though they are, yet reveal an intuition of what should be order and unity in crowded composition and complete dramatic action in one scene. The age of septi-location, as in the Moses of Botticelli, is over and will return no more.

Lippi's guilt is that he heaped upon figures, which might have been noble, surcharge of classic ornaments that make them hateful; that he crammed his spaces with architecture that had no purpose in the scene (forgetting at the same time the uses of restful landscape); lastly, that for his charming color he gave us excess of heavy gray.

Still, in taking last leave of him, let it be said that he had qualities of the truest and finest kind, and, that if his development bred faults in him, he nevertheless carried the sacred burden faithfully, in labor, to what point young Raphael might be ready to receive it at his hands.

It is both curious and interesting to note that the very year Filippino died Raphael attained the *hinc, ubi jam firmata* of the poet, the "age grown to its strength," which made of him a man.

. . . . . .

The Vision of St. Bernard, Filippino's most famous picture, was painted for Piero di Francesco Pugliese, but during the siege

of 1529 was moved from the Pugliese chapel at Campora to the Badia, or Abbey, for safe keeping. This Badia has a legend connected with the story of its foundation, and it may not be inappropriate to recall it briefly ere we speak of Lippi's picture.

At the end of the tenth century, as many times before and since, Italia la Bella was under foreign sway. Otho III of Germany held it, ostensibly for the Pope, and there came to Florence, as his "vicar," a nobleman of the name of Hugh. Villani, of whose chronicle we borrow the quaint narrative, conjectures that Hugh was a Brandenburg, "forasmuch as there is no other marquisate in Germany." In any case, Hugh was a man of taste who liked Italy and Florence so well that he brought his wife hither and settled down to a life of splendor and enjoyment.

One day that he happened to be hunting in the wilds of Bonsollazzo he came unexpectedly upon a forge where the din of great toils roared and the hideous smiths bent in eager zeal over their work. As Hugh grew accustomed to the fell sights and sounds he distinguished that human bodies were the incandescent objects battered and wrung and a voice warned him: "So will it be with thee also, unless thou quit thy worldly life." In agony of fear Hugh commended himself to the Virgin Mary and immediately the horrid showing ceased. The marquis, however, was so impressed with what he believed he had seen, that he persuaded his wife to join him in a life of prayer and of good works and, having sold his estates in Germany, he devoted the proceeds of the sale to the erection of seven great abbeys, the first of which was the Badia of Florence, "to the honor of S. Mary." There he was buried in 1006, and the pile is standing still, a testimony in our own twentieth century to his belief in the reality of the hell revealed to him and to his yet firmer belief in the power of the Virgin Queen.

This is where the "Vision of St. Bernard" may be seen today. The picture, clearly, is an early work, for it is in the manner of the *quattrocento*, bears the stamp of Sandro's influence and shows no traces of Roman study. Either to give himself a central prop or to represent solitude by the idea of a cave, in the very middle of the scene, Filippino piled up a formidable heap of boulders. Against this, with every light tone systematically contrasted upon a bit of the rock background, he drew those ideally beautiful figures of Holy Mary and St. Bernard, with the

brown-eyed angel-boys pressing close around them. St. Bernard wears the loose, white habit of his order and is seated, quill in hand, upon a broken board. (Lippi's version that his rocks were so sharp St. Bernard couldn't possibly sit upon them!) His desk is laid on the stump of a lopped-off tree; all around him are books, the brass-bound, gothic-lettered volumes Sandro loved, an hour-glass stands among them; but, just now, St. Bernard has tossed his breviary behind him and is in the full fervor of composition. I say is: it should be, rather, *was*, for he has ceased to write. His hands are unconsciously lifted in an attitude of dumb wonder, some presence has come to him towards which his brow and form incline in deep desire; he has forgotten all else and lost himself. This is She who, but yesterday, to his lowly greeting *Ave Maria* bent her gentle head to respond *Ave Bernarde*. No wonder his face is filled with so rapt adoration; no wonder the eager boys press forward, angels in beauty only, like children from the shelter of their mother. They fold their reverent hands for prayer and gaze, with humanly curious eyes, at him. Among these, the vivid, brown, realistic Renaissance "angels," our Lady stands as some pillar of pensive fairness. Critics have called her stiff, but this very quality of immobility in her bearing fixes for us, in some manner that we can scarcely explain, the transitoriness of her presence. Meek, virginal and pure she stands before St. Bernard's desk; her feet are bare upon the sward, heavy draperies clothe her, but the blue mantle has fallen away from the head and neck leaving their golden beauty sheathed only in filmy white. The left hand gathers the veil at the breast, the right she has laid in benediction upon the written page which speaks of her. The face bent upon the writer is tender, sweet, meditative and almost dazzling in its extraordinary purity and luminousness. Greek epithets alone would render fitly the shining-whiteness and gold-radiating pallor of this head, and its peculiar quality which is "not so much a color as a spirit upon it by which it becomes expressive to the spirit." (Mr. Pater did not say these words of Lippi's Madonna, but never were they so apt).

Filippino also set a star upon her shoulder: either the *Stella Matutina* of liturgy, the star to which Bernard had likened her so often, or in memory perhaps of the star-song which he left us, "*Ave Maris Stella*," with its rays of immortal hope upon our sea.

It is a question—and a great one—whether any Madonna painted of human hands will ever fulfil our expectation. Even we, Italy, who have given Marian art to the world so that all tongues have assumed of us the name our chivalry first gave her, even we are in doubt if our best and noblest fully understood. But looking back upon this, the Madonna Vision, done by Lippi, her tenderly pure and most unworld-like countenance seems to stand forth among the other many Madonnas of Italian art, as dowered with at least some promise of the ethereal loveliness and suprasensible quality we should ask in our dreaming of that face. As to Bernard, he is less a personality than a high spiritual theme made flesh; we call him by his name, but, as we gaze at him, we begin to wonder whether Filippino really remembered the historical reality of his existence; for here is no mere entity distinguished by little spacings of time and little compassings of race, but a human soul, life-living, mine perhaps yesterday, your's tomorrow, Lippi's own at the time of his working, throbbing out in impassioned silence the measures of its song. And let it not be said that this dreaming of Filippino over his brush-stem, whereby in some manner the individualistic becomes the universal, is a rash hope held out to us in vain. The apparition of Mary, even to us, is not an impossible one. In a spiritual sense it is occurring every day. We may not touch with our hands, and we use neither the sight nor fancy, but there are times in the lives of every one of us, when we, who love her, know as certainly as we know anything in this world that the Woman standing there before St. Bernard has so verily come and stood in front of us. The book we read, the speaking of a friend, some soft light of new thought breaking above us; more divine than in Lippi's paint shines forth this vision: — protection guaranteed to trembling fear, and dying hope restored with deathless promise, herself our bond.

There are some quaint accessories in the picture, as we might expect of a quattrocentist, and one of the most ingeniously suggestive contrivances is that by which the monks, standing in front of the elegantly proportioned porch (right hand), betoken to us, by their gestures of awe and admiration, that they see the vision vouchsafed to Bernard; a prolongation of the rocky ridge backward to about the range of the convent door is meant to explain to us how they might see it. The impossibility of their looking

west and seeing south remains, but Filippino was not a mathematician; he wished us simply and solely to understand that the brothers saw the vision and, by the naïveté of his suggestion, we do understand. Another point to note is how, on the wooded hills, more distant monks and more distant buildings are disposed in gradual proportion, so that the whole composition stands before us in fine sense of perspective. The transitionists were not the inventors of perspective, but they show themselves mindful of it as of a new science won by decades of application and the sweat of toil. More quattrocentism is to be recognized in the weird owl watching the saint from a cavity wherein, further, an imperfectly seen but very formidable demon is biting his chains with rage. The right-hand corner (foreground) is filled-in with a profile portrait of Pugliese.

Even at the risk of digressing grievously I wish to say a few words more about St. Bernard, since this portrayal of him by a painter of the Renaissance—and, indeed, by one of its representative painters—calls up, apart from art-criticism, a whole train of thought upon the history of the time. We have created an abyss between the Middle Age and the Renaissance; the latter we eulogize, the former we abhor. But how does the Renaissance itself, through the eyes of Filippino, view this man who, above all else, was the incarnation of mediæval asceticism? Is open war declared and does Filippino caution us against him as a rabid and a maniac? Not at all. Our own historians tell us that such as these were "heretics of the spirit," but Filippino treats St. Bernard gently. Mary the Virgin looks with love upon him; the eager, human angel-boys draw near to him, and he himself is full of a rare quiet beauty of composure and grave prayerfulness, the reverse of everything we have been invited to believe. The renaissance, obviously, did not antagonize those dreamy figures of a holier era: it must even have seen some beauty in them. Abuse and invective, in full measure, were reserved for the Renaissance of our day.

In one of the best-known modern histories of the Italian Renaissance, humanity, at the close of the Middle Ages, is likened to the monk Bernard traveling along the shores of Lake Leman and "bending a thought-burdened forehead over the neck of his mule"—so that he never saw the blue water, brown rocks, green vines and white snow.

Alas! Alas! the incident is true. In the saint's life, whence the historian presumably took it in the spirit of justice and truthfulness—it is quoted as an instance of Bernard's "profound interior recollection and continual thought of the presence of God." In a philosopher the abstraction would be deemed admirable. Among us wretched mortals it might happen through care, yea even to a compiler of Renaissance history! but no, the episode is to stand everlastingly in proof of the stupidity and dullness of those who have been so deluded as to consecrate love and life to the living God. Some of us who have heard the babble of tourists, not at Lake Leman but before the relics of immortal Rome, think that possibly Bernard's thoughts may have been worth the talk of common travelers; note we have said that at Thermopylæ these have wept for a lost umbrella! However, for the comfort of such critics as may still be troubled in mind concerning the blue water and white snow, we will quote a few words taken from one of St. Bernard's exhortations to the weak-minded ninnies, his monks.

"Believe me, for I speak from experience, you will find in the woods that for which you will vainly seek in books; the forests and the rocks will teach you that which you could not learn from the ablest masters. For my own part, I have had no surer guides to the understanding of the Holy Scriptures than the beeches and oaks of the woods."

Another picture of Lippi's (the temptation is very strong to call it a poem) is the votive panel in S. Spirito, Florence, painted for Tanai de'Nerli, circa 1493–1494. At times, as you stand and gaze at it, you will wonder why you do not rank this as high as the St. Bernard, and why not higher. In technique it more than equals it; in lyrism . . . well, I am not sure about the lyrism but I defy you to see this picture with your eyes only. The color, the rhythm, the spirit of it, take hold of you and, whatever is in you of dream-power or imagination, is called forth at the summons of one more potent than yourself. Mr. Berenson remarks upon it that we have not here the line of Botticelli but that every form and every bit of drapery is "functional." Functional is one of Mr. Berenson's own happy hits. It expresses it all: there is no waste material, everything in the picture does something or means something—one of Sandro's traits of genius; and, moreover, Lippi's "line" in it is charged

MADONNA WITH THE INFANT JESUS.

THE VIRGIN AND SON.

with vivid motion and life. If, even here, Filippino is less virile than his master yet, in poetic conception and faultless rendering of æsthetic fancy, he meets him on his own ground and, working in his own manner, will not confess himself beneath him. Briefly, the Madonna, seated, holds the Infant in her lap; St. John plays with Him; on either side a standing saint presents his or her client to the Holy Mother. And beyond that, through the pillared spaces, is outer air; hill and sky; Florence at sundown; the breath of rustic road and countryside; fragrance that wafts in over soft slopes and inclines, while your soul travels out, through the hush and the dew, to meet the first star in the hyacinth evening. Still, however much the atmosphere of the picture may enchant you, the figures are of course the more important part. Our Lady appears to be leaning back to listen to St. Catherine, her face is turned towards her and, except for the almost unconscious tenderness of arms and hands enfolding him, does not pay much attention to her Son. Filippino has here given her the true Botticelli type: that exquisite, dreamy-eyed type of womanhood so wondrously yet serenely sad. There is a great simplicity and vigor in the lines of veil, hair, and drapery sweeping from the head down; the draughtsman is a master and does not fumble; neither does he indulge in any small affectations of catching-up and torturing erratic folds.

Therefore is the Lady very beautiful in her dignity and repose. The Child has no high spiritual thoughts; you might smile at Him as He lies over upon His mother's knees, not thinking either of her or of the saints, but holding a slender crown of thorns in His hands and leaning away that He may get a good grip of the top of St. John's reed-cross. The attitude is true to that of a boy at play striving for two favorite toys at once. The Precursor, a chubby infant of four or five years, pulls smiling at the lower end of the wand and the moment is critical to you as that in which two youngsters engaged in over-sweet play will presently break into roars and be peremptorily bidden to hush. The interpretation may not seem reverent but there is the picture: look at it and see. What saves it, is the beauty of the little ones and the delicate whimsical play of Filippino's fancy which you can still feel, delighting in the scene he has conjured up, while his brush treats it with so much tenderness and honor that nothing in it offends your sense of reverence. As a depiction of life

the group is above praise. Most natural too are the attitudes of the saints. St. Martin bending over the kneeling Nerli is a large, noble and graceful figure, in his flowing robes and his air is wonderfully holy; you will notice perhaps that Filippino has set his mitre on the wall-shelf behind him and wonder at it, but the touch is quattrocento.

To begin with, the mitre would have been a difficulty in the leaning posture; secondly, though of course it should accompany the insignia of rank, too much formality would have marred the familiarly intimate character of the *santa conversazione*; and thirdly, we have here the rare decorative sense of the school of Sandro; without the mitre that space at the back of the Bishop's head would have been dark and blank. S. Catherine is just a little bit dramatic and airy in her favor: she hovers over her client, her draperies are afloat, the motion of the head is accentuated, but, on the whole, we have no quarrel with her. She is tall, beautiful, womanly and painted with fine feeling and sympathy. The old Florentine dame, her client, is evidently done from life; no fluttering about her, she is almost stolid: but, whether in the white coiffe and sober dress, or the wrinkled face, stooped form and piously folded hands, we feel that we have nature. The most earnest countenance in the whole picture is that of Tanai himself—evidently and of course—a portrait too. Firm, strong, irregular of feature, yet so expressive; he too looks to the Virgin Mary, and we feel our own hearts beating out in unison with his the prayer his devotion caused to be engraved beneath the panel: "*Virgo Dei genitrix intercede pro nostra omniumque salute.*" Neither of the aged couple has any other thought. Nerli wears the loose dress of the Florentine burgher, the so-called *lucca*, and, over his shoulder, is thrown another stuff which may perhaps represent a robe of office; for the Nerlis were of old stock, stout partisans of, and allied with, the Medici. It may be of interest, as we mentioned the Marquis Hugh above, to recall that the Nerlis were one of the four or five Florentine families knighted by him in the name of his master the Emperor Otho, towards the end of the tenth century. All of which families, the Nerlis included, ever after, "for love of him," says Villani, "retained and bore his (Hugh's) arms—barry, white and red, with divers charges."

The S. Spirito picture would appear to have been a votive

offering for safe return or perils escaped in travel, as the right-hand background shows the old city gate of S. Frediano, so rich in historical associations and venerable picturesqueness, with a country road sweeping down to the front of the Nerli house. The dame of the picture stands demurely at the threshold, while Tanai, just alighted from his horse, makes a charming episode for us as he bends to embrace his little daughter.

Still following Filippino chronologically, we have, five years later, *i. e.*, in 1498, the Madonna at the corner of the market-place in Prato. Heaven knows why at this spot he made her so beautiful, a mere painting for the open air, a wayside shrine. Was there any of his own history woven into it? Has he placed a memorial over against the convent of Sta. Margherita? None, at this far day, may dare to question, but when a man brings forth pearls, usually he has dived for them deep in the recondite waters of his own heart. Had you and I been told that this Madonna was painted last year, say by Barabbino, of "Quasi oliva speciosa" fame, we should have undoubtedly believed it. It is hard to look upon it, and still more hard to describe it, without being carried off one's feet. A woman with a child in her arms, standing; you see the figure in full length, and there is nothing else in the picture but a sort of golden background, into which melts an arc of infant cherubs. The figure is one of those tall, rather narrow, most picturesque types of the pre-Raphaelites, cloaked in heavy white, with an under garment of deep blue. The outline of the silhouette is very artistic and decorative, but what enchants you is the drawing of the slenderly oval face, with its dark, parted hair in undulous lines at either side of it and the exquisite pencilling of the eyebrows, lids and finely delicate nose and mouth. A countenance tender, gentle, pure and so ideally sweet in expression, you find it difficult to take your eyes from it, for very love.

I know nothing in all the range of Italian art in the fifteenth century so modern and, in other times nothing that comes so near Burne-Jones. Filippino forestalled the great English brother; the seal of the latter is set upon the lids and lips, and his own spirit breathed over the Woman's face. Had it occurred to him, in some mood of wandering, to tell us that history lied concerning the wayside shrine of Lippi, that he painted it himself one night, long since, by stealth and candle-light, between the setting and the rising sun, no man would deny him, for the very figures seem

to cry out they are his own. The Child Jesus is almost as charming as His mother; He is looking away from her with watchful sympathy upon the street and its wayfarers, but at the same time the little form turns away from the street and unto her; this dual movement is rare and full of meaning; His right hand is raised to His mother's breast to ask for shelter, or perhaps, He points out to her the suppliants at their feet. He has her same expression of engaging sweetness but is more human than she is; the childish face is full of pity and eager helpfulness; between them, while her left arm encircles Him, they hold the cross-surmounted globe of universal sway. The only trace given us of the painter's era is the slightly stiff right hand of the Virgin.

In the wings of the shrine to the right, St. Anthony, a venerable old hoary-headed hermit, stands above the kneeling figure of St. Margaret, while on the other side the slim, delicate figure of St. Stephen, a true pre-Raphaelite, stands above St. Catherine of Alexandria, knowable by her pen. When I mentioned Burne-Jones, the profile of St. Anthony and the whole of St. Stephen were in my mind. There we have it all: the tallness, the slightness, the almost morbidly refined features, the æsthetic quality. Yet no one will deny that St. Stephen with his wavy hair and angelic pure face is very beautiful.

This strange similitude in the work of men separated by several centuries, and yet both devoted to high and intellectual ideals, brings to my mind a little incident, illustrative of certain phases and notions with which Lippi and Burne-Jones have no concern.

A man came to me, not long since, who told me that, understanding I might be interested in those things which appertained to art, he brought the card of a firm he represented and which has centres in all the great cities of America and Europe. This gentleman had a dissipated face and was dressed in the height of fashion; perfumes rippled around him, and he spoke *English;* having heard the language before, his rendition of the Oxford accent nearly convulsed me, but I endeavored to listen gravely. Then he showed me samples of the new art. I was speechless with pity for him. There was a man, representing a firm of art dealers, who knew no more about art, though the word was on his lips in capital letters twice every minute, than he did of, presumably, Hindoo or Chinese.

He did not even know what art was; positively, he did not know! And the tone of his pictures, though not frankly unclean was such that twice over distinctly I told him they were not wanted. He was evidently amazed at my provincialism. Savagely, I went back to my work wondering why—for the life of me I cannot understand it, why our Americans of a certain class will eternally confound a thing so beautiful and pure it is worthy of heaven, with commonplaceness, vulgarity, and the suggestions of lust.

As a sequel to this, I will add that the Italian dealer being temporarily out of copies of the Badia Madonna, I tramped myself weary in quest of it through the art-stores of an American city which considers itself civilized. Soubrettes and dancing-girls had they by thousands, but not one copy, in all their forlorn and miserable places, of the dream-lady of Lippi, his world-known "Virgin of Vision."

GABRIEL FRANCIS POWERS.

A ROMANCE OF THE SAN RAFAEL CAÑON.

YOU asked me to tell you a story, little one. What shall it be? About the San Rafael Cañon! Well, let me sit down with my pipe before I begin; for I am old, and my thoughts do not come as rapidly as they did when I was twenty years.

Yes, it was seventy years ago, and I was a young man, tall and strong, and able to work from early dawn until the purple shadows deepened on the hills, and twilight descended, bringing the soft dark mysterious night that enfolded us in her embrace. I thought not of it then, Caro, but it is a blessed thing to rest from toil.

It was the Señor Joseph Waring I worked for; tending the great herds of cattle that roamed over his rancho. A magnificent place it was, enclosing miles of fine rolling country, and on the very brow of the steep cliff above the river's bank, stood the hacienda where the señor lived alone—until—but I am anticipating, Caro. It was a long, low Mexican building that had been put up by the Mission Fathers and then had almost crumbled to ruins; but the señor bought it with the land, and had it restored, and there he lived, making it such a home as was the wonder of all the country, when I was no older than you are now, little one. The broad gallery, fifteen feet wide, ran out over the cliff, and from here you could see up and down the lovely river, and for miles over the country to the distant blue hills that extended range on range, as far as the eye could reach.

I was ten years old when the señor came to Texas. He had been a great student in Dublin, they said, but his health broke down and then he came to our beautiful country where men live so long they forget how old they are, Caro.

You know my age, you say, ninety years! That is nothing, little one: old José Miguel was a young man when I was born, and he still smokes a pipe with me when we talk over the years gone by. But the señor—oh yes—he meant to go home again some day; but he never did. After ten years he was sound and strong and might have gone back to his own country to become the great lawyer he meant to have been; but by that time he had no wish to go. I heard him tell the Padre that the magic

enchantment of our soft, southern land had enchained him; and that his roots were set too deep in the soil to be easily transplanted again. So I grew up on his rancho where my father worked before me, and where we all loved the señor; for such a good master he was. Not one of us but would have moved heaven and earth to serve him, Caro. I think the master grew rich, he built houses and made good roads, and best of all, he restored the church that the Padres had built over a hundred years ago. Nuestra Señora de Gaudalupe it was called. It stood then, as it does now, mellow with age, half-covered with vine and with its frescoes dimmed by time; but beautiful! Many came from afar to visit the shrine of our Lady, where the señor had placed a lovely marble figure of the Blessed Mother and her Son, before which a light was always burning; in thanksgiving for his own recovery, the señor said.

And the Párroco, the good Padre Paul. Ah! now I come to our story, Caro. A strange history was his: when a little one, an infant, he had been found floating in a box on the river. That was the feast of the Conversion of the Blessed Apostle Paul, and the good people who discovered him and took him home, Catholics they were, adopted him, being childless, and named him for the great Saint.

Who he was no one had ever been able to find out, but he grew up and became a priest, and then the señor, whose good friend he was, got him appointed to Our Lady of Guadalupe. Ah! those two were friends, even to the communing of their souls. Often in the evening twilight, when my work was done, I would see the Padre come walking up the path that bordered the cliff, and always there was the welcome for him from the señor, who loved him as the sweet singer David loved Jonathan.

Was that the only love? you ask. Did not the señor, with his youth and his wealth and his good looks care for some lovely señorita? Ah! little one, you are too young for your mind to run on such things. But you *want* to know! Well, have it as you will; for now she rises before me, the señorita who came to the hacienda in the spring time of her youth, and who lived there, happy and honored, many years, as the señor's wife.

Five miles she lived from the Waring rancho, with her father and sister and three brothers, and the English governess, the Señora Wentworth, who had cared for the motherless children since their

own mother died. It was the whole country that loved the English señora; never a case of illness or sorrow that she did not come forward with the heart to comfort and the skill to relieve, that made her seem to us like a saint of God. The good young Padre Paul often had recourse to her, and many a time I have seen them come out of some miserable hut where I would not have wanted your grandmother to go, Caro.

It was a mixed household at the Godone hacienda; the Doctor—he was called Dr. Godone—though his chief employment was cultivating cotton, of which he had thousands of acres, was an Italiano, and at the time I am telling, he had been twenty years in Texas. He married a Spanish lady, so his children, though all Americanos by birth, had both the Italian and Spanish names. Three boys, Joachim, Roberto and Rafael, and the two young señoritas, Candita and Beatrice.

The youngest señorita was but fifteen years old at this time, and the other—the Señorita Candita—ah, Madre Santisima! if she had not been born of the sunset and starlight, the sparkle of the river and the sweet odor of the pomegranate, she would have been just eighteen years old.

So it was one spring, the month of the Blessed Madre, that I heard Padre Paul tell the señor that a strange woman had come to the village, in whom he was much interested. Very ill she had been, alone in a little hut near the river's bank, and the Padre, who was afraid of the fever for the rest of his flock, sent for the doctor and then came to tell the master. "I can't get anything out of her," I heard him say, "beyond the fact that she has been acting as *lavandera* at a hotel near the Mexican border. She has not a pleasant face, and in her delirium she has said a great many strange things."

"When she is better we may find something out," replied the master; "until then let old Maria take all possible care of her. As long as the doctor says the fever is not contagious, there is no danger."

Now I was young still, Caro, and curious, and I remember that old Maria was my mother's own aunt, so I determined to try and find out what I could; but work was plentiful that week, and it was not until several days later that one evening I got away from the rancho, and started down the cliff walk to the village. I reached the little hut—a miserable broken down place it was—

and seeing no signs of old Maria I concluded she had gone home, and was just going further up the river to find her, when the door of the hut opened, and the woman stepped out. I was hiding behind a tall pecan tree, where she could not see me; but the moon was at the full, so that I saw her, and all in a moment I knew who it was.

Two years before, Caro, there had been a horrible murder in the city, and a Mexican, one Dario Cavaros, was known to have committed the crime. He was never found, but his portrait and that of his wife was posted up everywhere. The woman had a deep scar across the top of her forehead, close to the roots of her hair, which she was said to keep covered by drawing the hair low down on her brow. It was this face, the scar in full view, that I was looking at now — Lupe Cavaros beyond a doubt. Why had not the Padre recognized her?

So interested was I that I leaned forward and stumped my foot against the tree; the woman heard and looked in my direction, just as I hastily withdrew.

"Is that you, Dario?" she said, softly, in our Spanish dialect. Here was confirmation sure, and I scarcely breathed, fearing she would advance; but receiving no answer she presently withdrew into the hut, and I made haste to slip away. What were they doing here, the woman, and that villain Dario? They boded no good to our peaceful little village I knew.

Should I tell the master? No, I decided not. I wanted the glory, if glory there was, of unravelling the mystery myself.

But I was not through with the revelations of that night, Caro. Reaching home I found Padre Paul on the gallery with the master, and they were talking. As I passed something the Padre said about the woman made me listen intently, so while I busied myself around the house, I knew well the master, who was ever indulgent to me, would not send me away.

"The woman was out of her head all last night," said the Padre. "Old Maria was so frightened, she sent her grandson for me; and when I arrived, Waring, the strangest thing happened: the woman looked at me and then shrank away as if in mortal fear."

"It is the child," she said, "such a lovely child! 'Curse it,' said Dario, and then he stole it, the poor baby, and drowned it in the river, oh my God! my God!"

"She said a great deal more in the same strain," said the Padre, "all the while showing such fear of me. You will be amused, Waring, but do you suppose that woman is my mother?"

Lupe Cavaros the Parroco's mother! I could have laughed aloud. I thought of Padre Paul's fair, handsome face, his splendid figure and firm tread, the face and mien of a born patrician you may be sure, little one, and then all of a sudden it flashed on me that some where, some how, I had seen some one who looked like him, but where? My mind then was too confused to say, but it was later that I knew! Not the son of Dario and Lupe, that I was sure of now, the former was pure Mexican, the woman of European descent; but never could she have been of the same rank as Padre Paul.

I moved away from the gallery and was about going to my quarters for the night when the sound of carriage wheels greeted my ear, and I came forward just as the Señor Doctor Godone drove inside the gate that encircled the hacienda; and with him was the Señora Wentworth and the fair young Señorita Candita.

"Hold the horses, Santos," said my master, and so I saw all that passed. The sweet English señora, with her fair, pale face, that we all loved so well, was the first to alight. She moved away with the Padre, while the master lingered to assist the señorita.

I saw the señorita's glorious eyes flash and smile at him, and I heard a tone in his voice that was new, as he bade her welcome.

"I will leave the ladies here for half an hour," said the Doctor, "while I despatch an errand further up the road," so he drove away, and I, forgetting myself, stood there like the *bobo* I was, looking at those two.

"Will you come to the orchard?" said the señor, who seemed for all the world unconscious of my presence, "the peaches are ripening, and we may find some I can give you."

So they moved away, and I sat down on a nearby stone waiting for the wagon to return so I could close and fasten the gate for the night.

But I seemed to be with the two who were now in the orchard. How abundant the fast ripening fruit was! How delicious the lingering twilight, laden with the thousand and one smells of earth and trees, and the soft air that had been touched all day by the warm sun. I thought of the señorita, all fire and sweetness; surely the master must tell her of his love now. Not now after

all; for even as I struck a flint to light my pipe, on the still night air came the report of a pistol, that sent me flying toward the cliff from whence the sound had come.

Startled, alarmed, the master and the señorita and several of the men were crowding on the gallery almost as soon as I reached there, all of us talking at once. It was the Padre Paul who first made himself heard.

"Some one fired a shot at Mrs. Wentworth," he said; "the bullet passed close to her head, and is in that post," pointing to a hole in one of the pillars.

"Santos, and you Pietro and José," said the master, "scour the cliffs," and we were gone almost as soon as he spoke. But we found nothing; the growth of shrubs was so thick that once the shot had been fired, a skilful climber could beat a retreat without being discovered, especially in the deepening twilight. By whom was the shot fired? Like a flash the answer came to me—Dario, the convict; but why he had aimed for the Señora Wentworth, the good God alone knew.

I said nothing; but I determined to get to the bottom of it. Two weeks passed, during which the master had sent to the city for a detective to work on the case. Then fresh excitement was occasioned by the sudden and mysterious disappearance of the woman Lupe. She stole away one dark night after having promised the good Padre that she would see the Señora Wentworth on the morrow, he being anxious to bring the woman under the sweet señora's influence. I must not forget, Caro, that the woman gave her name as Susana, which confirmed me in my idea that some dark plot was on foot. The Padre and the master questioned old Maria, who had been nursing the sick woman. She, Maria, had seen the woman Susana the night before, about sun down, and had been told she need not come again, as she, Susana, was better, and anyway the señora from the Godone rancho was coming to see her and take care of her.

"Maria was shaken out of her usual stolidity," I heard the master say, "but even that unusual occurrence in a Mexican did not throw any light on the mystery."

Well, all Mexicans were not old Maria, Caro, and I began to form a plan which I thought would lead to the finding of those two, in hiding somewhere not far away. One night, the heat it was excessive, drove me out of my low-roofed adobe, so taking

a blanket, I rolled myself up in it, and lay down under a tree. There was no moon, but the stars were magnificent, the vast dome of the heavens seemed to have a thousand eyes turned toward the earth. How easy for the myriads of shining ones up above to look down through these windows of light, and search every dark corner of the world, and lay bare every evil deed. No wonder that with such millions of windows in the heavens, the blessed saints could know all that passes here below. So I lay and thought, and then I must have slept and dreamed. How long I slept I do not know, but I awoke suddenly with a start, the wind was rustling in the trees, and the sound seemed like the whisper of some saint in my ear; for I sat up, and like a lightning flash the thought came to me, "search the San Rafael Cañon!" Why had not I thought of it before. I rolled myself up in my blanket again, and considered. Yes, there they must be. I had heard the master say he could not understand how the woman had got away without being seen anywhere. No train left that night, not even a freight, and if she had started to walk she must have been seen on the way. "To-morrow," I thought, so I went to sleep again, resting soundly until the first rosy dawn broke over the distant blue hills.

. . . . . .

You are afraid there is not going to be a happy ending to this story, little one, wait and see! The blessed saints put not that idea into my head about the San Rafael Cañon for nothing. What, you think Lupe and Dario are hiding in the Cañon! Now you rogue, you must not anticipate old Santos, he must tell this story his own way. It was the good master who gave me all the afternoon free from work the next day.

"Have it as you will, Santos," he said, "you have worked hard for weeks; doubtlessly you rascal, you want to go up the river and see the fair Juanita."

Then I laughed; for, yes! I was courting your grandmother then, Caro.

But it was not to see Juanita that I had asked for a holiday; but to search the cañon. You know the place, Caro. High rocky cliffs on each side of what was once a branch of the river, but long since dried up. The cliffs extended then as they do now, for about a quarter of a mile, and within this space stood gigantic boulders of rock, fine old trees, and luxuriant vegetation that ran

riot; what was once the river's bed, was now a rough wagon path. The whole spot was lonely, wild and romantic, fit hiding place for any one who shunned pursuit. As I entered the cañon, the birds overhead sang magnificently, and the soft, southern wind rustled through the trees: nature that day was fair and beautiful, fraught with some divine whispering of a more glorious and eternal spring.

I struck off from the main path, and began to advance cautiously. I was barefooted, and long experience had made me skilful in making my way without a sound. After advancing in this manner for some distance, I sat down under a high ledge of rock to consider my plans. If the man and woman were there they must be, I decided, very near the exit of the cañon, where a series of high boulders, and an unusually thick growth of shrubs and trees, would make a better hiding place than the lower end, where I now was, and where it was more open. I was just about to advance when the sound of voices made me fall down behind the ledge of rock, almost breathless for fear of discovery. In a second's time I gave a sigh of relief — it was the master and the Señorita Candita, and peeping cautiously around the corner of the rock, I saw them advancing slowly, oblivious to all the world but their two selves, and then I remembered that the Godone hacienda was very near.

Ah! the beautiful young senorita! She was dressed all in some soft white stuff, and on her head was a wide brimmed sombrero of Mexican straw, shading her peerless face from the sun, the while her starry eyes looked up at the master. I am old now, Caro; but it quickens my heart to think of her as she looked that day. The master, too, was attired all in white, and on his arm he held a basket in which the senorita was placing some white blossoms that grew nowhere so well as in the cool, shady cañon.

"How lovely these will be for the *fiesta*," said the señorita.

"The feast of Our Lady Help of Christians," said the master. "How little we think, in these times of peace, of what the Christians suffered from the Turks."

"No," said the señorita, "we have nothing here like that."

"Something worse," I thought, thinking of Dario.

"Father Paul will be delighted," continued the señorita. "Ah!" and she paused, "listen to that bird."

Overhead Bob White began calling to his mate; the sun, just

vanishing behind the western cliff, touched the señorita's dark hair; the master put down the basket and commenced helping her pick the blossoms. Somehow the two pair of hands became entangled, and the flowers were forgotten.

"Carissima," he said, and then reverently, tenderly, he commenced telling her the story ever old, ever new, which I waited not to hear to the end. Softly I arose and stole away; in my heart such joy for the master that I felt nothing deeper, even when I won your grandmother, Caro.

. . . . . .

Half an hour later found me near the other end of the cañon, my progress having been necessarily slow for fear of discovery.

It was not for me, after all, little one, to solve the great mystery; but I was there and saw it all, so you can believe old Santos when he tells you what happened now.

I was creeping along on hands and knees, heedless of the coarse grass and brambles, when the sound of carriage wheels broke the silence, and parting some bushes with my hands, I saw the Padre drive by with the Señora Wentworth. I guessed all at once that she had been with him on some errand of mercy, and that he was taking her home; so there we all were in the cañon, and the very air was still, as if all nature dreaded the tragedy that was to come.

It seemed only a second later that the report of a gun echoed on the air, followed instantly by the sharp firing of a pistol; the scream of a woman and confused voices, all mingled into one, the while the noise of the firearms went echoing through the cañon. I sprang to my feet and commenced to run, just as the master and the señorita dashed past me. But I was there first, after all. On the ground, dead, lay the man, Dario Cavaros, while near by stood the detective the master had summoned from the city, a smoking revolver in his hand.

"Lupe Cavaros," I heard the Señora Wentworth say—"Lupe Cavaros, you here! And why has Dario made two attempts on my life?"

The woman who had uttered the scream was on her knees by the dead man, rocking back and forth, but at the sound of the señora's voice she ceased her wailing and arose to her feet. Perfectly quiet now, she turned to the Señora Wentworth who stood there, supported by the Padre, her sweet, pale face and startled eyes showing what a shock she had received.

"You call me Lupe Cavaros," the woman said, "and you are right. I am Lupe Cavaros, and that man—pointing to the Padre Paul with an almost dramatic gesture—that man—though you know it not—*is your son!*"

The Master, the Padre and the Señorita Candita all sprang forward with a cry, but the poor señora could bear no more, and I was just in time to catch her as she fainted.

. . . . . .

Yes, little one, it was all too wonderful, the Padre was the dear señora's son. She, who, until then, had never known that she had a living child. Years ago the woman, Lupe, had lived with señora; and Dario, that wicked one, was the Señor Wentworth's overseer. There was a quarrel, and Dario vowed vengeance. Then the señor was away and the little one, Padre Paul, was born; the woman Lupe, threatened by Dario, gave the child to him, and he placed it in a box and sent it adrift on the river.

The poor señora thought her child had been born dead, and shortly after the Señor Wentworth returned, he was taken ill with a fever and died. So the dear señora, bereft of husband and home, had to work, and in course of time, she came to the Godone hacienda and the good God brought Padre Paul to the same country; truly His ways are marvellous, Caro.

The wretch, Dario, carried his hatred of the husband to the wife, and it was he, of course, who had tried to shoot her from the cliff near the master's hacienda. The gun I had heard in the cañon was his, aimed for the señora, but the woman, Lupe, had knocked it upward, just as he fired, and at the same moment the detective, who was hiding near by, also fired to save the señora's life, killing the man instantly. And so it was—a tragedy and two romances all within one hour, Caro.

. . . . . .

It was the feast of Our Lady Help of Christians, the next day when we all assembled for the early Mass. What glad and thankful hearts we had, you can well imagine, little one. I knelt before the altar of the Blessed Mother. Oh! it was heaped high with the pure white blossoms. Surely, the Madre must know all, I thought, all that the Señora Wentworth felt. She, the Blessed Madre, who speaks to all glad or sorrowing hearts of the pain and the glory of her own divine motherhood.

G. P. CURTIS.

JOHANN MÜLLER, FATHER OF MODERN GERMAN MEDICINE.

IN the article on "Virchow and Conservative Philosophy among German Scientists" in the January number of THE MESSENGER for the present year, I dwelt particularly on the fact that all the great students of the distinguished German physiologist, Johann Müller, and there was probably never a teacher of science who had gathered around him a more brilliant set of students, remained distinctly conservative in their scientific and philosophic views throughout their careers. At a time when physiologists, because of Woehler's recent discoveries of the possibility of the artificial manufacture of urea, might easily have been led into materialistic views, Müller continued to teach consistently that vital energy may direct chemical or physical forces, but must not be confounded with them, for it ever remains the guiding principle that rules and co-ordinates them, and his disciples, as a rule, followed closely in his footsteps.

It will be interesting to see, then, what was the method of education that made of Johann Müller so conservative a thinker, and what influences were at work in his early years to make him the bulwark against materialistic tendencies at the same time that they helped to the fulfilment of his destiny as a great thinker and investigator, leader not only in German science, but among the biological and medical scientists of all the world. For Müller is undoubtedly one of the great men of modern science, and is the recognized founder of the system of investigation that has given German medicine its present prominence and prestige.

Something of the estimation in which Johann Müller was held can be gathered from the recent tributes to him in the obituary notices of Virchow, because Virchow thought he owed much of his success as a scientific observer to his great teacher, and all his life attributed the progress of German medicine during the nineteenth century to the methods introduced by Müller. At the last meeting of the Medical Society of the State of New York, Dr. C. A. L. Read, of Cincinnati, a former president of the American Medical Association, the representative national organization of American physicians, in the midst of his panegyric on

Virchow, described in some detail the medical faculty of Berlin at the time Virchow began his work at the University:

"In the faculty there were Dieffenbach, the foremost surgeon of his day; Schoenlein, the great physician who had come from Zurich the same year to join, not only the teaching body, but to act as a reporting counsellor for the ministry and to serve as physician-in-ordinary to the King; Froriep, who was in charge of the Pathological Institute; Caspar, who was also medical counsellor, with a seat in the special deputation for medical affairs in the ministry; but towering above them all was the intellectual figure of Johann Müller, the Professor of Physiology. He was an original genius with daring, actually engaged in winnowing the wheat of demonstrated truth from the prevailing chaff of egoistic opinion which divorced physical science from speculative philosophy. Prompted by the inspiration which he had derived in turn from Bichat and the French School, the Professor of Physiology was busily retesting in the laboratory truths previously elaborated by Haller, Whytt, Spalanzani, Cullen, Prochaska, John Hunter, the Bells, Magendie, Berzelius and Bichat himself."

This is the tribute to Johann Müller, nearly fifty years after his death. That of Virchow, at his obsequies in Berlin, is even more enthusiastic. Virchow, then at the age of thirty-seven, at the height of his powers, already acknowledged the greatest of living pathologists, just recalled to Berlin to become Professor of Pathology in the University which he had left more or less in disgrace because of his political opinions, could not say too much of the teacher whom he respected and honored so highly and whose inspiration he felt stood for so much in his own career.

He said: "My feeble powers have been invoked to honor this great man whom we all, representatives of the great medical family, teachers and taught, practitioners and investigators, mutually lament and whose memory is still so vividly with us. Neither cares by day nor labors by night can efface from our mind the sorrow which we feel for his loss. If the will made the deed, how gladly would I attempt the hopeless task of proper appreciation. Few have been privileged, like myself, to have this great master beside them in every stage of development. It was his hand which guided my first steps as a medical student. His words proclaimed my doctorate and from that spot, whence now his cold image looks down upon us, his kindly eyes beamed warmly upon

me, as I delivered my first public lecture as Privat-Docent under his deanship. And, in after years, I was the one out of the large number of his pupils who, by his own choice, was selected to sit beside him within the narrow circle of the faculty.

"But how can one mouth adequately praise a man who presided over the whole domain of the science of natural life; or how can one tongue depict the master mind, which extended the limits of his great kingdom until it became too large for his own undivided government. Is it possible in a few short minutes to sketch the history of a conqueror who, in restless campaigns, through more than one generation, only made use of each new victory, as a standpoint whereon he might set his feet and boldly look out for fresh triumphs.

"Yet such is the task to which we are called. We have to inquire what it was that raised Müller to so high a place in the estimation of his contemporaries; by what magic it was that envy became dumb before him, and by what mysterious means he contrived to enchain to himself the hearts of beginners and to keep them captive through many long years? Some have said—and not without reason—that there was something supernatural about Müller, that his whole appearance bore the stamp of the uncommon. That this commanding influence did not wholly depend on his extraordinary original endowments is certain, from what we know of the history of his mental greatness."

Virchow's tribute could not well be more enthusiastic or more ample. His appreciation has been the keynote for all other medical opinions of the man. How much Müller is honored at the present time in Germany can be best appreciated from the number of times that his name is mentioned with respect and often with laudation in the proceedings of German medical societies. Scarcely a meeting passes in which more than once, Johann Müller is not referred to as the founder of the scientific method in medicine, which has given Germany her present position in the very forefront of medical scientific progress. It is a common expression, said half in jest it is true, but surely more than half in earnest, that the proceedings of no medical society would be really successful within the bounds of the German fatherland unless they were hallowed by an invocation of the great name of Johann Müller, the revered patron of modern German medicine. This is no witticism by exaggeration, after the American fashion,

but a sincere Teutonic expression of the feeling that occupies German medical minds with regard to the man who founded the most progressive school of modern medicine and in doing so brought honor to his native country.

MÜLLER'S EARLY YEARS.

Johann Müller was born at Coblentz, on the 14th of July, 1801. About six months before, the Emperor of Austria by the treaty of Luneville, signed February 9th, 1801, ceded to the French Republic all the Austrian possessions on the left bank of the Rhine. The electors of Treves, who were archbishops and reigning princes and who had resided for centuries at Coblentz, by this treaty disappeared forever from the list of German rulers. When Johann Müller was born, French prefects of the Departments of the Rhine and Moselle took up their residence in the old town which had been, since the beginning of the French revolution, a favorite dwelling place for the French nobility driven from their homes by fear of persecution.

Müller's father was a shoemaker and lived in a small house in the street of the Jesuits, so-called, because the fathers had had a school in it for many years. Johann was not destined to receive his education from the Jesuits, however, for the order had been suppressed nearly thirty years before his birth and did not re-establish itself in the Rhineland for many years after. The circumstances of the Müller family were not such as to encourage hopes of a broad education, though his father seems to have taken every possible means to secure as much school training as could be obtained for his son. The early death of his father promised to deprive Müller of whatever advantages might have accrued from family sacrifices, but his mother was one of these wonderful women who somehow succeed in raising their families well and affording their children an education in spite of untoward circumstances.

Johann was the eldest of five children with two sisters. He was very proud himself of the fact, that while he took from his father a large, strong, healthy frame and a dignified carriage, he had his mother's faculty for putting things in order, her constancy of enterprise and her tireless faculty for hard work. After his father's death, his mother's energy and good sense enabled her to carry on the business established by the elder Müller by means

of assistants, and, as Coblentz was the centre of a district that during the Napoleonic wars was constantly overrun with soldiery, the shoemaking trade was profitable.

Johann seems to have learned the trade, but his mother succeeded in enabling him to begin his education seriously at the age of eleven or twelve. About this time, Joseph Görres, who was afterwards the great leader of Catholic thought in Germany and after whom is named the famous Görres Gesellschaft that stands for so much in German Catholic life and progress, was a professor in the Sekundar Schule, or secondary school, in Coblentz and had recently published treatises on natural philosophy with special reference to physiology. Müller entered this school in 1810 and Görres did not resign his professorship until 1814, when, owing to the publication of a political work, he was obliged to flee from the country. It is not known how much influence Görres exercised over young Müller, but some at least of his precocious love for the natural sciences that even in his student days led to the making of natural collections of various kinds seems to have been imbibed under the influence of the philosopher physiologist. The touching of the orbits of the two men, who were destined, more than any of their fellow-citizens of Coblentz, to influence Germany's future, must always remain an interesting consideration in the lives of both.

Johann's parents, were, as might have been expected, down in the old Catholic Rhineland in the capital of the spiritual principality of Treves, faithful members of the Roman Catholic Church. Very early in life, Johann conceived the wish to become a priest. His mother, rejoiced at her son's idea, was ready to make every possible sacrifice in order to secure his education. It was with the intention of education for the priesthood then that Johann entered the Sekundar Schule, an old college of the Jesuits, in which Jesuit tradition and methods of education still survived, and in which some of the old Jesuit pupils seem still to have held positions even during Müller's years as a student (1810 to 1817).

It would appear probable that because of the traditions of Jesuit teaching that held over at the school in Coblentz and perhaps, too, because of the presence of some of the old masters and teachers trained by them, Müller knew the ancient languages so well. He made his own translations of Plato and Aristotle and

consulted the latter especially, always in the original and had a lifelong reverence for the great Greek philosophic naturalist's work. Latin he used so well as to speak it readily, and practice in the disputations of the University at Bonn made the language still more familiar to him. It was said, that he wrote Latin better than German. After the fall of Napoleon the Prussian government took up the reorganization of the schools in this part of the Rhineland and Müller became more interested in scientific studies. At this time he became devoted to mathematics, which he studied under the old pupil of Pestalozzi's, Professor Leutzinger, to whom Müller, in the sketch of his life prefixed to his thesis at the University, expresses the feeling that he owes a special debt of gratitude.

During his school days, Müller became a collector, as we have said, of natural objects. He was especially interested in butterflies for a time, and collected all the species in the country around. He had a curious dislike for spiders, that remained with him all his life. He was able to overcome this, however, and made important studies of that insect's eyes and of its changing expression, under the influence of fear or when about to fall upon its prey.

His feeling with regards to the insect is an index of a certain feminine quality of mind that has a characteristic expression in later life in his dislike for vivisection. He could not bring himself to the conclusion that animals must be sacrificed in the midst of horrible pain unless there was some very definite scientific point to be determined and unless every precaution was taken to avoid inflicting needless suffering. Even then he preferred that others should do this work and more than once took occasion to point out the fallacy of physiological observations, founded on animal experimentation under such anomalous circumstances and insisted that very frequently the results gave conclusions only by analogy and not by any strict logic of animal similarity or absolute physiological nexus.

In a sketch of Müller's life, by Professor Brücke, of Vienna, himself one of the most distinguished physiologists of the nineteenth century, to whom the University of Vienna has paid the tribute of a marble bust and tablet in its courtyard, the great Austrian physiologist sums up very well the reasons for Müller's fame. Professor Brücke's tribute may be found in the *Medical*

Times and Gazette, of London, July 17, 1858. "If we inquire," he says, "what were the circumstances to which Müller, independently of his high intellectual endowment, his gigantic power for work, the energy and massiveness of his character, and his active and vigorous bodily constitution, owed the commanding position he incontestably held among men of science in our day, we must admit that before all things this was due to the breadth and depth of the foundations upon which his intellectual cultivation had been built." Professor Brücke then dilates on the variety of scientific interests which occupied Müller's earlier years and the thoroughness with which he accomplished everything that he set himself to.

A very curious reflection on our modern methods of education, and especially the tendency to specialization and the formation of specialists from their very early years, is to be found in Brücke's account of the extent and variety of Müller's studies in all lines. Far from considering that these diverse intellectual interests hindered the development of his genius, he seems to consider that they rather aided in the evolution of that largeness of mind characteristic of the great genius. He says:

"In his schooldays, Müller's attention was directed to subjects of study far beyond the mere medical curriculum, for we find him attending the lectures of celebrated professors on poetry and rhetoric, on the German language and literature, on Shakespeare and Dante." As a matter of fact, Brücke seems to have realized that no one is so little likely to make scientific discoveries as he whose mind has been directed without diversion along the narrow lines of a specialty in science. Constantly trained to see only what lies in the sphere of this shortsighted interest, the mind never raises itself to a view beyond the horizon of the already known.

The old classical training, supposed to be so useless in this matter-of-fact, practical age, trained the minds of the men who have given us all the great discoveries in science. The evolution of intellectual power consequent upon the serious study of many things rather proved an aid than a hindrance to future original work. Not one of these great scientific investigators had at the beginning any hint of the work that he was to do. It seems almost an accident that their researches should have been conducted along certain lines that led to important discoveries. What was

needed for them was not special training, but that mental development that puts them on a plane of high thinking above the already known, to look for progress in science.

Müller continued for many years to entertain the idea of eventually becoming a priest. At the age of sixteen, or so, however, he became deeply interested in Goethe's works and was especially attracted by the great German writer's studies of scientific subjects. About this time he became interested in the collection of plants and animals and took up seriously the study of physiology. Lavater's work was, at that time, still sufficiently recent to have little of the novelty worn off, for young students, at least. At the age of about eighteen, Müller went to Bonn and when about to begin his university career, hesitated as to whether he should study theology or not. His natural liking for nature study, however, finally caused him to decide in favor of a scientific career and he began the study of medicine.

Müller took up his medical studies with the greatest enthusiasm. Under the special guidance of Mayer, who besides being his teacher was a personal friend, he applied him zealously to the study of anatomy. One of his expressions in his early student days that has often been repeated, but that Müller took the greatest care in later life to correct and deny as a lasting impression, was the famous "Whatever can not be demonstrated by the scalpel, does not exist." The professor of physiology at the time at Bonn was the famous Friedrich Nasse, especially known for the wonderful attractiveness of his lessons and his power of arousing enthusiasm in others and so it is not surprising that Müller, naturally so enthusiastic in scientific studies, should have acquired a liking for the study that he never afterwards lost.

During Müller's second year of medical study the university of Bonn announced its first prize, which was to be given for an investigation of the subject of respiration in the fœtus. Although Müller was only in his first year as a medical student at the time, he grappled with the difficult subject and devoted all his spare time to arranging experiments for the demonstration and investigation of doubtful points. He received the prize and Virchow, surely a good judge in the matter, says that this work of his student days is distinguished alike by the extent of its learning and by the number and boldness of the experiments detailed. At the moment of his graduation, the young doctor, in his

twenty-first year, was already a marked man. From this time on everything that he did attracted attention and had a ready audience.

DEVOTION TO EXPERIMENTAL OBSERVATION.

Müller's mind was constantly occupied after this time with the arranging of experiments in order to demonstrate natural principles. How far he carried this habit of experimenting can be understood from some of the habits of control over his muscles which he had acquired by continual practice and intense attention. He had thorough control over the muscles of his ears and used often to amuse his fellow-students by their movements. The anterior and posterior muscular portions of his occipito-frontalis muscle were able readily to move his scalp and produce curious disturbances in his hair. These habits of muscular control many people have acquired. Other acquisitions of Müller's are, however, much rarer. He could, at will, contract or dilate his pupils, having secured control over his iris, by practice before a mirror, and he could use the little muscles that connect the bones within the ear, the hammer, anvil and stirrup, so as to make them produce an audible click at will.

His habits of experimentation on one occasion at least placed him in a rather ridiculous position. While making his military service, it happened one day that when the command "Order arms" was given, Müller amused himself by inserting one finger after another into the muzzle of his firelock. At last his middle finger got fairly wedged into the weapon. When the order attention was given, Müller could not withdraw his finger. His predicament at once attracted notice, and he was ordered to the front to be reprimanded by the Major, to no small amusement of his comrades, who laughed heartily at his ridiculous predicament. He was sent to his quarters in disgrace and the regimental surgeon had no little trouble in liberating the thickly swollen finger.

While everything thus seemed to promise a life of experimentation, Müller's imagination had a powerful hold on him and he gave himself up for some time to certain mystical, theoretic questions and problems of introspection that, for a time, threatened to take him away from his real calling of an experimental physiologist. Fortunately for Müller, as we shall see, though at the moment he doubtless thought it a serious misfortune, these excur-

sions into a too introspective psychology were followed by nervous troubles, what we would now call neurasthenia, and he was consequently led back to the study of external nature.

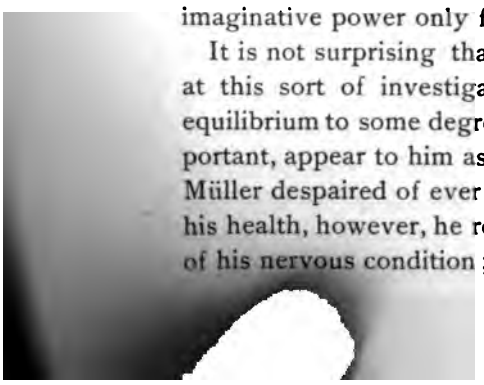
Just after Müller's promotion to the doctorate in medicine the Rhenish universities came once more under the authority of the Prussian government, and Berlin became a Mecca for students, who looked upon it in a way as the mother university. After his graduation at Bonn, then, Müller was attracted to Berlin, and came especially under the influence of Rudolphi, who recognized his talents and gave him special opportunities for original investigation. Rudolphi's private library and his collection were placed at the command of this young original worker, who had already proved his power of investigation and his capacity for following a subject to its ultimate conclusions, even though these were not yet extrinsically known. While at Berlin, too, Müller came under the influence of the younger Meckel, whom he learned to respect very much. After Meckel's death the Archives for Physiology, previously edited by Meckel, fell into Müller's hands, who successfully continued it for many years.

At Müller's departure from Berlin he was presented by Rudolphi with an English microscope, as a testimonial of the old professor's appreciation of the young man's labors while under his observation. As Müller's pecuniary resources were very limited, this must have been an especially acceptable gift, since it enabled him to continue his researches in embryology, and it was not long before these began to bear fruit. At Bonn, to which Müller returned, he set up as a Privat-Docent in the University, and for several years eked out the allowance his mother could give him by teaching, and even by the practice of medicine.

Bonn, at this time, had a population of perhaps 30,000, and had some eighteen regular practitioners of medicine. It is easy to understand, then, that Müller's practice did not add materially to his pecuniary resources. It was not long before he gave up the practice of medicine entirely, led to this step by the sad death of a friend, who, while under his care, suffered from perforation of the intestines, followed by peritonitis. Notwithstanding the rather precarious state of his finances, at the age of twenty-six, Müller married Anna Zeiler, the daughter of a landholder in the Rhineland, not far from Bonn. He had previously dedicated to her a poem, in which he promised her, in lieu of more material

advantages as a marriage settlement, an immortal name. The young man seems to have felt something of the genius that was in him, but, then, so have others, and their presages have not always been confirmed by the issue. Shortly before and after his marriage, he applied himself so hard to his investigations of many kinds, that within a few months he broke down. The government allowed him a furlough, and for several months he wandered with his bride along the Rhine, in what has been described by a biographer as a one-horse shay, and came back to his work renewed in mind and body.

As a matter of fact, Müller's breakdown was what would be called at the present time a neurasthenic attack, superinduced by overwork and too great introspection. He had been experimenting upon himself in many apparently harmless ways, but by methods which often cause serious trouble. It was not an unusual thing for him to fast, in order to note the physiological effect on his mind and senses of the absence of proper nutrition. He would often lie awake for hours at night in the darkness, experimenting upon himself and noting the phenomena induced, especially in his sight, by the total absence of light. He devoted himself, too, to the investigation of the curiosities of second sight, those interesting reminders of things seen long ago, though without producing much impression, that recur at unexpected moments, to make us think that we are seeing again, when we are really only unconsciously remembering. He used to exercise a good deal the faculty of bringing up objects into his vision with all the physical peculiarities of actual sight. In this his master was Goethe, who had written extensively on this subject in treating of the phenomena of vision, and who was able himself to recall to his imagination with great vividness the many shades of colors of objects with the sensory satisfaction of actual vision. Müller had this imaginative power only for the reds.



It is not surprising that a young man, engaged too exclusively at this sort of investigation, should have impaired his nervous equilibrium to some degree, and made symptoms, otherwise unimportant, appear to him as the index of serious illness. For a time Müller despaired of ever being himself again. When he regained his health, however, he realized what had been the essential cause of his nervous condition; and so he never went back to his intro-

spective observations again, considering their results somewhat in the nature of a series of illusions.

After this, Müller devoted himself for ten years strictly to his physiological investigations. The best idea of what Müller accomplished for scientific medicine, during these early years, can be obtained from Virchow's summation of the discoveries of this period made shortly after his great teacher's death.

Virchow says: "It was Müller who introduced to the knowledge of physiologists and physicians, the doctrine of reflex actions which had been already indicated by Prochaska, and it was simultaneously discovered by Marshall Hall and himself. Just before this, Müller succeeded in showing an easy mode of performing experiments on the anterior and posterior roots of the spinal nerve in corroboration of Bell's teaching of their diverse functions. So that he had the privilege of establishing for all time, two of the greatest practical discoveries of the physiology of the nervous system.

"Next to the nerves the blood became the subject of his researches and he not only naturalized in German medicine the accurate knowledge of the fibrin and blood corpuscles which Hewson had cultivated with such fertility in English literature, but he also managed by simple experiment to demonstrate the peculiar composition of the vital fluid. The discernment of right methods of investigation lay ever open to his clear and cultivated intellect and he knew full well that there were cases in which the scalpel and experiments could not determine a question, and where the truth was only to be elicited by means of chemical agents and physical instruments. It was thus he discovered the peculiar gelatinous substance found in cartilage, called chondrin; it was thus he proved the existence of lymphatic hearts in the amphibia; and it was thus that he determined not only the organs but all the laws which are concerned in the production of the human voice.

"The special researches of the Bonn epoch are those on the minute structure and anatomy of the glands. They put an end to the controversy which had existed so long between adherents of Malpighi and Ruysch, concerning the sacculated extremities of the glandular follicles and obtained for us a correct knowledge of these important organs, throughout the whole animal kingdom. Perhaps his most important work is that on the Ducts of Müller,

the structures (named after him), which form so important a part of the genito-urinary system in the embryo."

Practically all this had been accomplished before he was quite thirty-two years of age. In the autumn of 1832, Rudolphi, the Professor of Physiology at Berlin, died. As Virchow says, candidates sprung up on every side, and some who were the least qualified considered themselves best fitted for the position. Müller took an unusual step which illustrated his decision of character, though in any other it would have seemed an evidence of conceit. He declared, in an open letter, laid before the Minister of Prussia, that his claims were superior to those of any other living physiologist, except John Friedrich Meckel. So powerful was the impression produced upon the Minister by this letter that he immediately appointed Müller to the vacant chair.

WORK AT BERLIN.

Not long after his appointment to the chair of physiology at the University of Berlin Müller completed the well-known "Hand-book of Physiology," which established his reputation. The book is sometimes spoken of as an experimental physiology, but this is not correct. Müller was no more a mere experimentalist than Haller, and he, himself, heartily detested the tendency which experimental physiology had assumed in France, especially under the influence of Magendie. Part of Müller's aversion to experimental physiology was esthetic. He could not bear the idea of inflicting so much pain as so many of his colleagues inflicted without a thought. In his panegyric of Rudolphi, Müller says: "Rudolphi looked upon physiological experiments as having no relation to anatomical accuracy, so that it is no wonder that this admirable man who had every opportunity expressed his abhorrence of vivisection, took up a hostile position against all hypotheses and insufficiently established conclusions from physiological experiments." Müller adds: "We could not have failed to share his righteous indignation, had we seen how many physiologists were using every effort to reduce physiology to an experimental science by the live dissection and agonies of innumerable animals undertaken without any definite plan and yielding often only insignificant and imperfect results."

Müller shared these views of Rudolphi with regard to vivisection. The uncertainty of the conclusions, the amount of suffer-

ing inflicted and the indefiniteness of the conditions of experiment, so that the conclusions could not have any very great weight, or any special accuracy of information, made him consider such experiments, unless very carefully conducted by trained investigators, as largely a waste of time and infliction of unnecessary pain and a leading astray of physiological advance because of the uncertainty involved.

The qualities in Müller's "Hand-book of Physiology," which gave it its greatest value, are the thorough review of all the physiological literature of the world which it contains and the greatest number of original observations it details as the basis of the principles enunciated. Müller himself said, in the preface to his "Hand-book": "I need scarcely remark that it is the duty of a scholar to make himself acquainted with the progress of science among all nations; and this is now possible and, moreover, quite indispensable in these days of progress. A purely German, French, or English school of medical science is barbarism; and in Germany we would consider the idea of an isolated English or French system of natural history, physiology or medicine just as barbarous as the notion of Prussian, Bavarian, or Austrian medicine or physiology.

How valuable the book was as the corner-stone of modern German medicine, may best be judged from Virchow's opinion of it. He says in his panegyric of Müller:

"There are two qualities in his 'Hand-book of Physiology' which have particularly enhanced my estimation of its value—its strictly philosophical method and its completeness in facts. Since the time of Haller no one has so thoroughly mastered the entire literature of natural history or collected in all directions so many original experiences, and no one has been at the same time, familiar with medical practice, as well as with the remotest provinces of zoology. It has been well said that while Haller often, in doubtful questions, espoused a side which must eventually be forced to succumb, Müller always had the luck (if we may call that luck which was preceded by so much intelligent activity), sooner or later, to discern the opinion that was sure eventually of the victory. He was wonderfully fitted for being a critic by his comprehensive knowledge. He knew how to discriminate the healthy from the unsound, the essential or real from the adventitious or accidental. And, in surveying the whole series of forms

—often widely different—among which a well determined plan of nature seemed to be realized, he knew the changes which not infrequently altered considerably the arrangement and composition of the substances within these forms. In Müller, as a physiologist, it is not the genius of the discoverer, nor the ground-breaking nature of his observations, but rather the methodical exactness of investigation in calculating judgment, the confident tranquillity and the perfect consummation of his knowledge."

In a word, Müller owed the success of his career to the perfect poise of his intellect and the admirable critical faculty that guided him in the thorny path of knowledge at a time when there were so few landmarks of real scientific significance to show the investigator what the probable course and progress of real science must be. It was for this reason that, as Virchow has said, the reform of newer views became embodied in him, and in spite of the almost monastical retirement of the scholar, the influence of the method introduced by Müller was not limited to physiology, but continues to spread beyond that science in ever widening circles into the domain of all the biological sciences.

Virchow concludes: "Müller vanquished mysticism and phantasms in the organic kingdom and he was most distinctly opposed to every dangerous tendency, whether it was pursued under the pretext of philosophy or belief, or merely in accordance with conjectures. Müller did not discover, but he firmly established the exact method of investigating natural sciences: Hence, he did not found a school in the sense of dogmas—for he taught none, but only in the sense of methods. The school of natural science which Müller created knew no community of doctrine, but only of facts and still more of methods."

Müller did not confine himself in his studies, however, to the physiology and pathology, nor even to the anatomy and embryology of man. After 1840, he devoted himself to the study of invertebrates and investigated the star fish and the pentacrinites. While engaged in his work on the invertebrates he found that the fossil remains of animals had not been carefully explored, so for a time he devoted himself to paleontology. While his salary as professor was ample for his own support, it was not what would be called generous at the present time, yet Müller became so devoted to his science that he paid certain of the workmen to be on the lookout for fossil remains for him in the quarries of the Eifel.

He became deeply interested, too, in life in the sea and made his vacations, times of specially hard work, investigating the conditions of low life among marine organisms. He passed from one class of life to another. From sea urchins and star fish to infusoria and polycystina, whose varieties he was himself the first to recognize and describe.

Müller was one of the first to point out that certain of the lower animals could propagate similar and dissimilar generations, that is, reproduce by alternate generations. He studied and demonstrated, especially the metamorphoses in the echinodermata, and his broad vision and careful observation in this new and surprising scientific field cleared up many things that were mysteries before.

In paleontology Müller worked with our own Agassiz, then a young man, or perhaps it should rather be said, that Agassiz worked with Müller. A paper, for whose compilation they made a series of observations together, appeared at Neufchatel, in 1834. It was a notice on the vertebræ of living and fossil dog fishes. At this time Müller was interested in fossil fishes of many kinds and wrote several articles in later years on this subject. Towards the end of Müller's life, he studied especially the polycystina, certain of the radiolaria, and some of the many-chambered specimens, fossil and living, that were attracting so much attention at that time. As a matter of fact he went the day before his death to the Zoological museum of Professor Peters in Berlin, in order to obtain some polythalamacea.

How open to advance in science and how ready to encourage the work of others, Müller was, may be gathered from his attitude to parasites as the cause of disease, when these began to be discovered. After Professor Schoenlein's discovery of the parasite of favus, Müller became interested in it, confirmed Schoenlein's observations and added something to our knowledge of it. About this time, also, he discovered the psorosperm as a parasite of animals and possibly of man, and devoted considerable attention to it. His work was afterwards greatly extended by one of his pupils, Lieberkuehn, whose researches with regard to these minute organisms attracted the attention of the medical world.

It is not a little surprising how many of the investigations that afterwards were to give fame to Virchow, were initiated by his great teacher, Müller. It was Müller whose study of tumors led Virchow to devote himself to this subject and give us the best

pathological work on it that has ever been written. Virchow himself notes with regret, that Müller turned aside from pathology and never finished the promised work which was to have contained his theory of the origin of tumors. Another work in which Virchow followed in Müller's footsteps was the development of craniometry and, in general, the scientific investigation of skulls. Müller had interested himself very much in microcephalic skulls and Virchow assisted him in the investigation of them. Many years afterwards Virchow established the science of craniology in the department of anthropology and succeeded in throwing not a little light on the origins of races by his discoveries in this matter.

After Schoenlein's discovery of the parasite of favus, Müller became interested in the parasitology of human beings and with Retzius, the famous Swedish anatomist, investigated certain molds which occur in the respiratory passages of birds. They succeeded in demonstrating that these vegetable parasitic growths were a form of Aspergillus. Their studies in the white owl particularly called general attention to the possibility of such molds occurring as parasites of animals. Later on, Virchow showed that these same molds occur occasionally in the respiratory passages of men. Virchow found them in three bodies at autopsy, all of them being run down individuals, two of them old subjects, and all of them sufferers from chronic bronchitis. Usually, when the parasites were found, there was a distinct tendency to very low resistive vitality in the tissues, sometimes proceeding even to the extent of beginning pulmonary gangrene. In reviewing the subject (1) Virchow said that the light thrown upon it by the investigations of Müller and Retzius were of the greatest possible assistance in enabling him to identify the parasite when he found it in human subjects.

The number of positive facts which Müller brought to light in the most diverse departments of science is almost beyond calculation, and yet it is astonishing how seldom the slightest error, or even an incomplete observation, can be found in his work. On the other hand, it has happened, over and over again, that when the correctness of his observations in the beginning seemed according to other investigators to be dubious, they have come eventually to be acknowledged as representing the truth. As a

(1) Virchow's Archiv. Bd. ix.

rule, he went over every set of observations three times. During the second series he wrote about them. He always repeated the experiments on which his observations were founded while his material was going through the press. His manuscripts were a mass of corrections; notwithstanding this, his proof sheets were the terror of the printers.

Müller accomplished all this only by the most careful husbanding of his time. He knew how to make use even of the ends of hours and brief intervals which others waste without a thought about them. He used to call these periods of short duration between other duties, "the gold-dust of time," and said that he did not wish to lose a particle of it. In the quarter of an hour between two lectures it was not an unusual thing to find that he took up some dissection at which he was engaged, or continued his work sketching the observations that he had been making during the previous day.

How thorough was Müller's work in everything that he devoted himself to can be gathered from certain excursions into pathology, which was, after all, only a side issue in his work, and to which he gave very little serious attention. Müller's assistant in the Museum of Berlin, and one of his favorite pupils, Schwann, made a series of what Virchow calls comprehensive and magnificent investigations on the cell structures of the animal tissues, on which progress in pathology so essentially depends. Müller followed up these discoveries, and, to quote Virchow once more, he was in this matter the authority of authorities; for the medical world owes to him practically all of its knowledge of tumors. Müller first demonstrated the harmony which existed between the pathological and the embryonic development of tumors.

This physiological observation is of the highest importance. It came at a time when tumors were considered to have nothing of the physiological about them, but to be entirely manifestations of morbid processes foreign to all natural functions of the body. Müller's observation of the identity of the pathological and the embryonal development of tumors is really the key to the whole doctrine of morbid formations. It is Virchow who assures us that Müller's labors gave the strongest impulse to the employment of a microscope in pathological investigations.

Undoubtedly the most important work Müller did in scientific medicine, was the introduction of the microscope into the

study of pathology. With this he laid the foundation of the explanation of tumors — a work that his great pupil was destined to carry on. Some of Müller's work in this line, his study of encondromata for instance, Virchow confesses to have been part of the inspiration that led to his later work. As Virchow says, it was Müller who first demonstrated the harmony which exists between the pathological and the embryonic development of tumors—a physiological observation of the highest importance, which as we now know, is the key for the whole doctrine of morbid new formations. Müller was occupied, however, with too many things to devote himself to the study of pathology in the way that would have been necessary to make great discoveries in the science. He promised that he would sometime settle down to make a classification of tumors, and that the principle of such a classification would not be based either on their fineness of structure, or on their chemical composition, but that their physiological nature and tendency to grow must be taken into account. When he died, however, he left behind him nothing unfinished except the long expected conclusion of his book on tumors.

Müller's most important work in physiology, and his most far-reaching influence on the biological sciences which were just then begining their modern development, came from his assertion of vital force as a thing entirely different from and absolutely independent of the physical or chemical forces which it directs and makes use of. Vital force for Müller was the ultimate cause and supreme ruler of vital phenomena, so that all the forces of an organism follow a definite plan. It was for him the complete explanation of all the physical manifestations of life. It disappears in death without producing any corresponding effect. Without losing anything of itself it hands over in multiplication or reproduction a force equal to itself to the new being that is born from it. This vital force that is thus handed over need not necessarily manifest itself at once, but may lie dormant for a long time to be awakened to manifestations of life by the concurrence of proper conditions in its environment.

In a word, Müller realized all the mystery of life, faced the problem of it distinctly; stated it in unequivocal terms, and by so doing saved the rising science of biology from wandering off into speculations that were seductive enough at the time, but that would have proved vain and wasteful of time and investigation

energy. Müller's influence on his students was sufficient in this matter to set the seal of vitalism, as it is called, on most of the biological work done in Germany about the middle of the century, and it was a recurrence to his observations and his methods which led the reaction to vitalistic theories that characterized the concluding years of the nineteenth century.

With regard to the significance of Müller's work, Professor Du Bois Reymond, himself a pupil of Müller, in his memorial address delivered before the Royal Academy of Sciences of Berlin in 1859, (1) says: "It has been objected by those who insist on the greatness of Müller's reputation that he himself made no discovery that can be said to be of the first rank. Müller's fame is great enough for us to allow that there is something true in this objection. He accomplished more in developing the ideas of others than in original researches of his own. That he did not make any great discovery is, however, rather due to the fact that he came at a time when great discoveries were no longer lying around loose as they had been in the preceding century, waiting to be made, as it were, and what he accomplished was of more value than one or two single discoveries of primary importance. He made the original ideas of other men so clear that they were at once accepted by all the medical and scientific world. In this way he furthered the progress of medicine better than any devotion, however successful, to one single feature could possibly have accomplished.

"Müller made mistakes, but then who ever fails to make mistakes in the face of nature. As a rule, however, he hit the nail on the head. There are many suggestive thoughts from him that the investigations of later times have proved to be true. He suggested, for instance, that there must necessarily be some connection between the ganglionic bodies and the nerve stems. He suggested, also, that there must be a special nervous system for the intestinal tract. Later discoveries in physiology have substantiated both of these thoughts and have shown that Müller had so entered into the spirit of nature and her processes as to be able to think her thoughts. There is no doubt that there are suggestions in his writings, especially those of the later years of

(1) Gedächtnissrede auf Johannes Müller, von Emil Du Bois Reymond, Berlin, Buckdruckerei der Königlichen Akademie der Wissenschaften (Dummler), 1860.

his life, that will give a series of triumphal substantiations of the same kind."

Du Bois Reymond's final judgment is of special interest, because it tries to point out the comparative place that will be occupied by three great men in the biological sciences of a century ago:

"Haller and Müller must be considered as giants of earlier days, though when future generations compare them with Cuvier they will occupy something of the position that Galileo and Newton hold in comparison to La Place and Gauss, or Lavoisier in comparison to Berzelius. The first of these men had the opportunity to do great things while it was yet possible to do them, and left to their successors only the possibility of developing their thoughts." (1)

INFLUENCE AS A TEACHER.

It is as a teacher that Müller did his best work. He was not by nature a good talker and never said much, but he was very direct, and, as he spoke from the largest possible and most progressive knowledge of the subject, his lectures were always interesting to serious students. There seems to be a more or less general agreement that for the mass of his students he was uninteresting because apt to be above their heads. For the talented members of the class, however, he was a typical teacher. Always suggestive, always to the point and eminently complete.

(1) Some idea of the estimation in which Müller was held by his contemporaries, German and foreign, may be gathered from the number of scientific bodies of which he was a member. He was an associate in practically every serious scientific body in Germany. He was, besides, foreign member of the scientific academies at Stockholm, Münich, Brussels, Amsterdam, the scientific societies of Göttingen, London, Edinburgh, Copenhagen, foreign honorary member of the Academy of Sciences of Vienna, corresponding member of the Academies of St. Petersburg, Turin, Bologna, Paris and Messina, of the Society for Science at Upsala, of the Mecklenburg Naturalist Society of Rostock, of the Senkenberg Institute of Frankfort-on-Main, of the Academy of Natural Sciences of Philadelphia, of the Society of the Museum of Natural History at Strasbourg, of the Naturalists' Association of Dutch East India, member of the Holland Society of Sciences, Haarlem, of the Naturalist Society of Freiburg in Breisgau, Halle, Dantzig and Mainz, of the American Philosophical Society of Philadelphia, of the Society of Biology of Paris, honorary member of the Cambridge Philosophical Society, of the Natural Science Union of Hamburg, and the Natural Science Association of the Prussian Rheinland and Westphalia, of the American Academy of Arts and Sciences in Boston, of the Ethnological Society of London, of the Microscopic Association of Giessan, member of the Society for

Du Bois Reymond says, that he never got confused, never repeated himself and never contradicted himself.

He was able to illustrate his lectures by sketches on the board in a way that enabled students to follow every step of even a difficult complex, embryological developmental process. He could trace, step by step, with the chalk, every stage of evolution of the organism and bring it clearly before his students. To a narrow circle of students within his class, he became a personal friend, whose inspiration led them on to the deepest original researches. Among his students were some of the men who made German medicine and German science known all over the world in the last fifty years. Chief among them may be mentioned Virchow, Helmholtz, Bu Bois Reymond, Schwann, Lieberkuhn, the discoverer of the follicles in the intestines, Max Schultze, whose work in histology and physiology are well known, Claparede, Häckel, Remak, Guido, Wagener, Lachmann and Reichert.

What he demanded of his students above all was that they should learn to help themselves. He set them tasks, gave them suggestions, directed their work, corrected their errors, but he wanted them to do work for themselves. His very presence was an inspiration. Both Virchow and Du Bois Reymond

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Science and Medicine at Heidelburg, of the Naturalists' Society at Dresden, corresponding member of the Scientific and Medical Associations of Erlangen and Moscow, member of the Academy of Medicine of Paris, honorary member of the Academy of Medicine of Prag and of Dorpat, of the Medico-Chirurgical Academies of Wilna and of St. Petersburg, of the Medical Society of Guy's Hospital in London, of the Medical Society of Edinburgh and of the Hunterian Society of the same city, and of the Medico-Chirurgical Societies of London and of Zurich, of the Medical Societies of Buda Pesth, of Lisbon, of Algiers and Constantinople, corresponding member of the Medico-Chirurgical Academy of Turin and of the Medical Society of Vienna.

Even this long list does not include all his various honorary and active memberships in scientific and medical societies. He was, besides, the laureate, that is, a prize winner, of the Medical Faculty of the University of Bonn, of the Sömmering Prize of the Senkenberg Institution, of the Copley Medal of the Royal Society of London, of the Culver Prize Monthyon of the same institution, as well as laureate of the Academy of Sciences of Vienna for Experimental Physiology. He had been honored by the King of Prussia, by the conferment of the knighthood of the Order of the Red Eagle, by the King of Sweden, by the Royal Swedish Order of the North Star, by the King of Bavaria, by the Royal Bavarian Maximilian Order and by the King of Sardinia, by a knighthood in the Order of SS. Mauritius and Lazarus.

speak of the power of his eye. Du Bois Reymond says that there was in him an almost demonic magic and that his students looked on him as the soldiers of the first Napoleon when the great Emperor's words were in their ears. "Soldiers, the Emperor has his eye on you." Du Bois Reymond says that consciously or unconsciously, every student felt the winning influence of his great personality. With all this, he knew how to unbend, especially with favorite students, and many a joke from him found its way around the laboratory even during working hours. He was not one to stand on his dignity, and Virchow tells of him that even when nearly fifty, he was known to race with a student down the corridor from one class-room door to another. He took up skating at the age of forty-five and though he had not many friends and was too entirely devoted to his work to make many acquaintances, it was always a source of pleasure to young men to be allowed to associate with him and many eagerly sought the privilege.

How impressive a figure Müller made in his character of teacher can be gathered best, perhaps, from a note added to Virchow's panegyric during its progress through the press in which the pupil tells his impressions of the master.

"I must confess that Müller, in his lectures and in his manner, reminded me of a Catholic priest, which might be accounted for by the impressions of his early childhood. When as the dean of the Faculty he mounted the cathedral superior, dressed in his official robes and pronounced the Latin formulary of the proclamation of the doctors of medicine, with short, broken and contracted words; when he began his ordinary lectures in almost murmured syllables; or, when with religious earnestness he was discussing any of the abstruse questions of physiology, his tone and manner, his gestures and looks, all betrayed the traditionary training of the Catholic priest.

Virchow says "Müller himself was what he styled one of his greatest predecessors—perpetually a priest of nature. The religion which he served attached his pupils to him as it were by a sacred bond; and the earnest, priest-like manner of his speech and gestures completed the feeling of veneration with which everyone regarded him."

In the recently-issued life of von Helmholtz, the great German physicist, his biographer makes it very clear how much Helmholtz

thought of Müller, one of his earliest teachers. (1) Helmholtz, Brücke, and Du Bois Reymond were great personal friends, college chums we would call them in America, and all fervent admirers of their great master, who showed them, as Helmholtz says, "how thoughts arise in the brains of independent thinkers." A half a century later, in his recollection of the time, he said: "He who has come in contact with one or more men of the first rank has his mental intellectual standard for all time broadened, and such contact is the most interesting thing that life can hold." Curiously enough, one of the most interesting things in Helmholtz's recollections is that, despite the fact that the poverty of his parents made it advisable for him to get through his medical studies as soon as possible, Müller persuaded him to take another year's medical work before going up for his graduation. This was mainly for the purpose of having his pupil complete an essay in physiology on which he was engaged. Müller offered him the use of his own laboratory and all his instruments for this purpose. His judgment was justified by Helmholtz's wonderful work on the conservation of energy made within a few years after his graduation.

RELIGIOUS VIEWS.

Müller's death was sudden, though not entirely unexpected. He had been ailing for many months and had resolved to give up his lectureship. He had made most of his preparations for settling up his affairs, and had even sent for his son, who was practicing medicine at Cologne, to come up to see him. He made a special engagement for a consultation with his physician for a certain morning, and having gone to bed in reasonably good spirits, in fact, feeling better than he had for a long while, was found dead in the morning. Some time before he had made his will forbidding an autopsy, and so the exact cause of his death will never be known, though it is rather easy to surmise that it was due to apoplexy, as arterio-sclerosis, that is, degeneration of arteries, had been noticeable in Müller for some years, and his temporal artery particularly had become hard and tortuous.

Müller was buried with all the rites of the Church, and as in Germany the ecclesiastical authorities are very strict in this mat-

(1) Herman von Helmholtz, von Leo Koenigsberger. Bd. 2, Braunschweig Friedrich Viewig und Sohn, 1902-3.

ter, there can be no doubt that the great physiologist had been a faithful Catholic. He was known for his edifying attendance at Mass on all the Sundays of the year. Many years afterwards, in the midst of the Kulturkampf in the early seventies, a monument was erected to him in his native Coblentz, and the occasion of its unveiling was taken by the Catholic Rhineland for a celebration in honor of their great scientist.

For a time, in his younger years, Müller appears to have been not all unaffected by the materialistic tendencies so rife in the science of the time. His early anatomical investigations seem to have clouded somewhat his faith in things spiritual. One of the expressions attributed to him before his twenty-fifth year, is that nothing exists in the human being which cannot be discovered by the scalpel. It was not long, however, before Müller repudiated this expression and came back to a realization of the importance of the immaterial. Another expression attributed to him, "Nemo psychologus, nisi physiologus," "No one can be a psychologist, unless he is a physiologist," has been often repeated as if Müller meant it in an entirely materialist sense. As a matter of fact, however, it is intended to convey only the idea that no one can really exhaust the science of psychology unless he knows the physiology of the brain, the organ which the mind uses in its functions in this life. The expression is really the foundation of the modern physiological psychology which is by no means necessarily materialistic in its tendency and has become a favorite subject of study even with those who appreciate thoroughly the importance of the immaterial side of psychology.

Müller seems never to have gotten as far away from the Church as that other great physiologist of the succeeding generation in France, Claude Bernard, who for many years allowed himself to be swamped by the wave of materialism so likely to seem irresistible to a scientist engaged in physiological researches. But, even Claude Bernard came back to the Church before the end and, under the guidance of the great Dominican, Père Didon, reached the realization that the only peace in the midst of the mysterious problems of life and the question of a hereafter is to be found in a submissive faith to the doctrines of Christianity.

Many years ago, when Virchow took it upon himself to say harsh words in public of Catholic scholarship and to put forward the hampering influence of the Church on intellectual develop-

ment as a reason for not allowing Catholics to have any weight in educational matters, the organ of the Catholics of Germany, *Germania*, reminded him that his own teacher, the great Johann Müller, the acknowledged father of modern German medicine, and the founder of the fecund scientific method, to which so many discoveries in the biologic and medical sciences are due, had been brought up and educated a Catholic, had lived all the years of his productive scholarship and fruitful investigation in her bosom and had died as an acknowledged son of the great mother Church.

Müller is certainly one of the great names of nineteenth century science. When many another that seems now as well, or perhaps even better known, shall have been lost, his will endure, for his original researches represent the primal step in the great movement that has made possible the advances in nineteenth century medicine. He was honored by his contemporaries, venerated by the men of science who succeeded him, he has been enshrined in a niche for himself by posterity and his name will remain as that of one of the great geniuses to whose inventive faculty the world owes some of those steps across the borderland into the hitherto unknown, that seem so obvious once made, yet require a master mind to make and mean so much for human progress.

JAMES J. WALSH, PH.D., M. D.

EDITORIAL.

ANTI-JESUIT NOVELS AND THEIR PUBLISHERS.

THE Jesuit bogey and scarecrow are abroad in the field of fiction, in Zola's "Truth," in Merriman's "Slave of the Lamp," in Oxenham's "Flowers of the Dust," in Gwynne's "Pagan at the Shrine." The real Jesuit of fact finds him quite as interesting, if that be a correct term for anything grotesque and repulsive, as the unsophisticated reader who will have to feed upon him this season. It is not surprising that the writers just named should make him the central, though very unenviable, figure of the stage just now. They all have their purpose, and nothing can serve it better than vilification of the Jesuit as they conceive him. It will not do to listen to the praises heaped on the Jesuit in the Philippines without entering a counter plea, so Paul Gwynne must defame the Jesuit in Spain. The English Jesuits have won too many libel suits lately, and held their ground against an obsolete law, which no honest Englishman ever cared to enforce, wherefore Merriman must write, and his cynical manner has not been softened by Father Gerard's scoring of "The Velvet Glove." Oxenham has encountered men of the di Mandato type in his own efforts at proselytism, and imagines he can undo the Jesuit's activity by inspiring mistrust of his motives. It was a pity that Mgr. Merry del Val ever wasted words with a man who writes to the level of yellow journals' story page, and a pity, too, that one who knows so little about Jesuits as to speak of one as "M. le Curé" should presume to write about them. Zola's legacy, like the will he left, throws more light on his own life and sentiments (more than he sought when alive) than on the Jesuits who, *pace* Zola, cannot be even remotely associated with the Dreyfus agitation. Still they may be driven from France, and the world must be aroused against them lest they should find shelter anywhere, or they may stand their ground, as they will, and their triumph must be stripped of its glory. Since there is question of readmitting them into Germany, no doubt we shall soon have books against them from that quarter also. Why? Simply because, to quote even Mr. Gwynne, who writes foul things about them: "Half of men's hatred for the Jesuits arises from envy of their distinc-

tion" (page 112). Imaginary though this distinction be, it is intolerable to men who fancy that it is in some way opposed to their own welfare. How much their imaginations magnify it appears from the same writer's speech in the mouth of one of his Jesuit creations: "Betwixt the power of Heaven and the power of man there is an intermediate power; it is that of the Jesuit" (277). With all due respect to this originator of an intermediary Jesuit providence between God and man, his own power of imagination is more remarkable than any a Jesuit could exercise; for Mr. Gwynne makes his chief Jesuit character (we should use the ordinary term hero, only the novelist seems incapable of conceiving anything like that) remain a Jesuit of distinction in spite of the fact that he does nameless things wholly impossible with his state. The novitiate scarcely over he is faithless to his vows, never confesses his infidelity, decides to remain in the order, suppressing, however, his grosser passions, in order to indulge his ambition, fostering as nephew his illegitimate son, and carrying on intrigues so intangible and mysterious that even this inventive story-teller cannot divine what they are, or, perhaps out of fear of antagonizing the powers that be between Heaven and man, cannot bring himself to reveal them. Still we might forgive Mr. Gwynne in view of his testimony that: "Indeed, half men's hatred for the Jesuits arises from envy of their distinction." The admission implies that he cannot expect his book to be considered impartial testimony, as envy and hatred are motives sufficient to discredit any witness.

We might let these and similar books against the Jesuits pass without notice, or we might express our satisfaction that they are so numerous, simply because the subject must sooner or later be exhausted, and some one will try, for sheer variety's sake, to write about the Jesuit of fact and drop the Jesuit of fiction. Few will mind Zola; Oxenham is tedious enough to dull the edge of any sentiment he might arouse; Merriman's scheme of an anti-Jesuit novel has been exposed in Father Gerard's pamphlet, "Bogeys and Scarecrows," and Gwynne is a self-confessed "seer" of Jesuits everywhere. We might ignore the writers, but what about the publishers? Even some of these we might overlook as firms of no special standing, but what can have possessed the Macmillan Company to take up an author as inferior and indecent as he is obscure? What sort of a reader do they employ

to let pass such errors as: "The acolyte bore a tiny custodia of silver, shaped like a temple, in which was a consecrated wafer" (63); "Throwing up her arms, Teresa fell back insensible, and never uttered another sound. The priest beckoned to the acolyte, who brought in the host, which was shortly administered. . . . And in pronouncing the burial service the good priest smoked a cigarette," etc., etc. (66)? Even Hall Caine manages his ritual better than this. Over and over again a Jesuit scholastic is spoken of as a priest, and his crime is narrated as if the author revelled in base deeds, even the *Spectator* complaining that it is not told "austerely" enough. The confessor is made to give a penance which would be equivalent to a betrayal of the secret of confession (5). The sneer is everywhere: "It was yet possible for them to reach the college in time for praying souls out of purgatory" (47); images of the Saviour are described as "beautiful dolls" (201). Apparently the Macmillan Company is the victim of an ignorant reader and the gentle public the victim of both. It is a business blunder, to say the least of it, for a firm which solicits Catholic trade to offend its prospective purchasers in this stupid and wanton manner. But what of the morality, or rather immorality, of it? It is immoral to cater to unlawful passion, to live and profit by pandering to lust and envy and hatred; to propagate even a fiction which is plainly calculated to create mistrust and impair the good work of any body of men; to lend a reputable name to a manifest defamation of reputable people.

COMMISSIONER IDE ON THE PHILIPPINES.

"Had the Church fallen in with the suggestions of Governor Taft and the Washington administration," Commissioner Ide is quoted in the *Evening Post*, of May 12, "that the lands should be sold to us and the friars withdrawn, Aglipay would have been robbed of his chief stock in trade as an agitator. The policy actually pursued gave him his chance to establish a 'Filipino Church for a Filipino people'—to quote his own watchword—and he was quick to seize it." Mr. Ide had just remarked: "His great opportunity was given him by the failure of the Catholic Church to provide for the removal of the friars, who, as you know, are highly distasteful to the Filipino people."

It does not seem to occur to the Commissioner that the Church authorities knew the needs of the Church in the Philippines quite

as well as Governor Taft and the Washington administration, or that the Vatican was aware of the possibility of the Aglipay episode, which is all it will ever prove to be, or that every sensible observer could perceive that some such movement would be started, whether the friars were withdrawn or not. The Judge might have added that Aglipay and his followers tried to arouse a movement against the appointment of Mgr. Guidi as Delegate Apostolic, yet neither then did the Church see fit to consider them. If Aglipay has succeeded in alienating a few of the native clergy and appropriating some Church property, what would have happened had the friars been withdrawn to leave the field almost entirely in his possession?

It is singular how the Commissioner can persist in repeating that the friars are distasteful to the Filipino people. Nearly one-third of the friars still remaining in the archipelago are dwelling peacefully in the provinces among their flocks, unmolested and without need of military protection. The table published in this month's Chronicle, the petition of the Centro Catolico last summer, and the petition to Mgr. Guidi from the Filipino women, as well as the letters just published by the Register Publishing Company of Lawrence, Mass., "Some correspondence of Spanish and American Friars in the Philippine Islands," would seem to indicate that to some Filipinos the friars are not distasteful. From the report that the Holy See has insisted on the friars remaining in the islands, it would seem that they find certain things there very distasteful to them; the collusion, for instance, of some of the American officials there, with the Federalists who, all along and almost exclusively, have been opposed to the friars. Aglipay will not flourish long, and his movement will die with him and even before him. We may trust, we are assured, to Mgr. Guidi to bring about its collapse; and we may count on the American bishops who will soon reach their sees and the archbishop of Manila, soon to be appointed, to restore Catholicity everywhere in the islands. It is strange Commissioner Ide did foresee this. Given American bishops who will not tolerate federalistic interference abetted by United States officials in the islands, and a people of the character the commissioner so aptly and sympathetically describes, and the result will be renewal of faith and of loyalty to the Church. It does credit to Mr. Ide to testify to the good character of the Filipinos. But if they owe

all this to the friars, why should their withdrawal be recommended by one who writes:

"The Spaniards are among the most courtly people in the world, and the Filipinos have received their social training from the Spaniards. The Spaniards treat our young women with respect even when not approving of our conventions, and the Filipinos both respect and approve.

"The Filipino is always polite and always temperate. This seems like a sweeping statement, but it is a fact that in the three years that I have spent in the islands I have never seen but two drunken natives.

"I do not see the natives going into or coming out of the saloons, so I do not believe they patronize them.

"I have attended dinners and other social festivities given by Filipinos, and have been struck by their marked temperance. They serve wines of the kinds and in the quantities to which other nationalities are accustomed, out of hospitality to their guests, but they drink almost none themselves.

"It is a sign of their extraordinary conservatism that, in spite of all that the Filipinos have seen going on about them since the Americans came into the islands, they do not seem to be acquiring our whiskey-drinking habit.

"I ought to say here that Manila has a record for less crimes of violence than any American city of the same size can show.

"It is an orderly and well-governed city. One of the latest copies of the Manila *Times* which has reached me in this country noted the fact that there was not a prisoner in the city awaiting trial; the courts were disgusted because they had nothing to do. Do you know of any other city of 300,000 inhabitants that could show the same clean page? Most of the credit for this condition is due to the character of the Filipino himself. Taking him 'by and large,' he makes an excellent citizen. He is peaceful and law-abiding, not quarrelsome of disposition, but regardful of the rights of others, mindful of his own business, and inclined to be on pleasant terms with his neighbors. An assault by a Filipino upon an American is almost unknown."

PROTESTS AGAINST THE RELIGIOUS ASSOCIATIONS LAW IN FRANCE.

At last, as we may gather from the French Chronicle for this month, the French Bishops have begun to protest in earnest against M. Combes' tyrannical execution of the law against Religious Associations. With only two or three exceptions of Bishops counselling submission "as far as Christian prudence will allow," the others have refused to act as subordinates of the government in applying the law, they have protested publicly in the pulpit and in the press, and they have actually invited members of the preaching orders to appear in their pulpits declaring publicly that as Bishops they could yield to no civil power the right to determine who should preach the Word of God. Evidently they have submitted long enough and as far as Christian prudence will allow. As one of them, Cardinal Perraud of Autun, pathetically remarks to his clergy, they were deceived by the

specious representations on the part of the government that the legislation against the Religious was intended to safeguard the rights and extend the opportunities of the secular priesthood. Strange how any body of men could have believed that the wholesale closing of Religious houses, particularly of the teaching orders, at least such as the Christian Brothers and various sisterhoods, could possibly protect the rights or increase the opportunities of the secular clergy! Now when it is too late they recognize the fact that the suppression of the congregations was only a first step, a skirmish, as the Radical M. Viviani called it in the Chamber three years ago. No doubt they were hoping against hope and allowed themselves to be deceived by the government or some of its supporters, and they were loth besides to give the provocation which the Radicals are forever seeking, to do away with the Concordat. There was no lack of Christian prudence in all this, yet all the world has been wondering if it was so prudent to permit a hostile government to misrepresent and defame a vast body of men and women, to deprive them of their social rights, make existence impossible, attempt to confiscate their properties, and all this under the pretense of law. It is this apparent unconcern which has given some color to the charges that the Religious are royalist in tendency, or out of sympathy with republican government, intolerant, fanatical, mediæval, incapable of acting as citizens or of training others as such because by their vows they have forfeited their inalienable personal rights. Now that professors must leave the seminaries, preachers the pulpits, teachers the class-rooms, every bishop or priest who remonstrates is forsooth out of sympathy with republican institutions, fanatical and insubordinate, rebellious, liable to penalty of fines, degradation, or loss of favor of the civil power which arrogantly proclaims its right to constitute bishops and use every cleric as a paid official of the state.

Truly it was time for a vigorous protest, and for defiance of laws which are really a menace to all religion in France. Now that the French bishops have begun to take action, it behooves Catholics in every land, especially in our liberty-loving Republic, to enter protest in the name of religious freedom, against a tyranny which aims at nothing short of destroying the Church in France. We owe it to ourselves and to our non-Catholic fellow-citizens, as well as to the Catholics of France. We need to show our appre-

ciation of the Religious, one of the essential factors of our religion, and we need to reassure those who do not believe with us, that the Religious are misrepresented by their enemies for reasons altogether creditable to the victims. Finally, we ought to support them in their demand for justice, and in their determination to insist on a chance at least to maintain their rights by testing, by due process of law, the validity of the legislation enacted against them. From this time on, every gathering of Catholics in the United States, every convention of Catholic societies, alumni of colleges meeting for commencements, priests in retreat, conference and synod, all should make formal and solemn protest against the tyranny and cruelty of the French government. The example of the alumnæ and former pupils of the Convent of Manhattanville, and of Mt. St. Vincent on Hudson is one to be followed everywhere.

RENAMING THE EPISCOPALIAN CHURCH.

With but one or two exceptions so far, the dioceses of the Protestant Episcopal Church in the United States have voted against adopting as their ecclesiastical title, "The American Catholic Church." Much as some of the members of this Church dislike being called Protestant, and eager as others are to be known as a branch of the true church Catholic or Universal, they all alike recognize the obvious contradiction in the name "American Catholic Church," not that an American cannot be a Catholic in the true sense, or *vice versa*, but because an institution cannot, in the same breath, be denominated "Catholic," or world-wide, and "American," as restricted to one particular part of the world. This is eminently sensible on the part of American Episcopalians. Mr. Dowie and his followers might err in applying the term Catholic to his religious enterprise, but the men who preside over the Episcopalian Church are too scholarly for that, and perhaps, also, too apprehensive of the effect this new application of the word Catholic would have on the more serious members of their communion who are adopting Catholic practices one after another, and growing so earnest in their endeavors to bring about a reunion with Rome as openly to advocate in their sermons and publications complete submission to the Holy See, by refusing which their ancestors, or those who

established their Church in England, ceased to be Catholic and forfeited the right to this title forever. Meanwhile, the controversy among Episcopalians on this point should make Catholics appreciate the name which belongs exclusively to their Church and, since the question has often been raised of late how this term cannot be modified by any national or geographical qualification and yet be prefixed by "Roman," it may be well to repeat here a few words of Cardinal Vaughan, on this matter, before the conference at Newcastle, in September, 1901, reprinted in the *Tablet*, April 4, 1903:

ADVICE AS TO THE USE OF "CATHOLIC" AND "ROMAN CATHOLIC."

I have pointed out that two meanings are given to the term Roman Catholic—a false and a true one.

I would now say to you all, Use the term Roman Catholic. Claim it: defend it: be proud of it—but in the true and Catholic sense. As the African Fathers wrote some fourteen centuries ago, to be Roman is to be Catholic, and to be Catholic is to be Roman.

But I would also say: Like your English forefathers and your brethren on the Continent, call yourselves habitually—and especially when the word Roman is misunderstood—simply Catholics, members of the "Catholic Church."

"The name of the Catholic Church," says St. Augustine in the fourth century, "keeps me in the Church—a name which in the midst of so many heresies, this Church alone, not without cause, so held possession of, that though all heretics would gladly call themselves Catholics, yet to the inquiry of any stranger, Where do the Catholics meet? no heretic would dare to point to his place of worship."

I, therefore, say: Let others call themselves, let them call us, what they please. What they think and say is their affair. But let us assert equal liberty for ourselves, and call ourselves, "Roman Catholics," or simply "Catholic," just us we please, for both mean the same thing.

Always ask for the "Catholic Church," address your letters to the "Catholic Presbytery," speak of the "Catholic Priest," the "Catholic Bishop." Stand on the old way, hold to the old name: everybody understands it. Why use two words where one will do?

In dedications, presentations, and addresses, of formal and ceremonious kind, call yourselves Catholics or Roman Catholics, whichever you please. But if you use the latter term, let it be seen that you use it in the Catholic and true sense, and that you have not chosen a word of double meaning, for the purpose of equivocation.

Indeed it is important that in this country we should call ourselves "Catholics" rather than "Roman Catholics," because a false meaning is more often attached to the latter term than to the former. Should any one object to your use of the name *Catholic*, it is a sign that the time has come to assert your right to call yourself what you like.

Of course for legal purposes and to secure ourselves a distinctive appellation, which no one else will dare to appropriate, the term Roman Catholic is perfect. It is theologically correct and absolutely exclusive.

A PLEA FOR ANTI-VIVISECTION.

The following communication from one who represents the Anti-Vivisection Society is a rejoinder to the article of the Reverend Charles Coppens, S.J., "Is Vivisection Morally Justifiable?" which appeared in THE MESSENGER for April. After receiving this criticism we asked Father Coppens to reply to it, and although he kindly complied with our request, we deem it with him better to let the matter rest here, satisfied that he would agree on many points with the Anti-Vivisectionists, and that those of our readers who believe with him that Vivisection is morally justifiable, would agree also with the present writer that it is morally wrong to apply the principle without every precaution to prevent intense and long-continued suffering:

[*Communicated.*]

AN article appeared lately in THE MESSENGER entitled, "Is Vivisection Morally Justifiable?" from the pen of the Rev. Charles Coppens, S.J., taking the ground that experimentation upon animals—when performed with a good motive, that is, in the endeavor to learn something that may possibly benefit mankind—is justifiable.

He begins by calling attention to Dr. Keen's letter to Senator Gallinger, in what is now called the Keen-Gallinger controversy, and speaking of the claim of the former to have saved the life of Midshipman Aiken, through knowledge gained by means of Vivisection, he quoted the following passage from Dr. Keen's letter, and therefore we suppose he endorsed it: "I think if you were to ask the parents of this young man how many animals they would be willing to have sacrificed in order that their son might have his life saved, there would be no doubt of the answer." Of course the majority of parents in the world, so great is the selfishness of human nature, would be willing to have a number of animals sacrificed to save a son's life; some would be willing, to tell the truth, that a number of children should be sacrificed in order to save their son's life, but that would not make it right to sacrifice those children.

Father Coppens goes on at length through many pages to argue that animals have no free will and no rights. We do not claim that they have free will, but the doctrine that they have rights—not the same as those of men, but rights to consideration and kind treatment—is now beginning to be generally held in all civilized countries. The Rev. Wilfred Lescher, speaking as a Catholic Church, says in a recent letter to the *Animals' Guardian*, published at 13 Regent street, London, "All virtues of the natural order belong, strictly speaking, to the State. The Church supposes them and belongs to revelation; civilized States act on this and pass laws to protect animals as England does. Animals have thereby acquired legal rights, and these rights are sanctioned by conscience and reason." Cardinal Manning, in a speech made at a meeting at the Westminster Palace Hotel, not long before

his death, said: "A literary man of very great reputation and highly celebrated for his literary powers, but not equally so for his accuracy, I believe, was present at one of our meetings, and he heard out of my mouth the statement that, inasmuch as animals are not moral persons, we owe them no duties, and that, therefore, the infliction of pain is contrary to no obligation. Now he omitted to say that I *did* make that statement for the purpose only of refuting it, but he put it into my mouth, and there it is in a book that is sold at all the book-stalls in the railway stations, and I am credited to this day with that which I denounced as a hideous, and, I think, an absurd doctrine."

I could quote a number more of eminent men as testifying to the doctrine, that we have duties and moral obligations toward them, but I prefer to confine myself to those of Father Coppens' own church. It would appear, then, that, even among theologians, there is a difference of opinion upon this point, but that every day the idea is gaining ground in the public mind that animals have rights which we are bound to respect.

In the next place, Father Coppens says that animals do not reason. As he expresses it, "it may be well to refute the misconception of material evolutionists who maintain that brute animals are capable of reasoning." Whether they reason or not, they can be trained to habits and traits of sagacity and affection as to compel our admiration and attachment. Instances of this kind could be multiplied, but I shall mention only a few here. I once saw a horse eating his dinner of oats in a wooden trough, which stood upon two cross pieces of wood at each end. As he came near the last of the oats his breath blew them about, so that only a thin layer covered the bottom of the trough, and he could not get any, or, at most, very little. He then took up the trough by one end in his teeth, and tipped it down, so as to get all the oats in a pile at the other end. Then he set down the trough on the cobble stones, and it was that noise which attracted my attention. I stood and watched him and saw him go through with this performance several times.

A gentleman of my acquaintance has told me another instance of sagacity on the part of a retriever named Queen. He went out gunning with her one day and shot two wild ducks that scrambled in a wounded condition out of a little stream on which they had been swimming and fell on the farther side. The dog instantly went for them but soon found herself in a quandary. She could only take one duck at a time in her mouth and she found that when she picked up one to carry it to her master the other fluttered away. She laid both upon the ground and lying down placed her paws upon them so that they could not escape and seemed to be reflecting what she should do. Her master called her several times but she did not move. Finally he called her in a peremptory manner. Then her decision was taken. She jumped up and with a nip of her teeth, killed one of the ducks, so that it lay still while she carried the other to her master, swimming across the stream in order to do so, afterward returning for the dead bird. This mode of procedure was the more remarkable on her part as she had always been taught not to injure a bird in any way.

A horse of ours used to be kept in a loose box in the stable. Sometimes

when let out, not having had so much water given to him as suited his inclination, he would walk to the water trough and if there was not enough within it to satisfy him, he would turn on the hydrant with his mouth and proceed to drink. This was no trick taught to him, but the result of his unaided observation. Consequently the argument that vivisection is in any respect allowable, because brutes cannot reason, or, at least exercise faculties so as to interest and please us, falls to the ground.

Father Coppens in another portion of his article says: "We have shown that cruelty need not accompany the practice of vivisection." This seems a remarkable statement and would give most persons the idea, I think, that he meant, the practice of vivisection need not be accompanied by suffering. But this was by no means his intention. On a previous page he said that it is not cruel provided it is done with a good intention and not for the mere pleasure of inflicting pain. In other words, no experiment, however horrible it may be, is cruel, provided the one who performs it does it to advance knowledge or for the benefit of human beings. Such reasoning would justify a great portion of all the atrocities that have ever been committed in the world. In another place he says: "It is not enough for the moral order that our aim is good; the means must also be conformable to reason." Still, as he considers vivisection conformable to reason, there is, perhaps, no contradiction in the two statements. What we hold, is that all extreme and long-continued suffering caused to any sentient being, except for its own good, is cruel, and consequently is a sin against God.

Father Coppens says that he was impressed with the weakness of the Anti-Vivisectionists' cause on the occasion of the late Keen-Gallinger controversy. If he were, it was only because we selected the names and sentiments of the most distinguished doctors and surgeons opposing Vivisection and did not speak of the hosts of others advocating either its restriction or abolition, such as Sir William Ferguson, Sir Benjamin Ward Richardson, Dr. George Wilson and others less known to fame. Sir William Ferguson, the greatest surgeon of his day, said in his evidence before the Royal Commission appointed to investigate the subject of Vivisection, that, in his opinion, nothing had been gained for surgery by experiments on the lower animals. Moreover, nearly all the distinguished writers and literary men of England who have lived recently or who are now alive, have opposed Vivisection, Browning, Tennyson, Robert Buchanan, Willam Watson, Sir Henry Taylor, G. Bernard Shaw, etc. Browning's last poem was leveled at what he considered "the detestable practice." Tennyson wrote what Dr. Wilks, in the *British Medical Journal* calls "the abominable poem," so strong was its condemnation of Vivisection, and even Victor Hugo, the French poet, said: "Vivisection is a crime."

We admit that a large majority of the medical profession advocate experiments upon animals and are ready to affirm its favorable results, but there are a great many reasons for this. One is, that all medical students are educated so to believe, and never think of doubting what is told them. Lawson Tait says in one of his letters, "like every other member of my profession, I was brought up to believe that by Vivisection had been obtained almost

every important fact in physiology and that many of our most valued means of saving life and diminishing suffering, had resulted from experiments on the lower animals. I now know that nothing of the sort is true concerning the art of surgery, and not only do I believe that Vivisection has not helped the surgeon one bit, but I know that it has often led him astray." In another place he says: "I am quite well aware that I am one of a small minority of my profession, in my view that Vivisection is useless as a method of research, but the answer I am disposed to offer on this point, is, that not one in a hundred of my professional brethren, has ever seriously examined the question. Ninety-nine take for granted the statements of the hundreth, and he in turn, has not gone into the matter upon that side from which alone a safe answer can be given—that of historical criticism."

Even in the case which Father Coppens cites, that of the great International Medical Congress, held in London in the year 1881, I have reason to know that some of those present did not, by any means, approve of the resolution there offered advocating Vivisection, but not wishing to offend the president, Sir James Paget, who had shown all the delegates the utmost attention and courtesy during their stay in London, and knowing that he was very anxious the resolution should be passed, would not vote against it, but refrained from voting at all.

There is no sort of doubt then that many of the medical profession hold views in accordance with ours, but which they hesitate to express on account of the prejudice it would arouse against them in the minds of the leaders of the profession, both in this country and in Europe. Consequently, any effort on our part for legislation on the subject, meets with little encouragement from them and great opposition from the rest of their medical brethren. We must hardly expect, however, that reform in any profession will come from those who are members of it. This is shown again and again in the history of the world.

When it was proposed to abolish whipping in the Army and Navy, a burst of opposition was evoked in both branches of the service. It was declared that there would be no order or discipline if such a measure went into effect, that misrule and insubordination would be the order of the day, but it was found when the time came that no such results as were apprehended, occurred. It was the same when Sir Samuel Romilly endeavored to effect the abolition of the terrible severe English laws which perished with hanging any person over twelve years of age stealing any thing of the value of five shillings or any child filching an article of trifling worth.

Judges and lawyers of that day with great unanimity declared those laws absolutely necessary for the protection of property and that they viewed with alarm, the efforts of the sentimentalists who, in their sympathy for thieves, attacked the safeguards of society. The time will come when Vivisection will have as few advocates as are now to be found of those barbarous laws which Lord Eldare and his followers so strenuously defended, and when the claims of distinguished physicians that they saved life by its means, will be regarded as on a par with the equally positive assurance of other distinguished physicians of a not very remote period that they saved lives by their copious bleedings and calomel dosing.

able difficulty would occur in finding what experiments were useless and what were not, but an attempt might be made.

In conclusion I should like to say that no people in the world are more alive to the sufferings of human beings, than my friends who are Anti-Vivisectionists; no persons are more sympathetic, benevolent and charitable. We all consider, that as a general thing, a man is of more value than many animals and we should be willing that many animals should be killed in order to save a human being, but what we protest against is torture, that is intense and long continued suffering. To some the distinction might seem vague but it is not so by any means. All Christian governments now make the same distinction. They inflict the punishment of death for certain offences, but forbid the torture of criminals. It is in direct opposition to the laws of the Almighty, Who has told us to be merciful as He is merciful. A Being of such infinite perfection, so tender withal that among other reasons He refused to destroy Nineveh on account of the many beasts there, could not, we believe, have arranged in His divine plan that we were to arrive at knowledge through the terrible and protracted sufferings of the creatures that are the work of His hands.

CAROLINE EARLE WHITE.

CATHOLIC CHRONICLE.

HOME NEWS.

Rochester Parochial Schools.—Secretary Parsons, of the Board of Regents of the State of New York, has compiled a very interesting comparison of the standing achieved by pupils of Rochester's public and parochial schools. Public school pupils are examined at the High School building, and parochial schools at Nazareth Academy. The following is the table:

COMPARISON BETWEEN PUBLIC AND PAROCHIAL SCHOOLS.

	No. examined.	Papers claimed.	Papers allowed.	Honor papers.	Per cent. of examined papers allowed.	Per cent. of papers allowed with honor.
YEAR 1901-2—						
High School	6,390	5,741	5,531	2,528	86.6	45.7
Nazareth Academy	4,830	3,934	3,800	2,167	78.7	57
JUNE, 1902—						
Rochester H. S.	3,756	3,354	3,221	1,354	85.8	42
Nazareth Academy	1,553	1,184	1,128	595	72.6	52.7
JAN., 1903—						
Rochester H. S.	2,269	1,770	1,679	633	74	37.7
Nazareth Academy	1,411	1,221	1,147	532	81.3	46.4

Educational Notes.—In a sermon delivered lately at Yale, Dr. Edward Everett Hale, of Boston, said among other good things: "That the children should be trained to obey God was a fundamental tenet in New England years ago, but I am afraid that in the average school now the duty to obey is not presented as a central idea.

"The result of our public school education with the average boy is to instil in him a gross overestimate of his own importance. The city gives him his text books, paper to write upon and ink to write with. The system increases the boy's self-conceit, largely because of the determination of the public to provide for him, and in proportion as a boy or girl gets into that frame of mind, in that proportion is duty as a central light lost sight of.

"A rich man some years ago became much interested in the higher education of women. He visited sixteen women's colleges or co-educational colleges and arranged to place one young woman as a student in each. The sixteen girls cost him about $400 a year apiece for four years, and when commencement day came one girl remembered him and invited him to come to graduation and see the end. The other fifteen girls took their education as they took the rain of heaven, without thanking God any too much for their friend."

The hymn sung by the public school children at the commemoration of New York City's Two Hundred and Fiftieth Anniversary was composed by Mr. John Jerome Rooney. The sentiments expressed by the composer were certainly ennobling. The second verse reads:

"And, Watchman, is the wall made stout
With Freedom's holy might?
And is it builded round about
With Honor, Truth and Right?"

Two very notable contributions appeared in the New York *Sun* for April 26, 1903, and May 17, 1903. Professor Holden, one of America's greatest astronomers, contributed to the April issue a three-column letter on *Religion and Science*. One sentence gives the key-note of the professor's mind: "The spiritual welfare of a man is bound up in his beliefs—in his religion. To attack and unsettle the beliefs of any age is to threaten its happiness in a vital spot, and such attacks are always vigorously repelled." Lord Kelvin, whose brief note to the London *Times*, appeared in the *Sun* of May 17, 1903, writes: "I desired to point out that while 'fortuitous concourse of atoms' is not an inappropriate description of the formation of a crystal, it is utterly absurd in respect to the coming into existence, or the growth or the continuation of the molecular combinations presented in the bodies of living things. Here scientific thought is compelled to accept the idea of creative power." Lord Kelvin, one of England's foremost scientific scholars, has always been an outspoken Theist.

A very unique event in the educational world took place recently at St. Louis University, St. Louis, Mo. The "Grand Act," as it is termed, was given by Father Joachim Villalonga, S.J., in the presence of a distinguished gathering, which embraced President Roosevelt and Cardinal Gibbons. Briefly put, the "Grand Act" is a defence of the entire domain of scholastic philosophy and theology, against all comers. It is a public affair; and while some prominent ecclesiastics are specially appointed to assume the rôle of objectors, permission is granted to all to take part in the proceedings. Only twice before has this intellectual feat been performed in America. Both of the defendants were priests of the Society of Jesus, theological students at Woodstock College, Woodstock, Md. The first, in 1874, was the "Grand Act" of Father Rudolph Meyer, now the Assistant for the English-speaking provinces to the Father-General of the Jesuits. The second, in 1890, was that of the present superior of the Rocky Mountain Mission, Father George De La Motte. The theological faculty of the St. Louis University was established in 1898, hence Father Villalonga's effort was the first of its kind in the West. The objectors were from Rochester Seminary, Kenrick Seminary, St. Louis; the seminaries for the Franciscans at St. Louis and the Dominicans in Kentucky; from the seminaries at Milwaukee and Baltimore. Two hundred and twelve theses were proposed for the defence. The Rev. William Banks Rogers, S.J., president of the university, made an address of welcome to President Roosevelt, in which he assured him that the "commonplaces in any Catholic school," next to the love of God, were "love of our fellow-

men of the same family, and city, and state, and nation: love of the soil and the home and of all those institutions which are essentially bound up in the idea of state and nation: love and respect for those who by wise laws, just judgments and prudent but energetic execution, protect our rights and prosper our undertakings." President Roosevelt's reply is characteristic of the man.

"CARDINAL GIBBONS, REVEREND FATHERS AND GENTLEMEN:

"It is indeed a pleasure to be received here as the guest of the first and oldest university founded in our country west of the Mississippi River in this Louisiana Purchase. I know your work; I have myself been much in the West, and I have come across the traces of your work, both among the communities of our own people and among the Indian tribes, and it is indeed a pleasure to be here to-day in this historic university, to greet you, and to listen, as I shall, to the well-nigh unique ceremony in this part of our country.

"I thank you personally for your kind allusion to me; I would hold myself recreant to the principles on which this Government were founded, did I not strive as Chief Executive to do fair and equal justice to all men without regard to the way in which any man chooses to worship his Maker.

"I thank you for your greeting and appreciate it, and I can assure you you're not as glad to have me as I am to be here."

The Catholic Summer School.—The twelfth annual session of the Catholic Summer School will begin this year on July 6, and extend over a period of nine weeks to September 4. The New York State Teachers' Association will hold its annual convention on the grounds, at Cliff Haven, New York, on July 1, 2 and 3. A number of prominent lecturers, specialists in their particular branches of study, have been secured. The department of Pedagogy, a subject which is now made so much of, will be treated by Professors Dwyer and Taylor, District Superintendents of Schools in New York City, and by Principal O'Callaghan, A.B. A new feature of this year's programme is the course of lectures on Mexican history by one who is a native of that country, and a distinguished Catholic bishop, Right Rev. Montes de Oca, of San Luis, Potosi. The syllabus of lectures is all that could be desired by the patrons of the Summer School. The prospectus for 1903 may be procured by addressing Warren E. Mosher, Secretary, East 42d street, New York City.

New Bishop of Buffalo.—Rev. Charles H. Colton, Rector of St. Stephen's Church, New York City, has been appointed Bishop of Buffalo in succession to Archbishop Quigley, of Chicago. Father Colton occupied, for a number of years, the responsible positions of Consultor of the Archbishop of New York and Chancellor of the diocese. He was born in New York on October 15, 1848, and ordained a priest on June 10, 1876.

Works of Charity.—Rev. Dr. Denis McMahon, director of the Fresh Air Guild of the St. Vincent de Paul Society, purchased a twenty-five-acre farm at Valley Spring, New York, to be used as a summer home for poor children. The guild has had a farm at Baychester for five years, but it provided for only 1,000 children during the whole season. The present location has buildings for 200 children at a time, or 3,000 during the summer.

A number of American ladies residing at Manila have already established

a branch of the St. Vincent de Paul society in that city. Monsignor Guidi, Delegate Apostolic, presided over the second meeting of the society and outlined the objects of their work. An invitation has been extended to all American Catholic ladies, residing in the city, to join the organization.

We have received the Fourth Annual Report of Club No. 3, of the Catholic Boys' Association, Nos. 139-151 Sullivan street, New York City. The annual record of good accomplished by the various members who have charge of the different departments of the club is very evident. The motto printed on the title page: "The Boys of to-day are the Men of to-morrow" shows how much good work can be effected by Club No 3, if it receives generous support.

Jubilees.—Bishop Chatard, of Indianapolis, celebrated on May 12th, the Silver Jubilee of his episcopate. Before his appointment as Bishop of Vincennes, as his diocese was then called, he was Rector of the American College at Rome. A number of the students of that college, both priests and bishops, attended the ceremonies of the Jubilee. Archbishop Quigley, of Chicago, preached the sermon. Bishop Chatard was the first bishop appointed by Leo XIII.

On Tuesday, May 21, 1903, Right Rev. Charles Edward McDonnell, Bishop of Brooklyn, celebrated the Silver Jubilee of his priesthood. By a decree of Pope Leo XIII Bishop McDonnell was appointed one of Bishops Assistant at the Pontifical Throne. The sermon at the Jubilee Mass was delivered by Rev. Thomas J. Campbell, S.J. The laity of the diocese held a meeting in honor of the occasion at the Academy of Music, in Brooklyn, at which the Bishop was present. He was the recipient of many gifts from his clergy and people.

Federation Convention.—For the convenience of a number of Archbishops and Bishops, as also for the laity, the date of the Third Annual Convention of the Federation of Catholic Societies, to be held at Atlantic City, New Jersey, has been changed from July 21 to August 1, 2, 3, 4 and 5. The Papal Delegate, seven Archbishops and fifty Bishops have already given their approval to the federation movement. The following, from Archbishop Chapelle, Papal Delegate to Cuba and Porto Rico, is outspoken: "I am heart and soul with you. I endorse this great movement, and I want you to urge the committee to do all in its power to make the Federation a grand success." The National Secretary, Mr. Matre, reports that county federations now exist in nearly all the States. Ohio has the greatest number, twenty-nine. A movement has been begun to effect a union with the great Catholic Society in the Philippines, the Centro Catolico, which promises to be successful.

Friars in the Philippines.—The following list gives the statistics for the month of January of this year, when there were in all 337. Father Roman Gonzalez, an Augustinian, who prepared this statement, is administrator of the diocese of Nueva Caceres. In February, seven of the above number, four Augustinians, and three Dominicans, who had been stationed at Manila, sailed for Spain. The remaining 330 are divided as follows: 236 in Manila, and 94 in the Provinces. They have been in the latter places over a year

without molestation and without protection. The reason why so many are in Manila, is due partly to the fact that their university and conventual work require their presence in that city; partly to this, that as yet no provision has been made for the support of parishes and missions in the provinces. This last was the reason why fully one-third of the Jesuit missionaries, against whom there was no objection, either on the part of the military authorities or the people, had to return to Spain. They will, no doubt, return when Bishops have been appointed, and the new Episcopal Sees have been organized.

AUGUSTINIANS.

Convent of St. Paul, Manila	72
Convent of Nino, Cebu	7
Capital of Iliolo	2
Capital of Capiz	5
Lubao, Pampanga	3
Sesmoan, Pampanga	3
Macabebe, Pampanga	2
Betes, Pampanga	1
Vegan, Ilocos Sur	4
Nueva Caceres, Camarines	3
	102

DOMINICANS.

Convent of St. Dominic, Manila	46
University, Manila	18
Saint John Lateran, Manila	15
Orion, Batan	2
Manauan, Pangasinan	3
Taguegarao, Cagayan	6
Batanes' Islands	10
	100

FRANCISCANS.

Administrator Apostolic of Manila, Bishop of Cebu	1
Convent of Saint Francis, Manila	45
Saint Clare, Manila	3
Sampaloc, Manila	2
Camarines and Albay	8
Baler and Binangonan	2
	61

RECOLLECTS.

The Bishop of Jaro, Iliolo	1
Convent of Saint Nicholas, Manila	28
Saint Sebastian, Manila	13
Marianas	3
Zambales	3
Mindoro	3
Paragua	2

Cuyo	3
Negros	8
Mindanao	4
Bacolod	2
Cebu	4
	74

Papal Honors.—Father Patrelli, of the Collegio Capranico at Rome, has been appointed Secretary of the Apostolic Delegation at Washington, to succeed Monsignor Rooker, who has been appointed Bishop of Jaro, Philippine Islands. Because of his many benefactions to Catholic charities, Mr. Martin Maloney, of Philadelphia, has been created a Marquis by the Pope. The application to raise Mr. Maloney to the ranks of the nobility was made by Cardinal Satolli and was endorsed by Archbishop Ryan, of Philadelphia, and Bishop McFaul, of Trenton, whose dioceses have received generous gifts from the new Marquis.

International Catholic Truth Society.—The annual meeting of this Society took place at the Catholic Club, New York, on Wednesday evening, April 29, 1903, in the presence of Archbishop Farley. A number of prominent priests and laymen presented reports of the excellent work accomplished by the Society. A very full report of the proceedings is given in the *Freeman's Journal* for May 23, 1903. We hope that the report will be printed in pamphlet form for the benefit of all the members. The second edition, revised and enlarged, of the Select Catalogue of Pamphlets and Tracts, which the Society published in April, is a fine exhibit of the valuable work done by the Society.

ROME.

King Edward VII Visits Pope Leo.—On April 30th, two days after Pope Leo's reign had exceeded that of St. Peter in Rome (twenty-five years, two months, and seven days), and after His Holiness had thus become the second in the long line of 263 Pontiffs to surpass the days of Peter in the Eternal City, the English King, the first in 634 years—since Edward I rendered homage to Gregory X, at Orvieto—came to pay a personal visit to the successor of St. Peter. The King, with his rare tact and wise spirit of liberality and conciliation, came on his own initiative. He rules over about one-fourth of the entire human race, and in his dominions there is about one-seventh of the whole Episcopate of the Catholic Church.

The King went to the Vatican from the British Embassy, and in a carriage of the Embassy. There were immense crowds in front of St. Peter's, in expectation of the royal visit. The Palatine Guard greeted the King with the usual honors. Marquis Sacchetti received him as he left his carriage, and as he ascended to the Papal apartments, he received the homage of Mgr. Stonor, Mgr. Merry del Val, Prince Rospigliosi, Count Pecci, and others. In the Sala Clementina, twelve Noble Guards in their splendid red uniforms saluted him, and he was met by the venerable Pontiff at the door of his private apartments. The interview lasted twenty-five minutes. Then several prominent English personages, who had accompanied the King, were pre-

sented. There was a touch of the unostentatious ways of Englishmen, as well as of the King's own kindliness, in his expressed wish to have a portrait of Pope Leo bearing his autograph. It was taken to him by Mgr. Stonor.

The German Emperor at the Vatican.—At three in the afternoon of May 3rd, the Emperor William paid a visit of state to Pope Leo with truly imperial pomp, in striking contrast with the insults offered to the Sovereign Pontiff by the French President and ministry. Sixteen horses and three royal carriages had been sent to Rome from Berlin. All the traditional ceremony of visits of sovereigns to the Pope was scrupulously observed. Not only did the German Emperor start from the Prussian legation, but he returned thither after his visit to the Pope. Before starting he had breakfast at the legation with Cardinals Rampolla, Gotti and Agliardi, with several ecclesiastical officials of the Vatican. The imperial carriage, drawn by four horses, bore the Emperor and the Crown Prince, attired in grand uniform. The Emperor had his own German soldiers, too. Beside the carriage, rode Prince Eitel. Then followed the twelve other carriages of the suite. In one of these was Marshal Von Waldersee. On the way to the Vatican the Emperor received an ovation from 800 pilgrims of Cologne. When he entered the court of San Damaso, a company of the Palatine Guard, with banner and drums, saluted him. The Princes, ecclesiastics, and the members of the suite, received the Emperor as he descended from his carriage. At the head of the first stairs, he received the homage of several Pontifical officers, amongst them Count Pecci, commander of the Palatine Guard. Preceded by fifty grooms, the Emperor advanced toward the Papal apartments. In the first hall he was saluted by the Swiss Guards; and in the second and in the Hall of Tapestries, by the Palatine and Noble Guards. The Duke of Mechlenburg and his suite were present. Finally, the Emperor received the homage of the five German Bishops who were then in Rome. His Majesty entered alone the private apartment of Pope Leo, and the two Sovereigns conversed together for twenty minutes. Next were received the two Princes Imperial, and after them all the members of the suite, the Pope shaking hands with each one. The conversation concerned the artistic and scientific relations of Rome and Germany, and especially the German establishments in the Eternal City. Pope Leo presented the Emperor with a mosaic of the Forum, and the Princes with mosaics representing the Fountain of Trevi and the Castle of San Angelo. After leaving the Pope, the Emperor and his sons visited Cardinal Rampolla. It has been the constant policy, wise and sincere, of the German Emperor to do justice to his Catholic subjects and respect their religion. His diplomacy has consolidated the various elements of the German race and immensely strengthened the Fatherland both at home and abroad.

Pope Leo has sent to Count von Bülow a complete collection in gold of all the Pontifical medals struck during his reign. His Holiness conferred the Great Cross of the Order of St. Pius on Field-Marshal von Waldersee and on Count Augustus von Eulenburg; the Cross of Knight of St. Gregory the Great on Count Victor von Eulenburg and on Herr Schaefer; the Great Cross of St.

Gregory the Great on General von Plessen; and decorations of inferior degree on several other members of the Emperor's suite.

On May 5th, the Emperor, accompanied by the Italian King and a magnificent retinue, went to visit his old friends, the Benedictine Fathers, at the historic monastery of Monte Cassino. The Sovereigns were received by the American Abbot, Father Krug, and visited with great interest every part of the famous building.

The Anti-Slavery Congress.—The Congress of the Italian Anti-Slavery Society began its sessions in Rome on April 23d. The Congressists assembled for Mass and the invocation of the Holy Ghost in the church of S. Carlo, in the Corso. Cardinal Cassetta, Protector of the Society, was represented by Mgr. Misciatelli. There were present ecclesiastics, nobles, professional men, missionaries, representatives of very many associations and committees. A black Franciscan Sister, who had once been a slave, attracted much attention. Letters were read from several Cardinals, Bishops, societies, etc., with reports of the Anti-slavery Society's great mission efforts. Cavaliere Simonetti laid stress on the two great means of success—the sending of missionaries, "the true pioneers of civilization," and the employment of legislation against slavery in colonies controlled by Europeans. Here, he said, the colonies were very much to blame: little had been done to forbid slavery. The Congress emphasized the necessity of making more use of the Press in the campaign against the slave trade, by making known the condition of the missions and their needs. Their Society should be extended amongst young men, particularly students. Women, too, must be interested in the matter. It was resolved to form in each city branches of the Anti-Slavery Society, and to appoint writers to make the work known. Money, sympathy, workers would come in this way. It was agreed that there should be annual conferences throughout Italy, Sicily, and Sardinia, and a national conference every three years in Rome. Steps were taken to develop the missions, and especially to send the Trinitarians at once into Benadir. The formation of Christian agricultural colonies and villages of the natives rescued from slavery is to be actively pushed on.

Discovery of the Head of St. Agnes.—Father Florian Jubaru, former Jesuit Superior at Lille, but now Professor of Scripture and History in the Pontifical College of Anagni, has been long engaged in historical research concerning the youthful Roman martyr, St. Agnes. He had traced the sacred head to the *Sancta Sanctorum*, the little chapel above the *Scala Sancta*, near the Lateran. It had been believed that during the horrible sack of Rome by the traitor Constable de Bourbon in 1527, the *Sancta Sanctorum* had been pillaged. Having obtained the necessary permission, Father Jubaru had the bars of the famous treasury of relics cut through and the locks forced. Within was a large cypress case of the eighth century, perfectly preserved. Having opened it, he found many relics wrapped in precious cloth, besides silver reliquaries of Byzantine and Roman style. On the top was a silver case, delicately carved. This contained the long-sought treasure, the head of St. Agnes, as was attested by the inscription. The

sacred head was very small, as one would have been led to expect from the history of the child-martyr.

The discovery is considered to be unusually important; not only as concerning the history of St. Agnes, but also as illustrating and confirming the earlier records of Roman Saints and Martyrs. It throws light, also, on earlier Christian art.

Death of Father Picard.—During the night of Friday, April 17th, Father Picard, Superior-General of the Augustinian Fathers of the Assumption, died in Rome after a short illness. His death was full of peace, notwithstanding his intense sorrow for the persecution of the Church in his native France. His last words were a prayer for the persecutors and the persecuted. He had received the special blessing of Pope Leo, and was fortified by the sacraments of the dying. He was in his seventy-second year, and had been Superior of his Congregation since 1880, having then succeeded the founder, Father d'Alzon. His life was one of indefatigable and most fruitful zeal during the fifty-three years of his religious profession. With the noblest confidence in God, unmeasured self-denial, and unconquerable vigor of will, he was ever projecting and executing great things for God's glory and the highest good of his fellow-men. He founded the Association of Our Lady of Salvation; the Archconfraternity of Our Lady of the Assumption for the return of the Eastern Churches to unity; national pilgrimages to Rome, Lourdes and Jerusalem; missions on the sea, for the benefit of French fishermen; naval hospitals; the journal *La Croix*; the publishing house of the Good Press, etc. The *Croix* and the Good Press publications have done an extraordinary amount of good. *La Croix* had a daily circulation of 200,000 copies at Paris, and the provincial editions were even larger. The Sunday *Croix* had 250,000. It waged a merciless war on the *de-Christianisers* of France. Another publication, *The Lives of the Saints*, had a circulation of 130,000, the *Pèlerin*, 75,000; and so on with the other publications of the *Bonne Presse*, some fifteen of which reached, respectively, all classes of French Catholics. "Without hesitation," says the *Civiltà Cattolica*, "it may be affirmed that Father Picard was one of the apostles who contributed most to the Catholic movement in France during the last thirty years, by popular action and devotion to the Holy See." A man of his character could not have escaped the bitter hostility of renegades and revolutionists. The Communists of 1871 designated him as one of those who were to be massacred. After a long battle, his entire congregation was suppressed by the French government in 1900. Father Martin, General of the Jesuits, wrote an affectionate letter of condolence to the Procurator-General of the Assumptionists, reminding him that persecution was the sure foresign of triumph. The works of Father Picard and his brave Assumptionists remained after them and yet flourish in France and elsewhere.

Converts.—On Holy Saturday, Father Wm. Whitmee, General of the Pallottini, received into the Church, Rev. Henry Ormond Riddel, formerly Episcopalian curate of Holy Trinity, New York, and later rector of St. Martin's, Brooklyn. On the same day, also, in the same church of S. Sil-

vestro, Father Whitmee received Miss Aberline, of Melbourne, Australia, formerly of the Anglican faith. The conversion of Rev. Mr. Evans, of St. Michael's, Shoreditch, London, the greater part of whose Anglican congregation has entered the Catholic fold, has been announced from Rome.

ITALY.

Mazzinian Morality for Italian Schools.—"One of the gravest attacks ever made in the field of public instruction on the principles of the Catholic faith in the minds of the young," is the declaration of the *Third Group* (*Education and Instruction*) *of the Work of Congresses* in its protest against the introduction of Mazzini's "Duties of Man," as the text-book of moral teaching in the schools of Italy: "An atrocious insult to the conscience of the great majority of the Italian people, a flagrant violation of the fundamental statute of the kingdom, an insane attempt to perpetuate the melancholy sectarianism which profanes the sacred cause of Italian nationality, and keeps aloof from it the noblest energies of the country." The Minister of Instruction (Signor Nasi) affirms that Mazzini's book is "the fruit of a great faith—faith in God, in the family, in the fatherland, in the destinies of humanity." The author, he assures us, teaches "a doctrine above all party interests and opinions; the moral principles, the virtues, the faith, with which he himself was inspired; moral principles which represent a perfect and universal order of human life." Here is the proof: "Christianity," writes Mazzini, "which men proclaimed in the past to be an immutable religion, is only a step in the ladder of the religious manifestations of humanity. . . . Morality is progressive, like all human education; the morality of our age is not the same as that of the eighteen centuries preceding." The Bible of Moses must give way to the "Bible of the Future." The Incarnation was a myth, and faith and grace a pretence. There is no revelation but that continuous form forever descending upon mankind. Religion is progressive, like morality, developing until it becomes, "one day, the pantheon of humanity, the sole great religion of our earth." There is no privileged caste of priests or potentates, no intermediary between God and the people. Descending more into details, the illustrious conspirator teaches that God is successively incarnate in humanity, which is the living Word of God; this world is not a place of probation or penance; no one possesses any right of sovereignty; there is no master except God in heaven and the sovereign people here below. The Papacy and the priesthood go down with the kings: "They are by nature opposed to progress and prostitute the name of God to the calculations of venality and the fear of the powerful; they have their workshop of worship and stultify the idea of God." Mazzini, as everybody knows, was the father of modern secret society revolution, and his favorite method was political assassination. The editorial commission of the new text-book is presided over by Ernesto Nathan, Grandmaster of Italian Freemasonry. The commission, in its preface, places the Bible amongst "the treatises of philosophy and the social and human codes" of Confucius, Spencer, Adler, Emerson, etc., and states that "the various dominant religions, with their catechisms learned by heart, impress upon the

brain a series of facts often in contradiction with positive teaching and impose blind obedience to spiritual guides recognized by them. They are only a Sunday garment, accepted by tradition as a decent covering for spiritual nudity, but leaving a desolate void in mind and heart and incapable of impulse towards good. National education, by teaching duty, fills the void. This is the purpose of spreading through the primary and secondary schools the attractive auguries of Joseph Mazzini." The *Third Group* is just now looking carefully into the condition of Catholic institutions of education in order to improve them and increase their number.

Catholic Activity.—Another index of the rapid development of Catholic social activity is the formation of the League of St. Gregory VII (the great Hildebrand) at Palermo, in Sicily, whose object is to foster the practical and conscientious adoption of Catholic principles in social life. The Diocesan Congress of Palermo showed how much in earnest the Catholic workers are. At Reggio Emilia there was held a federal festival of all the associations of the diocese. Five hundred representatives were present, and a new progressive programme was traced out. A procession of 5,000 persons, carrying sixty-three banners, went to the sanctuary of Ghiara. In the procession were 1,000 members of the Young Men's Union. In Sicily, so long spoiled by secret society revolutionists, Catholic organization is rapidly developing. Rural banks are being founded, and a Catholic Labor League is spreading.

Against Divorce.—The agitation against this iniquitous and unpopular scheme of the sectaries needs little fostering to keep it alive. A remarkable protest, amongst many others, was that of the Law Congress at Palermo, at the end of April. Signor Talamo recommended, in the inaugural address, in the name of King and Parliament, that the Congress should express, by a general vote, its support of the Government Divorce Bill. The radical journalists tried hard to force the Congress to the same conclusion. Nor wa pressure from other quarters, Masonic and Socialist, lacking for this purpose. But it was all in vain. The Congress registered, in unmistakable terms, its condemnation of divorce. Italian morals have not yet come down to the required level.

FRANCE.

The Bishops and the Reaction.—The event of the day in France is the bishops' and the people's bold defiance of ministerial tyranny. The protests of the Bishops were so numerous that the daily papers were unable to print them in full. The prelates have flatly refused to act as the policemen of M Combes, who commanded them to refuse all ecclesiastical employment ever to the secularized Religious, and to close all "illegal places of worship," tc wit, the chapels of religious establishments. The Archbishop of Rouen, and one or two other Bishops, obeyed, recommending their clergy to recognize the constituted authorities as far as Christian prudence would allow. One hundred ladies, we are told, went to the Archbishop of Avignon, Mgr. Sueur, to protest againt his *weakness* in not resisting the tyranny of the Premier. But, of the other Bishops, or of most of them, the newspapers, day after day, are publishing the eloquent and vigorous letters.

rather than proceed against the "White Fathers," and Lieutenant Portier at Roche-sur-Yon. Captains Colas de Franco and Le Maréchal are also said to have resigned. Some judges have handed in their resignations, and a number of mayors and other officials have either resigned or have been suspended.

Some Eviction Scenes.—At Aveyron, a sick Religious was placed on a mattress and expelled with the others. Some died during the eviction scenes or soon after. Among the seventeen Capuchins brought to the police court at Paris was one who had come to beg money in France for the hospital in Abyssinia, where he had devoted himself to the care of lepers. Another Father was blind, but had taken up the work of popular preaching. All but one were fined. At Millau a great crowd was stationed day and night around the prison in which the Capuchin priests had been confined since the 1st of May. Several ladies have been imprisoned. One, Mademoiselle de Lambert, twenty years of age, refused to appeal. M. Leroy-Beaulieu thus describes in the *Journal des Débats* what he witnessed in the chapels of the religious houses in Paris, which Premier Combes has ordered to be closed: "The assemblies varied with the religious houses and localities; but everywhere the emotion was the same, the same tears, the same cries of indignation. There were present persons of all ages and conditions—women, old men, children, sometimes young men; there were persons of the world and representatives of the poorer masses—these latter forming the great majority, at least in the less fashionable parts of the city. Those poor people were drawn thither by the fraternal sympathy of the Religious, often as poor as themselves. Those modest chapels, loved by the poor, are absolutely necessary in Paris to supply for the insufficiency of churches. By their liberty and private initiative they provided for the religious needs of that great Paris, which is not only the city of splendor and pleasure, but also the city where people pray and weep and feel pain. Each one of those chapels had its congregations, aristocratic or popular, as each religious house had its spiritual or corporal works which official philanthropy and *laïcised* beneficence will not supply; for the wounds of body and soul, the faith and charity of the Religious had mysterious medicines unknown to our sceptical science. Nearly all in these chapels were weeping; the sobbing of many was loud and unrestrained; I saw some, who, before they could tear themselves away, bent down in tears to kiss the altar-rail."

The Further Program of French Infidelity.— It is announced publicly and the way is being prepared, says the *Univers* of May 1st. At present a positive demand of the parents is exacted in order that school children may be allowed to receive religious instruction. It is now proposed, as a further step, that children should not be baptized; no religious bond must be imposed until they attain their majority. The *lay* state claims them as its own, and they must pass through the complete free-thought formation before being allowed to receive any Sacraments. "Your duty as educators," says M. Louis Havet to French parents, "is to keep away from your children the *curé* and his vicar, who depend on Rome, and much more the *monk*, who is bound more [illegible] Rome. If you are truly French, your children will not follow, or by

First Communion be received into, a foreign Church." This he said at Arras, on February 22 (*Grande Revue*, April 1). What the child should know, according to M. Havet, is that his father has a vote, and that he will have one, and that his father and mother have subscribed to the League of the Rights of Man. In fact, father and mother have no *rights*, strictly speaking, with regard to their children; there are only *concessions* made to them by society. M. Havet wants no patriotism, as he wants no religion. His desired object is "the total fusion of races, unity of legislation and language, the sublime abdication of each one's native country." The thing is absurd, says the *Univers*, and therefore it has a chance of being adopted.

M. de Pressensé, a Protestant deputy, has already presented a bill to the Chamber to cease all government payments to the clergy, and to exclude them from the use of churches and all parochial houses. These edifices may be leased to them, but on condition that between services they may be used for civic, national or local festivals. They may, of course, also be sold to anyone by their owner, the Republic. There must be only a certain number of ecclesiastical buildings, and all money collections must be regulated and accounted for. The division of dioceses will be in the hands of the government, with, it may be, independence of Rome. Ministers of religion must be Frenchmen of full age and political rights, and shall have to serve in the army. Religious meetings will be under police rules, and no one must be excluded therefrom. No holidays can be insisted on, and there must be no procession without permission, nor in any case if one-tenth of the population object to it. There shall be no chaplains for army, navy, prison, hospital or school. There shall be no obligatory oaths, and no religious monuments or emblems in public. The communes shall own the cemeteries, which must not be blessed, nor contain any chapel or religious emblem, except on private graves. The communes, too, shall conduct the funerals.

Passions Let Loose.—The lawless feel they have friends in high places, and profit by their opportunities. Sacrilegious thefts and insults, even at the Consecration of the Mass, are occurring more and more frequently. A ruffian who insulted the Divine service was struck in the face by a woman in the Cathedral of Nancy. The monastery of Corbara in Corsica was pillaged during twenty-two hours in the presence of eight of the expelled Religious. An official, in at least one place, ordered the tabernacle to be opened, in order to count the sacred vessels. Twenty chalices—some very valuable—and 50,000 francs were stolen from the Cathedral of Mans. In Lozère a Republican musical union came and played in the church in defiance of the priest. At Nantes, the rioters made two attacks on the house of the Prémontrés *after the officials had visited it*. A priest was struck with stones, and two of his defenders wounded. There have been several profanations of the Blessed Sacrament; and in one place at least, the Blessed Sacrament alone was taken, the sacred vessels being left behind.

We ask ourselves in astonishment, is there no way in France of impeaching a minister of the government who deliberately provokes ruffianism of this kind, which is only less than that of which he himself is guilty?

The Progress of the Persecution.—About 100 schools taught by Sisters were closed in Ain in the beginning of April. Because "the Law of 1901 was incomplete," another, consisting of one article, was passed as "indispensable" by the Chamber without delay or discussion, empowering the courts which appointed the liquidator to have full jurisdiction in all matters regarding the Congregations condemned. Thirteen congregations, which had full legal authorization, were invited by Combes to apply for further authorization. Having done so conditionally, they were condemned by the chamber, and their former authorization—which, therefore, had been valid—was withdrawn. Catholic chaplains have been forbidden to lodge in the marine hospitals. M. Doumergue has issued an order "to *laïcise* all the Colonial service, to remove all religious emblems from the establishments, and to substitute a lay *personnel* for the Congreganists." Ninety-six Catholic schools have been closed in the diocese of Nîmes—thirty-three of boys, sixty-three of girls. All the girls' schools have been closed at Rheims: the pupils were 3,000. M. Chaumié, Minister of Education, has issued an order "to separate the domain of the Church from the teaching of the State, in order to assure peace of consciences and harmony of the citizens. The *Curé* is not amongst the persons admitted to the schools": nor must he teach catechism on his own account during school hours. Needless to say that those measures are enforced only against the Catholic Church. The *Journal des Débats* remarks that Protestant and Jewish temples multiply, while Combes has extraordinary zeal for the legality of Catholic chapels. In fact there is a very active Protestant propaganda. At a meeting of the Council General of Seine Inférieure, a councillor, M. Archer, demanded that eight Protestant chapels be closed at Havre, on the same grounds as the Catholic. The Prefect answered that this was not a question to be brought up before the Council General.

The Chartreuse "Affair."—This other "Affair" will not down, but grows ominously darker for the Combes Ministry. All who figure in it—except poor the Carthusian Monks—are radicals of the most pronounced dye. The charge that certain high-placed officials had offered to secure the *authorization* of the Carthusian Monks in return for a bribe of a couple of millions of francs having been denied, M. Besson, who had made the accusation in his paper, the *Petit Dauphinois*, was driven to name the chief offender, Edgar Combes, son of the Premier, whose Secretary-General he (Edgar) was. Meanwhile, M. Revoil, nephew of the director of the *Dauphinois* and popular Governor of Algiers, resigned, or was forced to resign. The virtuous Edgar does not, apparently, dare appeal to the ordinary courts to justify himself, but puts his defence in the hands of the Procurator General of the Republic, who, in turn, is in the hands of the older M. Combes, Premier and Minister of Worship. M. Besson declared that "MM. Vervoort, Mazet, Guerre, Combes, father and son, have a convenient way of getting out of trouble: they deny the most evident facts. We defy M. Combes," he continues, "to try us before a Dauphinois jury. We affirm for the tenth time that M. Guerre was sent as a delegate to Grenoble (to bribe the Carthusians):

of this we have irrefutable proofs." Several radical papers treat the bribery affair as an indisputable fact.

The Dreyfus Digression.—The sole purpose of dragging in the everlasting "affair" after the strangling of the Religious Orders seems to have been merely to divert public attention from the shamful illegality and injustice of the parliament. The purpose was apparently achieved by the introduction of the "affair," and the promise of investigation by the Minister of War. Says the special correspondent of the New York *Evening Post* (May 2), "The efforts of M. Jaurès to reopen the case have failed for the time being, and he is now floundering again amid denials from the very persons whose word-of-mouth testimony he has been invoking." The Chamber of Deputies refused to allow the matter to leave the judicial domain, in which any new fact—and none has been forthcoming—must be examined. The Minister of War has no jurisdiction in the matter.

The Present Position of the Religious.—The Religious of the Orders of men who, availing themselves of the ordinary rights of Frenchmen, refuse to disperse, are brought before the police courts, and fined from sixteen francs to five thousand, and imprisoned for from six days to a year. The penalty is doubled for superiors. The Franciscans and Dominicans have applied for authorization for their foreign missions. A plan has been proposed, and strongly urged by Bishop Delamaire of Périgueux, for the suppressed Religious, now that they are not allowed to teach, or preach, or nurse the sick, to give conferences over all France and wake up the people, teaching them their political duties, forming societies, and unmasking the government scheme of *de-Christianization* of their country. Three hundred and ninety Congregations of Religious women are awaiting their fate, having legally demanded authorization. M. Combes is ominously arranging them in three categories, as the suppressed "monks"—nuns who teach, who attend the sick, and who lead lives of prayer. The dissolved Orders of men had 1,213 establishments.

The Accounts of the Authorized Congregations.—To such Congregations as are yet allowed to subsist in France, the Minister of Worship (Combes) has sent a circular, ordering them to get ready their accounts for official examination. Besides the special register which all private establishments of education are commanded to keep by the law and circulars of 1901, there must be two other registers kept in each establishment of the authorized Congregations. One must describe very minutely the *personnel*, or staff; the other with equal smallness, the state of receipts and expenditures; and all this, as the circular states, in order that the local functionary of the republic "may watch over the increase and use of the patrimony" of each religious house or school. On some future day of confiscation—and confiscation has already begun—there will be thus no difficulty about knowing what to seize. The circular orders that the registers must indicate all changes in administration or direction, or statutes; the complete list of all members of the community, with their religious and family names, their nationality, age, place of birth, and time of entrance into the association; the exact state of

receipts and expenditures; the financial account of the preceding year; a complete inventory, annually renewed, of all things possessed, both movable and immovable. The administration of the republic, "not wishing to favor any monopoly in this matter, does not recommend any official model" of register. The official of the republic must sign each page of each register.

The Cost of Persecution.—"The dance of millions" is what the *Gaulois* (23 Apr.) calls the insensate expenditures necessitated by the wholesale destruction of the religious works of France. Not to speak of the prostration of industries, the 250,000 sick and old people, cared for by the Religious, who asked nothing from the State, will now cost annually 125,000,000 francs ($25,000,000), where the deficit in the budget for 1901, '02, and '03, has been, on the statement of the Minister of Finance himself, $128,000,000. The 1,600,000 children of the religious schools will cost, at the very least, 80,000,000 francs. The construction of 2,257 new schools, 27,084,000; school sites and other incidental little things, 4,775,000; and teachers' salaries 8,230,200. The collecting of all this money will cost a good deal, too; for, according to the public statement of M. Rouvier, Minister of Finance, the administration of the Republic's finances is positively dishonest.

GERMANY.

The Anti-Jesuit Law.—The Reichstag has adjourned and nothing was done by the Bundesrath to carry out Count Bülow's promise that the second paragraph of this unjust law would be repealed. The opposition of the "Evangelische Bund" has attained its purpose, and Protestants breathe freely again in Germany. It is almost impossible for Americans who have never read A. P. A. sheets or the productions of the English Protestant Alliance to imagine the extravagances committed through fear of the Jesuits. Bismarck's saying has been a favorite boast of the Germans: "We, Germans, fear God alone, we fear nothing else in the world,"—but they are afraid of somebody else, and many of them who profess no respect for God are the most superstitious in their dread of the Jesuits. Our readers may form an estimate of these men from the following April-fool joke of the *Kölnische Volkszeitung*. On the first of April an article appeared against the "Evangelische Bund," so violent that the editor announced that he had before publication modified many of the phrases, and he refused to bear responsibility for the rest of it. However, he published it, he said, "as a specimen of the bitterness which the conduct of this Protestant association might be expected to excite." The closing passage compared the "Bund" to Judas, and demanded its expulsion from the German Empire. As was expected, the *Magdeburger Zeitung*, one of the leading organs of the "Bund," came out with a strong protest against such a publication, denouncing the author, whom it fancied to be "high in authority," as a firebrand and a destroyer of religious peace. The *Volkszeitung* answered by stating that the article had been reprinted from one of the Protestant newspapers, the only changes being the omission of some very offensive parts and the substitution of the "Bund" for "Catholics and Jesuits." It congratulated its critic on the outspoken condemnation of the "Bund" and its methods.

Some of the Catholic newspapers criticize Çount Bülow for having made the promise of repeal which he is now afraid to keep. He must have anticipated that it would cause agitation, and that to delay was to give more opportunity for the violence of Protestant bigotry. The matter seems to have been discussed in the Bundesrath, but as the sessions are secret, it is not known what was done, except that action on the matter was postponed.

The Electoral Campaign.—The elections for the Reichstag will come off June 16. The campaign seems to have brought on chaos in the political parties, and no one is ready to make any predictions. Many of the Protestants would like to unite all Christians in a great struggle against infidelity and socialism, but the anti-Catholic attacks have been so violent that many really look on the "Ultramontanes," that is, good Catholics, as more dangerous than the Social-Democrats. The unity of the Centre-party has even been threatened by differences on the land question, and the Poles, wherever they hold the decisive vote, are demanding more than the Centre can properly guarantee. It is not unlikely that in the new Reichstag no combination will have a working majority, which will lead to a speedy dissolution. Fears, too, have been expressed that the old enthusiasm for the Catholic cause is not as prominent as it used to be. The Centre has held so long a balance of power that there is danger of security breeding indifference. The agitation against the repeal of the anti-Jesuit law may satisfy the over-confident that there are battles for rights still to be fought in Germany.

Harnack on the Papacy.—During the second week of March, Dr. Harnack, the well-known Berlin professor, delivered four lectures at Frankfort-on-the-Main, on the origin and development of the Papacy. His subjects were Rise of the Papacy in the Second Century up to 380; Development of the Papacy and its Struggle for Universal Power up to the Climax of its Power from 380 to 1216; Struggle of the Papacy with the Nations, with the Absolutism of Princes and with Movements for Church Reform and Freedom from 1216 to 1648; Struggle with Scientific, Political and Religious Enlightenment from 1648 to the present day. From the *Kölnische Volkszeitung* we learn that the lectures were delivered before large and delighted audiences. Everybody knows that Harnack looks on the Papacy as a merely human institution, subject like all else on earth to change and decay. Nevertheless the lecturer did not hesitate to express his appreciation and admiration for the Papacy and especially for such illustrious popes as Nicholas I, Leo the Great, Gregory the Great, Gregory VII and Innocent III, passing over the history of the tenth and fifteenth centuries with a few dignified remarks. "The spirit was the same as that of Macaulay in his essay on Ranke's 'History of the Popes during the sixteenth and seventeenth centuries,' but with this difference that Dr. Harnack paid a similar tribute of admiration to the Papacy from its entrance into the history of the world down to the present day.

"We do not mean that here and there rash theories were not put forward and verdicts pronounced which will not stand; but neither can we withhold from the eminent professor our acknowledgment of his dignified and objective treatment of the subject, and any Catholic who followed the lectures with

attention, especially the vivid descriptions of the crises and dangers through which the Papacy has passed during more than eighteen centuries and out of which it has emerged with even renewed strength, will have been inevitably tempted to apply the words of St. Augustine regarding the spread of Christianity: 'If the Papacy were not a divine institution, its continued existence would be the greatest miracle in the world.'

"The conclusion of the lecture was not less satisfactory. Pius VII was described as a 'mild and loving father of Catholic Christendom,' and his Secretary of State, Cardinal Consalvi, as the 'most important diplomatist of the nineteenth century before Bismarck,' and 'as the pendulum swings back not merely to the centre but far beyond, so too the Papacy in the nineteenth century has shown an increasing strength.' After a careful and correct explanation of the significance and extent of Papal Infallibility, he added that he made no claim to prophetic insight into the future of the Papacy, but as 'we are living in a land of mixed religions, it is necessary for all to respect the convictions of their Catholic fellow-citizens who look on the Pope as the Vicar of Christ; for Germany can become respected and mighty among the nations only by the manifestation of mutual tolerance among her children.' What a marvelous contrast all this to the language heard at Frankfort in former days from Axenfeld and Nippold and Fliedner!"

Decrease of Theological Students in Germany.—The number of Protestant students of theology in Germany has fallen from 4,793 in 1888 to 2,149 at the present time. In 1890 Berlin had 686 theologians, in 1901 there were only 294. Heidelberg for three semesters had only nine and in Jena at present there are only thirty-seven. The proportions to the whole number of students are still more striking. In 1830 the theologians were 30 per cent. of the student body; in 1885, 16.4 per cent.; in 1899, 7.2 per cent. and now they are 5.9 per cent. Out of thirty million Germans in 1830 there were 4,267 students of theology, out of forty-eight millions in 1888 there were 4,793 and out of fifty-five millions to-day there are 2,149. Naturally, the country is beginning to discuss the situation. Various reasons are assigned, chief of which is the estrangement of the thinking classes from the Church and Christianity. Even among the young ministers, not many can be found who believe in the divinity of Christ or the inspiration of Holy Scripture. One of these preachers of the "pure Gospel" has recently published a book entitled "*Das Christus-Problem*," in which he tries to show that our Lord never existed, that His life is a pure myth.

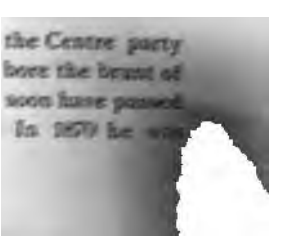
First Pastoral of the Archbishop of Cologne.—On the Feast of St. Joseph, March 19, the new Archbishop, Most Rev. Dr. Anton Hubert Fischer, was enthroned. Our readers will recall the sketch of his career in THE MESSENGER for December, 1902. His first pastoral has made a great impression in Germany. It is admirably direct and personal in tone and must have gone straight to the hearts of his people. After a brief reminder of his intimate relations with the diocese of Cologne, especially during the last thirteen years as Auxiliary-Bishop, he describes, in noble words, the

character of the true Bishop, the faithful shepherd of souls. "Like the Good Shepherd, I will lead my flock to the good pastures, I will provide for you the heavenly food of God's word and the Holy Sacraments, I will guard you from error and sin, defend you against the enemies of salvation, lead back the erring with love and mildness, strengthen the weak, perfect the strong, and become, as St. Paul says, 'all things to all men, that I may save all;' and in this work I will shun no labor or fatigue, no danger, no evil speech, no calumny, no persecution, yea, if it be necessary, I will sacrifice for the souls entrusted to me all that I have, my goods, my freedom, my life's blood itself, after the example of the Good Shepherd and so many Bishops before me." He promises to be a true Catholic Bishop, and dwells on the steadfast loyalty to the Pope that has ever characterized the See of Cologne. Then, in a striking passage on the nature of true loyalty to one's native land, he proclaims his love for Germany: "As Archbishop of the Holy Church of Cologne, the venerable German city on the Rhine, so closely knit to German life and German glory, I am, and shall ever be, a German bishop who will know how to join to love of Christ, our Lord, and of His Holy Church, the love for his people and his fatherland. . . . We German Catholics love Rome, and we love the Pope, but we love also our German Fatherland and the German people, and we vehemently protest against the ignorance and passion that would beget any antagonism between Catholicity and loyalty to Germany."

He exhorts all to guard their faith, and, whilst avoiding everything that might endanger their religious principles, never to be responsible for any dissension with those of other religions, no matter how others might try to fan the flames of religious bigotry. Catholics should show their fellow-citizens the example of holy lives in every station and rank. The last part of the letter is made up of special instructions to every class of his people and ends with a touching appeal for their prayers.

It is reported that during the recent ceremonies at Metz the Emperor held a long and very friendly conversation with the Archbishop, in the course of which he said that the Pope will soon make him a Cardinal. Rt. Rev. Dr. Müller, the newly-appointed Auxiliary-Bishop of Cologne, was born September 27, 1845, at Sieverich. He made his studies at Münster and Bonn, and in 1868 entered the seminary at Cologne. After his ordination, on March 13, 1869, he was engaged in parochial work until 1876, when he was appointed professor of religious instruction at the Catholic gymnasium, a post he held for fourteen years. He is loved and admired by all in Cologne, where he has passed his whole life. In 1891 he was made Vicar-General. Since then he has been Grand Penitentiary and Preacher at the Cathedral. He has recently been nominated Dean. At the election of the new Archbishop his name stood high on the list of candidates, as it is well known that he is highly esteemed by the government.

Baron Clement von Heereman.—Another leader of the Centre party has been borne to the grave. The last of the heroes who bore the brunt of the battle during the stormy days of the *Kulturkampf* will soon have passed away. Baron von Heereman was born August 26, 1832. In 1870 he was



elected to the Prussian Landtag as the representative of Münster in Westphalia. In 1871 he was elected also to the Reichstag. For many years he held a prominent position in his party, having been since 1882 the first vice-president of the Prussian House. His gentle, loving disposition won for him the affection of all his colleagues and the esteem of all parties. He was not a fiery orator like von Schorlemer or von Mallinckrodt, but a clear, decisive speaker, an active, conscientious laborer on all committees and untiring in his devotion to the Church. Whenever Catholic interests called for a champion he was never wanting. A great ovation was extended to him last year by the Catholics at Mannheim. The President, Dr. Cardauns, sounded his praises as "a refined art-critic, an eminent member of Parliament, a former chairman of the Centre-party, a glorious champion of the Church, a friend of the Religious Orders and a self-sacrificing promoter of Catholic Congresses." His last speech was in favor of his beloved University of Münster. He had intended to deliver still another, a plea for the Sisters of Mercy, whom he used to call the "Angels of Mercy," and though seriously ill, had gone to the House for that purpose. Here a fainting spell came on and he was removed on the following day to St. Hedwig's hospital, where he died a most edifying death on March 25.

Mormon Missionaries Excluded from Germany.—The governments of Prussia and of the Grand Duchy of Mecklenburg have recently taken measures against the Mormon missionaries, of whom there are 90 in Prussia and 145 in other parts of Germany, on the ground that they are propagating a form of religious belief incompatible with the laws of the State and public morals. These missionaries are all Americans. Peter Lantensac, a German naturalized in Utah, first organized missionary work in Berlin in 1896. He was succeeded by Arnold Schultheiss in 1899 and in 1900 by Hugh J. Cannon. The latter has steadily increased the number of preachers and the membership is now 1,800. Some time ago Bavaria expelled the Mormons and they left without exciting any discussion. Mr. Cannon sent a petition to the Emperor, hoping that his policy of religious tolerance would include the Mormons. American Mormons have declared their intention of asking our government to make a diplomatic protest. Later dispatches announce that it has never been the intention of the German government to order a general expulsion of the missionaries. Those who have been excluded are men whose actions caused disturbances among the people.

Count Hoensbroech.—The latest appeal for notoriety made by this unfortunate ex-Jesuit apostate is his candidature for the Reichstag and his offer to prove that according to the Jesuits "the end justifies the means." He has announced his candidature for the Saxon district Reichenbach-Kirchberg, formerly represented by a Socialist. Hoensbroech is to lead an anti-Ultramontane movement. His attacks on Catholic theology have been answered by a Protestant in a second series of letters signed "*Pilatus.*" The title of the volume is "*Quos ego!*" published by Manz, Regensburg. It is said to be an excellent exposition and defence of Catholic principles.

Our readers may recall that in 1852 Father Roh during a mission given at

Frankfort-on-the-Main offered to pay 1,000 florins to any one who would produce a book by a Jesuit, in which the infamous principle was taught that the end justified the means. The verdict was to be left to the Faculty of Law at Heidelberg or Bonn. In 1863 the offer was repeated. A similar offer was made in Buffalo by Father van Rossum, which resulted in the utter discomfiture of Bishop Coxe of Western New York. Recently at Rixdorf, near Berlin, a Catholic priest repeated the offer, and behold Hoensbroech has appeared to win the prize. In 1891 the Count wrote a book with the title "Why should not the Jesuits return to Germany?" in which he characterized as a calumny the charge which he is now attempting to prove, and in 1902 he published a pamphlet on his withdrawal from the Society in which he says: "The charges made against the Society are false; in particular, the moral doctrine of the Jesuits is free from every blemish." Comment is unnecessary. Even Protestant papers regard the whole affair as a mere posing for theatrical effect. Father Dasbach rightly insists as a preliminary to any discussion of the question that it be clearly understood that Count Hoensbroech must show in some Jesuit author the teaching that it is lawful to use a bad means, that is to do evil in order to attain a good end; for no moralist denies that an act which in itself is neither good nor bad becomes good when done for a good end.

Negroes Baptized in the Cathedral at Cologne.—A circus troup of twenty-six African negroes has been traveling through Germany; seventeen were Catholics, and of the rest all except one, who has two wives, were converted during their stay in Cologne by Dr. Hespers, a canon of the Cathedral. After careful instruction with the aid of an interpreter, a negro doctor of medicine of the University of Berlin, the two men and seven women were baptized by the vicar of the Cathedral. The next day they received their first communion. Word comes from Switzerland, whither they have traveled, that they are still receiving religious instruction.

The New Biblical Review.—The first number of the *Biblische Zeitschrift*, the new quarterly published by Herder, has appeared. It contains: Introductory Remarks; The Principles, Tendencies and Problems of Exegesis in the Nineteenth Century, by Prof. Paul Schanz; Exegesis and Assyriology (I), by Dr. Nikel; The Dedication of Solomon's Temple, by Father von Hummelauer, S.J.; Ecclesiastes and Ecclesiasticus, by Dr. Norbert Peters; The Hypothesis that our Lord's Public Life lasted only one year, by Prof. J. Belser; Commentary on II Cor. x, 1-6, by Prof. V. Weber; Communications and News; Reviews; Bibliography. The subscription is $3.50.

The Bishop of Trier and the Prussian Government.—Why did the Bishop of Trier issue his famous instruction on the Church's attitude towards schools that endanger faith and morals and apply it to the Girls' High School and Normal Seminary? Because in the higher classes of the school and in all of the seminary courses all the professors of German literature were Protestants, the text-books were objectionable and the methods very offensive to Catholics, though seventy-two of the normal students are Catholic and only thirteen Protestant.

In the reader for the class of pedagogy, monasteries are called "nests" and "spiritual hordes of the devil"; monastic schools are "asses' stalls" and "devils' schools." "The devil has laid his traps to corrupt youth by monasteries and monastic schools."

The text-book on pedagogy says on page ten: "A convinced evangelical Christian must be made out of the baptized child." Moreover, as regards morality, passages from Homer were assigned for critical essays that are modestly omitted in the *Gymnasia*. Zola's "Lourdes" was one of the books recommended for the reading of the young ladies, and last fall the two higher classes were taken to the Düsseldorf Exposition, and obliged to listen to an art criticism of a picture which most of the visitors would not look at, and from which it is said that the Emperor turned away in disgust. Yet this institution, according to a German paper quoted in America, "is organized on the basis of equality of the Roman Catholic and Protestant religions in the eyes of the state," and "everything is done to keep the ordinary instruction clear of anything which could offend the most susceptible Roman Catholic or Protestant."

The Prussian government has acknowledged the impropriety of this state of affairs and has made the following changes. A priest who has been teaching German literature and history at a gymnasium has been appointed head-teacher and will give these courses in the Normal Seminary and in the upper classes of the High-School. The Bishop will confide the religious instruction of the Catholic pupils to the clergy of the neighboring Church of Our Lady. The offensive text-books will be excluded.

It is not hard to understand that in view of these changes the Bishop consented to have his previous instruction regarded as not having been issued (*nicht geschehen*). On the other hand, the general principle of the moral law forbidding parents to endanger the faith or morals of their children was valiantly upheld. Later cable-reports that the Bishop had issued another secret instruction about refusing absolution were not correct. No doubt, if any parents asked in confession how they were to act, the principles underlying the whole affair were clearly explained to them. Happily, the effort to make political capital out of the discussion has not met with success.

ENGLAND.

The New Education Bill for London.—The recent Education Act, which put all schools, religious and secular, on the same footing, and ordained that all should be supported by public funds, and placed under the same educational authorities, did not apply to the City of London. A new measure for the metropolis has been presented to Parliament. It is essentially the same as the late Education Act—all schools are to be governed by one central educational body, and all are to have equal claims to public support. The London County Council will supersede the London School Board, and the borough councils will have a large share in the direction of school affairs. The county council will work through a committee, on which the denominational bodies will be represented. It is feared that Catholics, because fewer, will scarcely find a place on this committee. The proposed

act will not, it is thought, come into force for a year, thus leaving the London denominational schools unaided long after those of the rest of the country will have felt the benefit of recent legislation.

At the second reading of the bill, Mr. T. P. O'Connor promised the support of the Irish members because of the justice promised to religious schools, but insisted on coöption of members of the Education Committee as a necessary safeguard for the rights of minorities. Mr. Long explained, that, in contrast with the Education Act of last year, this London Bill calls for two sets of popularly elected members of the Education Committee—the members of the county council and those of the borough councils. The second reading was allowed without a division.

The Catholic Newspaper Guild.—"Never throw away Catholic papers or magazines when read, but always distribute them for the benefit of others," said the Chairman, Mr. Lister Drummond, repeating the golden rule of the guild, as he opened the annual public meeting, in the throne-room of the Archbishop's house. The Bishops of Newport and Milevis were present, with Count Moore, Mr. Dudley Baxter, etc. Bishop Hedley dwelt on the reality and importance of the apostolate of the press, and on the tact and perseverance necessary to introduce Catholic literature into public institutions. Catholic literature was badly represented in places frequented by the serious working-people. "Ignorance on Catholic topics had spread over all the country, and it was very difficult to estimate its depth." Societies which would spread literature would inspire the writers. He (Bishop Hedley) would consider it an honor to take part in the promotion of a society such as the Catholic Newspaper Guild. "The most powerful agent in the world at the present moment is the press."

Catholic Growth in London.—The *Daily News*' religious census of London throws light on the increase of the Catholic population. In each of the boroughs of Greenwich and Woolwich there are but three Catholic churches, and these show a Sunday morning attendance of 4,630. The Anglican attendance was 12,493; the Nonconformist, 10,448.

IRELAND.

An Informal Irish Parliament.—"The most representative body ever assembled in Ireland" is not a very exaggerated description of the National Convention of more than 2,000 delegates recently held in Dublin. "He would be a poor sort of Irishman who did not feel a deep interest in the deliberations of this year's National Convention," wrote Bishop O'Donnell, of Raphoe, in a letter read at the opening of the assembly. The purpose, as the Bishop said, was to decide on a national popular policy, and he had no doubt of the capacity of the Convention, and, in particular, as to its agreement on the question of amendments to the Land Bill. The Bishop was not mistaken; for the Convention, although only an informal parliament, showed all the dignity, self-restraint, and wisdom of a real one. It showed, particularly, as has been well and widely observed, the capacity of Irishmen, when they get any opportunity at all, to govern themselves and their country.

The speeches were statesmanlike; there was [illegible] the discussion [illegible] even extreme opposition to the Land Bill [illegible] a marvellous [illegible] forbearance and patriotic [illegible] personal views [illegible] discussed were not allowed to [illegible] a common plan [illegible] was made for the wise and considered action [illegible] the whole [illegible] that was condemned if there were [illegible] on the last [illegible] administration of the Bill was discussed [illegible] the congested West insisted [illegible] "the estate must be broken up," and the poverty-stricken millions [illegible] the congested West cannot buy them. [illegible] consideration. Mr Davitt [illegible] lands, and pointed out that [illegible] abolished landlordism.

The Land Bill.—The great Land Bill [illegible] seems willing to accept amendments [illegible] quarters. The proposal to [illegible] the benefit of pension [illegible] sell its glebe [illegible] The [illegible] must be considered. The [illegible] naturally be divided between [illegible] Dublin towards the [illegible] principle and other provisions [illegible] advance of money [illegible] with greater [illegible] advocate periodic [illegible]

[illegible] coming [illegible] people [illegible] turning [illegible] [illegible] [illegible]

CANADA.

No Room for Divorce.—Why will political "cranks" and scheming revolutionists try to force demoralizing measures on countries that do not want them? A divorce bill, similar to the one contemptuously rejected by the Dominion parliament not long ago, has been presented by Mr. Charlton, and with the argument that all civilized countries have divorce laws! Sir Wilfrid Laurier, in moving the rejection of the bill, said that there is no more reason for it now than when it was rejected a short time ago: "no petitions had been presented inviting Canada to establish a divorce court; there had been no resolutions passed in this country favoring it, *except on some occasions when religious bodies had done so;* but they were far from being general." All this was, he said, very much to the credit of Canada. In Nova Scotia, New Brunswick, and British Columbia, where divorce courts have existed since confederation, applications for divorce are rare and not increasing. "It was matter for congratulation that we are so free from causes which generally lead to divorce. . . . If the time came—he believed it never would come—when public opinion in this country moved in that direction and the morals of the country became such that applications for divorce were more numerous, it would be time to introduce a bill of this nature. He felt strongly upon the question, belonging as he did to a denomination which does not believe in divorce; but it appeared to him that the arguments were overwhelming that there was no necessity for a divorce court."

CUBA.

The Apostolic Brief, *Actum Præclare*, of Pope Leo XIII, on the Church in Cuba, the promulgation and execution of which was committed to the Delegate Apostle, Archbishop Chapelle, was read publicly in the Cathedral of Havana, on Palm Sunday, April 5, 1903, by Father Thomas Lorente, O.P., Secretary of the Delegate. At the same time, the decrees of the Delegate on the erection of the new dioceses of Pinar del Rio and Cienfuegos, which are named in the Brief, were promulgated.

After alluding to the fact that Leo X had erected the diocese of Santiago, and that it had been created a Metropolitan See by Pius VII, on September 24, 1803, with Havana as its suffragan diocese, the Pope speaks of the necessity of making new provisions for the Island of Cuba because of its changed civil conditions. A temporary provision had been made on September 5, 1901, when it was decreed that the island should be subject to the laws enacted at the Plenary Council of Latin America, held in Rome in 1899. This seemed insufficient, hence the present Brief, by which two new dioceses are erected, the limits of which shall be the provinces whence their names have been chosen. The Metropolitan See will be, as before, Santiago. Porto Rico, however, will henceforward be immediately subject to the Holy See. All the dioceses must have their chapters of Canons. For the time being, however, until their chapters are appointed, the Bishops of the new dioceses will choose their consultors from the secular and regular clergy. The Hierarchy of Cuba are exhorted to form a picked body of clergy, thoroughly versed in sacred and pro-

fane learning, to whom they are to confide their respective flocks. The priests are to abstain from mixing in political affairs, and, in order to preserve charity and mutual good-will among them, the Bishops are advised to have the usual yearly retreats. Conferences are to be held for the discussion of theological, philosophical and liturgical questions. The Pope then urges each of the four Bishops to keep at least two students regularly at the Collegio Pio-Latino-Americano, at Rome, and to establish within their own territories schools for both sexes, especially higher schools for forming teachers. The Holy Father then speaks paternally of the work of the religious communities in Cuba, and in order to give them a wider sphere of labors he refers to the necessity of having houses for at least eight religious priests in the larger cities and towns, whose principal work shall be to preach and instruct the people in towns and villages. When the new Bishops shall have taken possession of their Sees, the Delegate Apostolic must convoke a Provincial Council, at which he shall preside. The Brief is dated February 20, 1903.

The diocese of Pinar del Rio will have twenty-nine parishes and twenty priests, with a population of 173,964; that of Cienfuegos, the civil province of Santa Clara, thirty-five parishes, twenty-eight secular and thirty-four priests of religious orders, and a population of 356,536. Three parishes of the present diocese of Havana will hereafter belong to the Archdiocese of Santiago.

SPAIN.

The Republican Agitators.—It might have been expected that the advent of a Conservative Ministry, whose intelligent administration was winning general confidence, would be the signal for the appearance of revolutionary elements in Spain. The general elections (on April 26), in which the Republicans gained many seats, because, as it seems, there was really some liberty of voting granted by the party in power, have been accompanied by rather grave riots, with the ordinary accompaniments of attacks on religious houses in several places—Salamanca, Granada, Barcelona, Valencia and elsewhere. At Madrid, Barcelona, Valencia and Saragossa, especially, the Republicans have had large majorities. Twenty-eight Republican deputies have been elected, 25 of various independent groups and 326 Monarchists. A feature of the elections was the union of Conservatives and Liberals against the Republicans. The result of Senate elections is the return of 79 Conservatives, 38 Liberals, 2 Republicans and small numbers of other groups. The elections to the Councils General have been in favor of 311 Ministerial candidates, 128 Liberals and small numbers of independent parties. The Republicans, who make no secret of their rebellious attitude, have been re organized under Salmeron, but they are far from being solidly united.

THE READER.

The Art of Living Long. By Louis Cornaro. Wm. F. Butler, Milwaukee.

This is a beautiful book for its typography, its illustrations and the devout Catholic spirit of reverence for the Sovereign Pontiff which permeates it, but the question suggests itself, on opening its pages, why has this venerable Italian centenarian a French prefix to his patronymic? The letter addressed to the Pope, to whom Cornaro's discourses were sent, calls him both Luigi and Aluise, but not Louis. The *regret*, likewise, forces itself on one that "a number of Cornaro's most zealous pupils should *regret*," as we are told in the preface, "that he permitted wine to form a part of his abstemious life." "These zealous pupils" should learn that temperance may be violated in other ways than by excess in drinking. To object to a moderate use of wine by an Italian is itself intemperance of judgment; and one who gives way to such mental excesses will not enjoy the long life which "Cornaro's most zealous pupils" are supposed to aim at. Total abstinence is most commendable when practiced for the sake of self-denial and mortification; when it springs from a manichean warp of the mind which regards certain things as essentially evil, it is reprehensible. The censors who would condemn Cornaro will be at a loss with regard to certain Scriptural examples.

Cornaro's long life was due to his abstemious diet; and if people who load their digestive apparatus with every variety of food at a single meal, with roast and boiled, birds and fish, sweets and sours, solids and liquids, so that all nature has to pay them tribute, would learn a little of the wisdom of not mixing their food any more than mixing their drink, indigestion would be rarer, minds would be clearer and better work would be done, especially by the student tribe, who often attribute to climate what is plainly ascribable to their unrestrained appetite.

The old gentleman lived long and was happy; but, after all, he is not so remarkable as many another, for he had his palace and his parks and his beautiful gardens and running streams, and his liberty to dispose of his time, and his ability to get out of draughts and to avoid the heat and the cold, and was never called on to labor overmuch, if at all, and apparently never had great mental sorrows to vex or family grief to distress him. It would be a more conclusive and convincing argument for temperance if a more common, everyday man were chosen, who lived a virtuous, simple life on spare diet, and who had to submit to hard labor and had his share of the slings and arrows of outrageous fortune, which did not assail the well-shielded old Cornaro to any great extent. Nevertheless, if the story of his happy and protracted life will avail to promote what Lord Bacon somewhat priggishly describes as "the Pythagoric or monastic mode of living," the book will have done good work for body and soul.

From Canterbury to Rome. By B. F. De Costa. Catholic Press Association, New York.

One has a right to quarrel with a title as with a definition if the description given by either does not cover the whole matter involved. The title above is faulty in this respect, for Dr. de Costa started on his journey farther back

than Canterbury, and it is questionable if those boyish days when he was wandering about in a haze of religiosity which was composed of Unitarianism, Congregationalism, Evangelicalism, if there is such a thing, with an occasional gleam through it all of his ancestral Catholicism, is not the most enjoyable part of this most attractive autobiography; for such this journey Romeward is. One takes lovingly to the lonely little boy; though he was not altogether lonely, for was not the gracious presence of his sweet aunt the nun always with him? and his youthful bewilderment is more provocative of concern for him than the aggressive and thwarted and sometimes irritated search of the mature and disappointed man later on in life. For many people, too, the description of Truro Head with its Highland Light will be more attractive than others which the book so lavishly gives us of scenes in foreign countries. We like the former because they are of home. Though, on the other hand, Catholics are so used to be sojourners in a foreign land that they will perhaps hesitate at calling anything about Cape Cod home. However, the bit of paper which the boy picked up a few years later taught him and a good many others besides that Catholics have first claim to everything about Massachusetts.

The average reader who has been captivated by Dr. de Costa's story of his pursuit of the guiding light will perhaps resent the frequent introduction of accounts of travel in distant lands. They seem to be irrelevant. But in reality they are not. Perhaps the doctor was not aware of it, but those repeated breaks where direct investigation in the higher regions of the spirit seemed, for the time being, to be set aside, reveal, he will permit us to suggest it, a psychological peculiarity. During his entire life he appears to have been too much occupied with studying his environment, a habit which would explain the exquisite grace with which he can sketch a scene or a landscape. His early aspirations for painting may have had something to do with it, or perhaps on the other hand his character would naturally lead him to that kind of life-work; while his quick discontent would suddenly prompt him to leave picture painting for other more serious studies. No doubt a Catholic can never fully appreciate the agony through which some converts elect to go. But it will, nevertheless, surprise many that the one important question, viz.: "Which is the true church?" was almost the last one that this thoroughly educated and thoughtful man asked himself. How easy would the work be if begun at that end, viz.: "Is the Catholic Church the true Church?" If she is? then I will run to her as a child runs to his mother, and whatever she tells me I will not hesitate to accept, whether I understand it or not. In fact, the more incomprehensible it is the better. "What do I care even for the Bible," says St. Augustine, "if the Church does not give it to me?"

The doctor is perfectly right in saying that some converts are admitted too easily; but the method of procedure just alluded to is not suggestive of haste, for though this initial truth about the Church will most readily tranquillize the mind, yet, precisely because of our veneration for the Bride of Christ, it will compel a complete and even protracted study of her teachings, as well as a searching investigation into the morals and motives of the catechumen. The touching incident in the early part of this extremely interesting book which shows us the solitary boy going outside and silently weeping when he was accused unjustly of a fault will afford or suggest an answer to Dr. de Costa's difficulty about the aloofness of Catholics in explaining their faith. In America we have been so long misrepresented, calumniated

and despised as ignorant, superstitious, idolatrous and what not else besides, that the average Catholic will never dream of thrusting his belief on people who have been for a century back assuming an attitude of superiority. Like the lonely boy he feels the pain of the false charge and says nothing. The doctor is not one of those who affected superiority; quite the reverse; but the poor old Irishman who translated *Gloria in Excelsis* for the wondering little Yankee, never attributed to him any higher motive than that of curiosity and perhaps a desire to get matter for mockery. Conversions in those early days meant social suicide and were generally rated as insanity. No wonder Catholics doubted people's motives. It is not so to-day, but even educated Catholics can scarcely appreciate that it is they who are looked up to at present and that their former lords and masters socially are yearning for help. But God has His purposes in all this and the way in which Dr. de Costa came to the Church in which he should have been so many years before will be of great assistance to others whom the Heavenly Father wants in the household.

A Daughter of the Sierra. By Christian Reid. Herder, St. Louis, Mo. $1.25.

The name of the author of this book is ample commendation for it. The story takes us into the wild mountainous region of Mexico of whose grandeurs we "gringos" know so little, and of which the Mexicans regret we know so much; it puts us in contact with people whom our American conceit and self-sufficiency prompt us to look down upon and even despise, but whose superiority of breeding and nobility of character are continually being shocked by our bad manners. The plot turns upon the seizure of a mine to which an American millionaire has a legal but no moral right; the project is entrusted to an American manager who has no qualms in profiting by what he is sure some one else will do if he doesn't, and who is quite unable to comprehend that there may be villainy done under sanction of a law. The scheme is thwarted by two other Americans whose moral notions are different, a man and a woman, the hero and heroine of the story. There is a double divorce lesson inculcated which may and no doubt is intended to have a wider application than is afforded by the limits of a Mexican mining camp.

A Short Grammar of Classical Greek with Tables for Repetition. By Dr. A. Kaegi, Professor at Zurich University. Authorized English edition for High Schools, Academies and Colleges. By James A. Kleist, S. J. Herder, St. Louis. Net $1.25.

Greek Exercise Book, comprising Translation and Reading Exercises. By Dr. A. Kaegi, Professor at Zurich University. Authorized English edition. By James A. Kleist, S.J. Part I: The Noun and the Regular Verb in ω. Herder, St. Louis. 80 cents.

This *Short Grammar of Classical Greek* is an adaptation of Professor Kaegi's *Kurzgefasste Griechische Schulgrammatik.* Every teacher who has had to drill students in the elements of Greek will acknowledge the value of a text-book which omits the rare forms and exceptions the student will never encounter in his college course, and gives only such information as is needed for the careful reading of the prescribed authors. It is the especial merit of the present manual that this aim has always been kept in view. The authors on which it is based are Xenophon, Plato, Thucydides, Demosthenes, Lysias, Homer and Sophocles. One hundred pages are

devoted to etymology and seventy to syntax. The English and Greek indexes are very copious and are followed by tables for repetition, an appendix containing a very useful list of verbs and a handy summary of the chief rules of syntax. Twelve editions of the grammar have already appeared in Germany and we are confident that the English adaptation will meet with equal success.

The *Greek Exercise Book* is arranged on the same practical plan; it contains abundant material for translation from Greek into English and English into Greek. Care has been taken to use the words most frequent in the classical school authors, so that mastery of the exercises will give the student a thorough foundation in the elementary rules of grammar and a good working vocabulary for subsequent reading. Part II will be published during the summer. We are glad to learn that these books have already been adopted in eight of our Catholic colleges and we hope that their example will soon be widely imitated. The presswork and binding are a credit to the publisher and compare favorably with the work of other American firms.

Instinct and Intelligence in the Animal Kingdom. A Critical Contribution to Modern Animal Psychology by Eric Wasmann, S.J. Authorized Translation of the Second and Enlarged Edition. Herder, St. Louis, Mo. $1.00.

Father Eric Wasmann is well known in the German scientific world as an entomologist of the highest rank. His painstaking studies of ant-life have been continued for many years, and have resulted in books and essays that are widely read and discussed. A few years ago he was elected corresponding member of the Imperial Academy of Science at St. Petersburg. It is hoped that the present translation of one of his contributions to modern psychology will induce English-speaking scientists to become acquainted with his other publications, and eventually open their eyes to the folly of ascribing intelligence to any animal except man.

The book consists of several chapters on the correct definitions of instinct and intelligence, followed by answers to the objections of leading European biologists, that lead to the discussion of the power of abstraction, intelligence and speech, and the criteria of comparative psychology. We have read the work with great interest, and hope that it will be introduced into all our libraries and reach all students of psychology. It may surprise some to learn how strongly accurate scientific investigations confirm the distinctions of scholastic philosophy.

We regret that we cannot bestow like praise on the work of the translator and the publisher. In spite of the difficulty of making a perfect translation, we think that pains should have been taken to present Father Wasmann's excellent essay in a better English dress. We have not the original at hand for comparison, but it looks as if fidelity in rendering it verbally had been attained by the translator at the frequent sacrifice of English idiom, and by the use of phraseology that borders at times on the grotesque. On page fifty-seven we are promised in the near future a translation of the author's "Vergleichende Studien," and we hope that it will be done by a competent hand.

The book is neatly bound, but it is marred here and there by the use of defective type and by misspellings that escaped the proof reader, for example, "Decartes," "Urraburru," "Yena," "aristotelian," "psyhic," etc Greater uniformity in the citations is also a desideratum. On the same page

of the text St. Thomas is called St. Thomas Aquinas and Thomas of Aquin; in the notes we find "Thom. de Aq.," "Thomas of Aquin," "St. Thomas of Aquin," "S. Thomas," "S. Thom.," "*S. Thos.*," "*S. Thom.*" and "*St. Thom.*" Notwithstanding these blemishes we trust that the essay will have a wide circulation.

Everyman. A Moral Play. Duffield & Co., New York.

Why should not this wonderful morality play be reproduced in schools, especially in Catholic schools? The effect it has had upon the public is simply startling, and at the same time suggestive of delightful encouragement to those who are prone to be a bit blue about present-day happenings. Religion seems to be waning, but lo! in great centres like New York, with its theatres holding wild revels, with all sorts of improprieties and indecencies, with play after play constructed out of and aiming at all manner of suggestiveness of evil, here comes a drama where the chief figure is Death warning Everyman not to trust in riches, or pleasure or friends, but to repent and confess and receive Holy Communion, and do all that a good Christian should to meet the Almighty Judge. People sit and listen and wonder and weep whom, perhaps, the most thrilling discourse would never have touched. It is described as the link between miracle plays and "the legitimate drama." That is a mistake. This is "legitimate drama," inasmuch as drama fulfils its legitimate purpose when it lifts us up to higher things than those which the world and the flesh would surround us with. The text which we have before us, because of its quaintness and the unexpectedness and irregularity of its rhyme, helps us to dwell on the great truths that are presented, as, perhaps, a more modern and smoother line would fail to do.

We remember hearing the great dramatic reader, Mr. Sidney Woollett, give this morality play to a convent school, and though there was no scenery or costume, and none of the striking dramatic groupings which Mr. Woollett, with his wonderful art, is so skilful, by his unassisted monologue in placing before his hearers, yet the effect of his *Everyman* almost surpassed his Shakespearean plays. We trust that *Everyman* is but an introduction to other similar dramas of those long-past days of the Middle Ages, of which the world has such distorted notions.

The Friendships of Jesus. By the Rev. M. J. Ollivier, O. P. Herder, St. Louis. $1.50.

The celebrated Dominican went to the Holy Land to write this book and amid the scenes of the home and country of Our Blessed Lord; which are vividly and charmingly described, introduces us to the friends whom we know Christ especially loved. He is not content with the meagre scriptural narrative but follows these chosen ones in their after career, bringing us, for example, to Martha and Mary and Lazarus in their abode at Marseilles. The writer takes occasion, as he goes on to discuss the various kinds of love which influences us, love of family, of country, etc., and so has a chance to touch incidentally on some of the great subjects of the day. No matter how we multiply books about the life of Christ, there is always a newness, a freshness, a brightness, that differentiates one from the other. How could it be otherwise in fact? Can the theme ever be exhausted?

Stockl's History of Scholastic Philosophy. Part II. Translated by T. A. Finlay, S. J. Fallon & Co., 9 and 10 Upper Liffey Street, Dublin. 5s. net.

This book has lifted us out of the slough of despond. We forget when the first part was printed, but it is oh, so long ago! Fortunate for us old men,

it was printed separately; else it would have shared the disaster that overtook a great philosophical work we remember whose first page grew yellow with age before the last page came from the printer's. The first printer, a wag, said: "*Est mort à la besogne.*" If Father Finlay knew the need we have of the concluding part or parts to stay up our drooping pedagogues who have to meet all sorts of calumnies and misstatements, his priestly zeal would make his unusual intellectual ability hurry the rest of the work over by the next steamer, or at least before the autumn schools begin.

We would like to call attention to the notice about the Catholic mystic Tauler, one of the last philosophers mentioned who evolved the knowledge of God and all things from his inner consciousness. Tauler, without knowing it, was one of the standard bearers of Protestantism. In fact his books were favorites of Martin Luther. In his doctrine one discovers also the seeds of modern German infidel philosophy.

In connection with this matter, our easy-going Irish friends across the water may or may not like to hear that an Irishman on this side, Dr. Turner, of the Seminary of St. Paul, Minnesota, who is connected with the *Catholic Pedagogical Review*, has just finished a *complete* history of philosophy, published by Ginn & Heath.

Memoirs and Writings of V. Rev. James F. Callaghan, D.D. By Emily Callaghan. The Robert Clarke Co., Publishers, Cincinnati, O.

The interest that centres about this book is a sad one, inasmuch as Dr. Callaghan became particularly prominent by his devoted attachment to Archbishop Purcell when that distinguished prelate found himself involved in the dreadful financial disaster which brought such widespread ruin on the diocese. Devotedness is evidently a characteristic of the family. It is the affection of Dr. Callaghan's sister which has suggested and completed this compilation.

Popular Errors about Classical Studies. By Rev. Thomas E. Murphy, S. J.

This is a lecture delivered at Holy Cross College and in a popular way, as the writer points out, disposes of many of the objections against classical studies. The congeries of opinions which the lecturer furnishes as favorable to such studies will be available to draw from when other writers deal with the subject; and the more that do so the better. It is only by hammering we can drive a nail in.

BOOKS RECEIVED.

The Heart of France.

Dorothy. Musical Plays for Girls. Presentation Convent, Thirty-first street and Ninth avenue, New York.

The Day is Done. By Henry W. Longfellow. Imprint of the Dolphin, Philadelphia.

Isaac Pitman's Short-Hand Instructor. Twentieth Century Edition. Isaac Pitman & Son, 33 Union Square, New York.

Breviarium Romanum. Romæ-Tornaci. Wiltzius, Milwaukee.

The Katipunan. Thomas J. Flynn & Co., Boston.

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THE MESSENGER

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VOL. XXXIX | JANUARY, 1903 | Number 1

REVIEW OF A. D. 1902

EVANGELIZING THE ITALIANS
By Thos. F. Meehan

THE NEW CATHOLIC CATHEDRAL, WESTMINSTER, LONDON, ENGLAND
By Thomas Henry Poole

VIRCHOW AND CONSERVATIVE PHILOSOPHY AMONG GERMAN SCIENTISTS
By James J. Walsh, Ph. D., M. D.

IMPRESSIONS OF A WAYFARER
By Thomas Hughes, S. J.

THE PIPER OF THE LEAVES
By Claude M. Girardeau

EDITORIAL

CATHOLIC CHRONICLE

READER

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CONTENTS OF THE MESSENGER, JANUARY, 1903.

PAGE

Review of A.D. 1902 1

Evangelizing the Italians . . . THOS. F. MEEHAN 16

The New Catholic Cathedral, Westminster, London, England
. THOMAS HENRY POOLE 33

Illustrations—*Ground Plan—Westminster Cathedral from the Corner of Ashley Place—Upper Portion of the West Front—The Cathedral, from the Southeast—North Side, Showing Campanile Capitals in the Nave—A Capital in the Nave—The Apse Interior When Completed—The Nave from the Apse—The Nave from the Narthex—Screen of the Chapel of SS Gregory and Augustine.*

Virchow and Conservative Philosophy Among German Scientists
JAMES J WALSH, Ph D , M.D. 41

Impressions of a Wayfarer . . THOMAS HUGHES, S J. 58

The Piper of the Leaves. *Story* . CLAUDE M. GIRARDEAU 6[illegible]

Editorial . . . . . 8[illegible]

Laicising in the Right Way—Our Duty to Our Fellow Catholic Italians—A Word for Our Catholic Truth Societies—Swiss Protestants Defend the French Religious.

Catholic Chronicle . . . . . 9[illegible]

Home News—*New Apostolic Delegate to Canada—A P. A. Defeated—Federation of Catholic Societies Federation Abroad—Papal Delegate and the Knights of Columbus Catholic Charities in New York—A Year's Work—God in the Constitution—Death of Prominent Priests*

Rome *Pope Leo's Jubilee The Jubilee and the Workingmen Death of Cardinal Masella—The Ely an Pilgrimage.*

Italy *Another Divorce Bill*

Germany *The Situation in Alsace-Lorraine The Pastoral of the Prussian Bishops Frie[illegible] Upper Kirby University Notes Brandenburg and Mecklenburg Dr Joseph Lingen*

France *The Dec[illegible] The [illegible] New Bills Further Acts of Tyranny—Ministers [illegible] The Increase of Catholic Action The Vogtin Report The Festival of [illegible] The Deserters [illegible] French Army—Support of the Clergy*

[illegible] *Work in London The King Decorates a [illegible]*

[illegible] *A Splendid Manifestation of Faith—A [illegible]*

[illegible] 11

[illegible] Kossuth [illegible]

[illegible] 1[illegible]

MONTHLY PUBLICATIONS

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An address delivered by Rev. Thomas J. Campbell, S.J. at Manhattanville, New York, on the Centenary of the Foundation of the Society of the Sacred Heart, 20 pages, 5 cents.

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VOL. XXXIX | FEBRUARY, 1903 | Number 2

MARTINIQUE
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A NEW LANDMARK ON THE HUDSON
T. J. Campbell, S.J.
THE GERMAN CENTRE-PARTY
B. Guldner, S.J.
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CONTENTS OF THE MESSENGER, MARCH, 1903.

PAGE

Maderna's Statue of St. Cecilia. *Frontispiece* .

Mr. W. H. Mallock's Entanglement — TIMOTHY BROSNAHAN, S.J. 245

Mrs. Humphry Ward's Latter Day Gospel — M. M. MATTHEW 262

Pilgrim Walks in Rome — S. J. 278

Elected . . . Is "It Is Here"? Song, Reveal and Be Seen are Mary not Jesus in the Litany of St. . . . Meaning of Mystic Rose . . . Mel's Object . . . Mass . . . St. Cecilia, Is Incorruptible . . . Must . . . Mel's Object . . . Girl's Ideal . . . Object . . . Mel's Object . . . Girl's Ideal . . . Object . . . Mel's Object . . . Girl's Ideal . . . Object

THE MESSENGER

MONTHLY MAGAZINE

VOL. XXXIX | APRIL, 1903 | Number 4

THE LAWS IN A GREAT CITY
Eugene A. Philbin

THE JUBILEES IN ROME AND THEIR RESULTS
Thomas Hughes, S.J.

IN OLD CAROLINA
Claude Girardeau

PILGRIM-WALKS IN ROME
S.J.

IS VIVISECTION MORALLY JUSTIFIABLE?
Charles Coppens, S.J.

EDITORIAL

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READER

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CONTENTS OF THE MESSENGER, APRIL, 1903.

		PAGE
Hugh O'Neil, Baron of Dungannon. *Frontispiece*		
The Laws in a Great City	EUGENE A. PHILBIN	369
The Jubilees in Rome and Their Results	THOMAS HUGHES, S.J.	393
In Old Carolina. *Story*	CLAUDE GIRARDEAU	404
Pilgrim-Walks in Rome	S. J.	417

Illustrations—*S. Maria in Trastevere, Titular Church of His Eminence James Cardinal Gibbons—Piazza Di S. Maria in Trastevere, Scene of the Massacre of Priests in 1849—Tempietto in Bramante, in the Cloister of S. Pietro in Montorio.*

Is Vivisection Morally Justifiable?	CHARLES COPPENS, S.J.	437
Editorial		455

France and the Vatican—Pope Leo XIII's Silver Jubilee—The Jubilee and the Temporal Power—Cable Reports from Germany—Invoking Religious Prejudices—The Errors and Submission of M. [illegible]—Books—Longmans, Green & Co.

Catholic Chronicle		467

[illegible]—Catholic World—[illegible]—The Catholic [illegible]—[illegible]—St. [illegible]

[illegible] 48

[illegible] 48

[illegible] 1-

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THE MESSENGER

MONTHLY MAGAZINE

VOL. XXXIX | MAY, 1903 | Number 5

MODERN CHURCH BUILDING
Thomas Henry Poole

THE LATE JOHN FRANCIS BENTLEY
John T. Comes

THE TRANSITIONISTS
Gabriel Francis Powers

REQUIREMENTS OF THE CHURCH FOR A VALID MARRIAGE
C. Coppens, S.J.

SUPPRESSION OF THE RELIGIOUS ORDERS IN FRANCE

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CONTENTS OF THE MESSENGER, MAY, 1903.

PAGE

John F. Bentley. *Frontispiece* . . . . .

Modern Church Building . . THOMAS HENRY POOLE 489

The Late John Francis Bentley . . JOHN T. COMES 499

The Transitionists . . . GABRIEL FRANCIS POWERS 508

Illustrations—*Madonna of the Magnificat, Florence—Madonna of the Pomegranate, Florence—The Annunciation, Florence—Madonna of the Ears of Corn, The Chigi Madonna—Daughters of Jethro, Detail from the Early Years of Moses, Sistine Chapel—Sandro Botticelli, Painted by Himself, Detail from the Punishment of Core, Sistine Chapel*

Requirements of the Church for a Valid Marriage C. COPPENS, S. J. 532

The Suppression of the Religious Orders in France . . . 544

To the Memory of Father Angelo Secchi, S.J. . . . 553

To-Morrow. *Story* . . PIERRE SUAU 556

The Mission Field 570

Editorial 577

The American Federation of Catholic Societies—A National Dance of Death—American Bishops for the Philippines—The Catholic University of America—Colonial Courtesy Between Jesuit and Domine—The Schools and a Sense of Duty.

Catholic Chronicle 589

Home News—*New Archbishops and Bishops—Federation of Catholic Societies—New York State—Vermont—Educational Notes An Injurious School Bill—Catholic Generosity—A Veteran Newspaper Editor—Gift to Pope Leo XIII—A New Monument in Kansas—Lectures Medal—Honors for a Student Obituary*

Rome—*Echoes of the Jubilee The Ambassador Extraordinary of France—The Bible Commission.*

Italy—*The Catholic Press The Encouragement of the Work of Congresses. Christian Art, Fifth Centenary of the Death of the Archangel Paul.*

France—*The Press and the Catholics Reply to Appeal of M. Rabier's Report—The Catholic Protests The Decision of the Council of State—Opinions of President Loubet The Catholic*

Russia—*International Catholic Girls' Protectorate Association of St. Paul.*

Ireland—*Educational Question—Irish Catholics and Local Government—The Universities*

The Reader 606

Books Received . . 616

Advertiser . . 1-8

TITLE PAGE OMITTED

THE MESSENGER

MONTHLY MAGAZINE

VOL. XXXIX | JUNE, 1903 | Number 6

THE REAL ST. FRANCIS OF ASSISI
Father Paschal Robinson, O.F.M.

CORPORATE REUNION WITH ROME
Charles Coppens, S.J.

THE TRANSITIONISTS
Gabriel Francis Powers

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CONTENTS OF THE MESSENGER, JUNE, 1903.

PAGE

Johann Müller. *Frontispiece* . . . . .

The Real St. Francis of Assisi — FR. PASCHAL ROBINSON, O.F.M. 617

Corporate Reunion with Rome — CHARLES COPPENS, S.J. 629

The Transcendentists . . . GABRIEL FRANCIS POWERS 639

Illustrations: Madonna of the Lilies — The Last Supper — Jesus Before Caiaphas — The Last Supper — St. Thomas Aquinas Receiving the Rosary — The Crucifixion — The Agony in the Garden — The Ascension — The Virgin and Child — The Entombment — The Virgin of Victory — St. Bernard — Bellini — Portrait of Philippe Rigaud — Portrait of Lady — Gallery, Florence

A Romance of the San Rafael Cañon. *Story.* — G. P. CURTIS 651

Johann Müller, Father of Modern German Medicine — JAMES J. WALSH, Ph.D., M.D. 668

Editorial 694

Anti-Jesuit Novels and their Publishers—Commissioner Ide on the Philippines—Protests Against the Religious Associations Law in France—Renaming the Episcopalian Church—A Plea for Anti-Vivisection.

Catholic Chronicle 709

Home News—*Rochester Parochial Schools—Educational Notes—The Catholic Summer School—New Bishop of Buffalo—Works of Charity—Jubilees—Federation Convention—Friars in the Philippines—Papal Honors—International Catholic Truth Society.*

Rome—*Kin. Edward VII Visits Pope Leo—The German Emperor at the Vatican—The Anti-Slavery Congress—Discovery of the Head of St. Anne—Death of Father Picard—Converts.*

Italy—*Mandatory Morality for Italian Schools—Catholic Activity—Against Divorce.*

France—*The Situation—The Reaction—The Temper of the People—Some Election Scenes—The Further Powers of French Bishops—Passions Let Loose—The Progress of the Persecution—The Chief Cause—Fear—The Practice Discussion—The Present Position of the Religious—The Accounts of the Authorities—Conservations—The Case of Persecution.*

Germany—*The Anti-Jesuit Law—The Elections Campaign—Harnack on the Papacy—Decrease of Theological Students in Germany—Last Pastoral of the Archbishop of Cologne—Baron Clemens Heereman—Mormon Missionaries Expelled from Germany—Count Hoensbroech—Negroes Lectures in the Cathedral at Cologne—The New Biblical Review—The Bishop of Trier and the Prussian Government.*

England—*The New Education Bill for London—The Catholic Newspaper Guild—Catholic Growth in London.*

Ireland—*An Informal Irish Parliament—Progress of the Land Bill.*

Portugal—*The Cardinal Patriarch Excommunicated.*

Canada—*No Room for Divorce.*

Cuba—

Spain—*The Republican Agitators.*

The Reader 737

The Art of Living Long, by Louis Cornaro—From Canterbury to Rome, by B. F. DeCosta—A Daughter of the Sierras, by Christian Reid—A Short Grammar of Classical Greek with Tables for Reference, by Dr. A. Kaegi—Greek Exercise Book, comprising Translation and Reading Exercises, by Dr. A. Kaegi—Instinct and Intelligence in the Animal Kingdom, by F. A. Wasmann, S.J.—Everyman—The Friendships of Jesus, by Rev. M. J. Olivier, O.P.—Stockl's History of Scholastic Philosophy—Memoirs and Writings of Rev. James [illegible], D.D., by Mary Gilchrist—Popular Errors about Classical Studies, by Rev. [illegible], S.J., Murphy, S.J.

Books Received 742

Advertiser . . . . . I–IV

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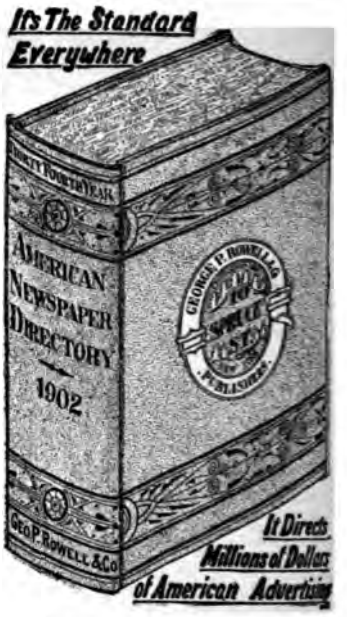

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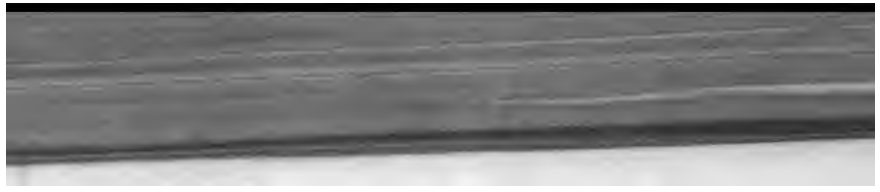

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